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AN OLD

PAHLAVI-PAZAND GLOSSARY

EDITED

WITH AN ALPHABETICAL INDEX

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BY

DESTUR HOSHANGJI JAMASPJI ASA,

HIGHPRIEST OF THE PARSIS IN MALWA, INDIA.

REVISED AND ENLARGED, WITH AN INTRODUCTORY ESSAY ON THE PAHLAVI LANGUAGE,

BY

MARTIN HAUG, Ph. D.,

PROFESSOR OF SANSCRIT AND COMPARATIVE PHILOLOGY AT THE UNIVERSITY OF MUNICH, MEMBER OF THE ROYAL BAVARIAN ACADEMY OF SCIENCES, ETC. ETC.

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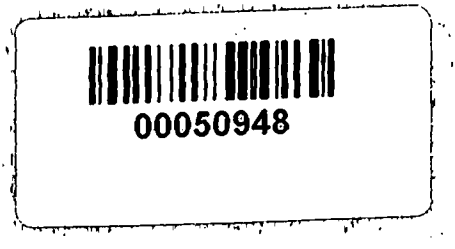

Preface.

I.

The Pahlavî-Pâzand glossary, or so-called Sasanian Farhang (which appears to be a work of ante-Mohamedan times), is here published for the first time in its primitive form and arrangement, with such additions as are likely to be of assistance to the Pahlavî student.

The delay in the publication of this work, the printing of which was commenced in 1867, has been occasioned by several circumstances. When I began to revise Destur Hoshangji's manuscript, with the publication of which I had been entrusted by the Director of Public Instruction in the Bombay Presidency, I was still suffering from the effects of the Indian climate, and could not command the strength, necessary for a speedy completion of this rather troublesome and tedious task. Afterwards, my appointment at the University of Munich, early in 1868, prevented me from devoting much time to this work; and finally, the numerous additions which I found it desirable to make, have occasioned further delay in the publication.

My share in this work has become much larger than I anticipated, and exceeds that of the Destur by three-fourths, as I have found it advisable to add, at the request of Sir A. Grant, the late Director of Public Instruction, such further matter as might be of special use to Parsi students of Pahlavî. The alphabetical index,

prepared by the Destur, has been not only revised and partly rearranged, but all the Pahlavî words, in the Zand-Pahlavî glossa, and in the two passages, from the Dîn-kart and the Ardâi-Vîrâf-nâmeh, which I published in the introduction to that glossary, have also been added, in order to make the index more useful to Pahlavî students, as a vocabulary, by increasing the number of words. Particular care has been bestowed upon the articles detailing the contents of the twenty-one Nosks of the Avesta, as I was able, in several cases, to avail myself of materials which, so far as I am aware, have been hitherto unknown in Europe. The principal object of my numerous remarks, has been to settle the etymology of many words, whose origin has been either hitherto doubtful, or regarding which erroneous opinions have been held, which were likely to mislead and perplex the student who was unable to examine them thoroughly. But as my knowledge of Pahlavî has made some progress, while this work has been in the press, the reader is recommended to refer to the corrections and additions at the end, if he wishes to be acquainted with my latest views on this subject.

As the character of the Pahlavî language has been hitherto misunderstood by European scholars, and most incorrect views as to its age and origin have been advanced, I considered it necessary to submit the latter to a thorough examination, and to investigate the whole subject anew. The results of my researches in this matter, are contained in the introductory essay, which has become rather comprehensive, and has been written with a view of paving the way for a rational grammar of the Pahlavî language, which is still a desideratum.

With regard to the transliteration, the reader will remark that no uniform system has been observed in the index; this will, no

doubt, be considered a great defect by those who lay a greater stress upon uniformity and formal correctness, than upon the rational explanation of words; but it can be readily seen to have been unavoidable in the present instance. In transliterating the Pahlavî-Pâzand glossary, the Destur adhered, in almost all cases, to the usual traditional readings, which he has thus judiciously recorded; in the Zand-Pahlavî glossary, he introduced several alterations in the readings, for the purpose of correcting the more obvious traditional errors; and finally, I adopted other alterations, in the transliteration of the Pahlavî passages, published in my introduction to the Zand-Pahlavî glossary. Now as the index is an alphabetical arrangement of all the readings derived from these three distinct sources, it includes, of necessity, many instances of various readings of the same word; but to obviate, in some measure, the inconvenience arising from this want of uniformity, I have added the original Pahlavî orthography to every word. Any one who has the slightest knowledge of Pahlavî and the ambiguous character in which it is written, will be aware of the difficulty of fixing its pronunciation, until the etymology of each word is established upon a satisfactory basis, or until its orthography can be discovered in the less ambiguous characters of the Sasanian period; many of the alterations, made by European scholars, in the traditional readings, are found to be erroneous, when tested by comparison with the Sasanian inscriptions, or by sound etymology; and such conspicuous failures prove the necessity of greater caution in proposing alterations of the traditional pronunciation. I have therefore felt myself justified in leaving the Destur's transliteration unaltered, but I have also paid much attention to the etymology of most of the doubtful words, and so far as my know-

ledge extended, have done my best to prepare the way for their more correct pronunciation.

In this endeavour I have been greatly assisted by my friend E. W. West who has been kind enough to furnish me with an article on the transliteration of Pahlavî (pag. 244—251), and also took an active part in correcting the proof-sheets of the greater part of the work. He also collected the Pahlavî words which I afterwards arranged and added to the Destur's index, and he likewise prepared a very useful list of the various phonetic powers of the Pahlavî characters and compounds (pag. 25–41), and instituted a comparsion of Destur Hoshangji's edition with that of Anquetil (pag. 252–261). For his assistance and these useful additions my best thanks are due to him. As he is devoting much time and attention to the study of Pahlavî, our knowledge of the language will, no doubt, be advanced by his labors; and the extent of his own acquaintance with the subject, will shortly be shown, in his forthcoming edition of the Minokhirad, with a glossary and translation.

The present work, like the Zand-Pahlavî glossary, is published at the expense of the Government of Bombay; and it gives me much pleasure to state that this will not be the last publication of the kind, as the present Director of Public Instruction, J. B. Peile Esq., who shows the same favor to these studies as his two predecessors, the late much-lamented E. I. Howard Esq. and Sir A. Grant, has decided upon the publication of all the works prepared by Destur Hoshangji, at my recommendation before I left India. The Ardâi-Vîrâf-nâmeh has been sent to me for publication, and the Shikand-gumânî will be published in India.

Munich, 16. February 1870.

M. Haug.

II.

The text of this Pahlavî-Pâzand Glossary has been twice published, but in very modified forms. The first publication was by Anquetil Duperron in his Zend-Avesta, (Paris, 1771), when it was re-arranged after a plan of his own, with several omissions and alterations, and in many places erroneous meanings were given to the words. The second publication was with the Khordeh Avestâ of Kâwasjî Nushirwânjî Kângâ (Bombay, 1859), where it appears under the title ,واژه‌نامک پهلوی و پازند and had been prepared and arranged in the order of the Persian alphabet, with some few omissions and alterations by the late Destur Jamshedjî Barjorjî of Surat, a Destur of considerable learning and ability, who was for some time employed to teach the Pahlavî class, in connection with the Sir J. J. Parsee Benevolent Institution.

This small glossary is considered by the Desturs as the foundation, or chief corner-stone, of the so-called 'Huzvânash learning', which they acquire by learning all the words in this glossary, with their Pâzand meanings, by heart. The Pâzand is nothing more than the old Persian language, with some peculiar formations and provincialisms, and a considerable admixture of words derived from the Zand; in the same way as modern Persian is much mixed with Arabic words. For the last 500 or 600 years, the knowledge of Pâzand, or pure Persian, has gradually declined amongst Persian scholars in general, and especially amongst the Pârsî priests; so much so, that very few of the Desturs can now either write, or understand it correctly, as can be readily seen from their imperfect

notes in Pahlavî books, and incorrect modes of expression in other writings. This ignorance has prevailed to such an extent, that though the priests learn this glossary, parrot-like, off by heart, yet they cannot critically make out the exact meanings of many words, but are satisfied with mere guesses, not caring to search for the true meanings; these guesses have been traditionally handed down to them by their professed teachers, and are often absurd and inconsistent; thus one man says that *basryâ* means 'flesh or meat', another that it means 'milk', and a third that it means 'food', and each one names his teacher as an authority. The same is the case as regards pronunciation; thus, one reads the word 𐬛𐬀𐬙𐬌 *dâdan*, another *jâtan*, though in my opinion it is the Zand *yazata* corrupted, in Pahlavî, into *yadada*. In this manner they can assign any meaning or pronunciation, to a word, on no other authority than that of their teacher, or as they say, they 'follow their own tradition'; and hence so many grievous blunders in the meanings of words, but more especially in their pronunciation [1]). These blunders have spread not only amongst the Desturs, but also unfortunately amongst European scholars, to whom they were conveyed by that learned and zealous, but misdirected, scholar Anquetil Duperron.

When preparing this glossary and the Zand-Pahlavî one, I neither intended, nor was I advised, to introduce in this first attempt, my own system of pronunciation; and consequently, I have not attempted, in the text, to make any radical change in the pronunciations generally used hitherto.

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1) Most of the Desturs have a practice, when seeing Huzvânash words in the text, of pronouncing them in Pâzand; thus for 𐬐𐬀𐬥 𐬌𐬨𐬀𐬌𐬙 𐬐𐬀𐬥 they will simply pronounce *pa nâm-e yazdân*, and not *pavan sham-e yadadân*, as it is written; and so in all other similar cases.

But as the Government of Bombay has now so judiciously and liberally come forward, to assist the bewildered Zand and Pahlavî scholars, by ordering the publication of a series of Pahlavî books under its patronage, I hope to be able to introduce, in them, the system of pronunciation, which I humbly propose as an improvement. As, however, the first work of this series, though nearly ready, may not be published for some little time, I must beg any learned scholars who may be anxious to have my system laid before them, to wait till then; at the same time, I must disclaim any pretension of superseding the learned and laudable efforts of those European scholars, who have laboured in the field of the much-neglected Pahlavî language; but I simply hope to introduce my system to the favorable consideration of scholars, as a change for the better.

The pronunciation of some few words of frequent occurrence I have, however, altered to a more correct form, such as 𐭩𐭭𐭥𐭥𐭩, 𐭩𐭭𐭥𐭥𐭥 and 𐭠𐭩, which have hitherto been pronounced, by the Destûrs, *jânunatan*, *dâbonatan* and *nad*, which I have changed to *yahvonatan*, *yahbonatan* and *vad*; and to some others I have, for the present, only added some short notes for the reader's consideration.

It is to be observed that almost all copyists of this glossary have mingled the headings of the chapters with the words contained in them, which has caused a great deal of confusion. This error I have corrected, as far as I was able; and when words appeared to belong to other chapters, I have pointed this out, in foot notes.

As regards the meanings of the words, there has been a great deal of misconception among the various copyists. All the good MSS. have an interlined Persian explanation of each word, which

explanation is sometimes a mere guess of the particular writer. Some writers give three or four different meanings to the same word, while other writers give a different series of meanings, without any consideration to the use of the word, or to the classification of the chapter to which it belongs. I have therefore, as far as I was able, given my own explanation from several authorities, and after some investigation; thus, the word 𐭪𐭬𐭮 *katas*, in chapter III., is originally rendered by *keh* کہ; now by almost all writers (including Dr. Spiegel in 'Die traditionelle Literatur der Parsen', pag. 385) [1] this is erroneously translated, and most of them give the meaning 'small, little'; of course the Persian word کہ means 'small, little', but it also means 'a wave'; and this word *katas* can be shown to mean 'a stream of water, a current of water', and occurs in a chapter relating to 'waters', under the heading *mîâhâ;* therefore the latter meanings must be right and the former wrong, and this is further proved by the following passages, in which the word occurs: 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 𐭩 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 𐭩 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 Ardâi-Virâf-nâmeh; 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 𐭩 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 Bundehesh 61, 10—11. Wester.; 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 𐭩 𐭪𐭬𐭮 𐭩𐭥 𐭲𐭥𐭫 Bahman Yasht, Spieg. Trad. Lit. der Pars. pag. 131; it is evident, therefore, that the explanation of *katas* by 'small, little', is erroneous, and the first interpreter who adopted it, has led scholars astray. In the same manner, I have had to settle my own explanations of other words, not by guesswork, but by reference to various authorities.

1) Dr. Spiegel compares 𐭪𐭬𐭮 with the Persian کدہ 'a house', but that word likewise occurs in Pahlavî in the form 𐭪𐭬𐭮, therefore his explanation does not appear satisfactory to me, especially as the meaning 'house' is not suitable to the places where the word occurs.

The alphabetical Index has been carefully compiled, but should any omissions be discovered, I must crave the indulgence of the reader, as it was originally prepared under some pressure for want of time. In some places, where I have found similar words in cognate languages, I have inserted them, for the purpose of comparison, and as a means of settling the correct pronunciation.

In preparing the text, I have collated the six undermentioned MSS.:

First, D. J. [1]), a well written MS. by Destur Jamshedjî Edaljî Jâmâsp Asâ, dated in the year 1196 of Yezdegard.

Second, third, fourth and fifth, N. D., four MSS. much alike, in the library of my brother Khân Behâdur Destur Nushirwânjî Jâmâspjî, the high-priest of the Pârsîs in the Deccan; these MSS. do not contain the names of their writers, nor the dates when they were written.

Sixth, D. E., a MS. written and corrected by the late Destur Edaljî Dârâbjî Sanjana, the high-priest of the Pârsîs in Bombay. This MS. differs considerably from the others, in the interlined Persian meanings, as well as in the form and reading of some of the words.

As regards the age of this glossary, there is nothing to guide us to a conclusion, unless it is the fact that the meanings are not given in Pahlavî, as the original words are, but in Pâzand, or properly speaking Darî, or old Persian; this proves that the glossary must have been composed after the time of Shâpur the Great, A. D. 350, as we know from history that Darî was then the

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1) The letters J. D., however, refer to the printed glossary before-mentioned, prepared by the late Dostur Jamshedjî Barjorjî of Surat.

language of the common people, and Pahlavî that of the court and learned men.

The following are the few MSS. and publications of a similar description to this glossary, with which I am acquainted:

1. Amongst the so-called 'old farhangs', there is a small treatise commencing with the word אשוד: it contains some prepositions, pronouns, nouns and verbs in the infinitive form. This was certainly composed after the Pahlavî-Pâzand glossary was in existence, as it includes several useful words which are omitted in the latter. It contains from 450 to 500 words, and is reported to have been compiled by the learned Destur Jâmâsp Asâ of Nausârî, my father's great-grandfather, but of this I am not certain.

2. Another small farhang, containing about 300 words, arranged in the order of the Persian alphabet.

3. A small note-book, in my possession, containing all the difficult words in the Yasna, with explanations in Persian. This copy is in the hand-writing of Destur Bahmanjî Jamshedjî Jâmâsp Asâ, and the original is said to have been written by Destur Jâmâsp Asâ, when he recapitulated his Pahlavî reading before the most learned Destur Hakîm Jâmâsp, who came from Persia in the year 1090 of Yezdegard, bringing with him the Neringistân and other Pahlavî books; and this report is confirmed by Anquetil's statement that Destur Jâmâsp of Nausârî was one of the pupils of Destur Jâmâsp of Persia.

4. A Pahlavî-Persian dictionary, containing about 1200 words, in my possession, prepared by my late uncle Destur Jamshed Edal, but left incomplete in consequence of his death.

5. When I was in Bombay in 1850, the late Destur Jamshed Barzor of Surat kindly showed me a Pahlavî-Persian dictionary,

which was being composed by himself, after the fashion of the Persian lexicon Burhân-i qâti'; it had then reached the letter ز, but I have heard nothing of it since.

6. My learned friend, Destur Peshutan of Bombay, has often mentioned a Pahlavî-Persian dictionary, prepared by his grandfather Destur Edaljî Dârâbjî Sanjana, and has stated that it contains about 30,000 words, but I have had no opportunity of examining it, as it is not permitted to leave the book-shelves of the learned Destur.

7. In the library of Destur Jâmâspjî Mancherjî of Bombay, there is a very old Pahlavî-Persian dictionary, written in Arabic characters, but unfortunately incomplete at both ends. I have not yet been able to examine this work, but intend to do so (D. V.) on some future occasion.

Besides these, there are several other small MS. lists of words, which need not be more particularly mentioned.

Amongst the European publications of this nature, after that in Anquetil's 'Zend Avesta', I am acquainted with the Pahlavî-German dictionary in Dr. Spiegel's 'Die traditionelle Literatur der Parsen' pag. 351 — 469. It appears that, as usual, Dr. Spiegel has taken great trouble in explaining the words, but as is the case with him, the learned Doctor has rendered several words from mere guesses, as the reader will see from the word *katas* mentioned above; Dr. Spiegel has taken it for 'house', comparing it with the Persian کده, and not observing that 𐬐𐬀𐬙 is used in the Zand Avesta for 'house', and that this 𐬐𐬀𐬙 is a different word.

Any detailed criticism of the above-mentioned works, can scarcely be expected from me, in this place; my present duty being merely to enumerate them.

As regards the present glossary, it is evident that it is a collection of most of the useful and common-words, and if studied carefully and critically, will serve the student as a good introduction to the study and understanding of the Pahlavî, or Huzvânash, language. We do not find in it some of the words used in the Pahlavî versions of the Vendidâd, Yasna and other portions of the Zand-Avestâ, but it gives, however, much assistance in the study of those works.

In preparing this work, I have been greatly indebted to my kind and most learned friend Dr. Martin Haug for the assistance which he has always so readily afforded me, likewise for the careful revision and numerous learned notes, without which the work would have been very different from its present state.

Poona.

Hoshang Jamasp Destur.

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An introductory essay on the Pahlavi language,

by M. Haug, Ph. D.

The Pahlavî language is one of the most enigmatical languages known to have existed. Its nature is difficult to determine, since it exhibits itself, at first sight, as a very curious mixture of Semitic and Iranian elements; its origin and especially the age which gave rise to it, are enshrouded in darkness. Although it is well known that it was used as the official language of the Sasanian kings (A. D. 266—640), as appears from inscriptions on coins and rocks, and though there still exist many works, connected with the Zoroastrian religion, which are written in this language, yet we are still left in the dark as to the causes which led the Iranian kings to adopt such a strange language for their official communications, and induced the priests to use it in their commentaries on the sacred books.

Like other languages, the Pahlavî as the official language of a once mighty empire, which struck terror into the Roman and Byzantine emperors, has been made a subject of study by some European scholars; but their efforts to unravel the mysteries of this idiom, have been rewarded as yet with but little success. Even the inscriptions of Assyria and Babylonia, though handed down to us in a very complicated and cumbrous system of writing, have been read and partly deciphered, before we have succeeded in understanding even the general sense of a single

Pahlavî inscription of any length, which has not a Greek translation attached to it, although the alphabet was known, and a knowledge of the Iranian, as well as the Semitic, elements of the Pahlavî was easily obtainable. It has even been doubted whether the language used in the inscriptions is the same as that we find employed in the books; and some scholars have considered the Pahlavî as a very odd mixture of different linguistic elements, such as Persian, Afghanic, Armenian and Chaldee, and have thereby made 'confusion worse confounded'.

The chief reasons why the results hitherto obtained have proved so little satisfactory to thoughtful scholars, have been first, the difficulty of the subject, arising from the ambiguous Pahlavî writing and the strange character of the idiom; secondly, the want of sufficient available material; and thirdly, the circumstance that the few scholars who took any interest in Pahlavî, were divided into two parties, one of which investigated only the meagre legends on coins, whilst the other was almost exclusively engaged on the Pahlavî of the books, without studying the inscriptions.

In the following pages, I shall endeavour to determine the true character and nature of the Pahlavî language, and to fix the age in which it may have originated, by availing myself of all the materials at my disposal, of the inscriptions as well as of the books, and especially by making an attempt at deciphering the Sasanian inscriptions. Before entering however, upon the proper subject of this essay, I shall give a short sketch of all that has been written in Europe regarding Pahlavî, with occasional critical remarks on some of the principal works on the subject, chiefly for the benefit of young Pahlavî students among the Parsi community.

1. History of the researches made in Europe into the Pahlavî language and literature.

The first European who possessed some knowledge of Pahlavî, was Anquetil Duperron, the celebrated Frenchman who first made Europe acquainted with the sacred books of the Zoroastrians. Even before he gave the learned world his translation of the Zend-avesta, he published

(in 1768) two memoirs in the Mémoires de l'Académie des inscriptions [1]), forming an essay on the ancient languages of Persia, in which he made known the Zand and Pahlavi alphabets. He stated the number of characters in the latter to be twenty-four, but he gave no account of the language itself. In his 'Zend-avesta' (Paris 1771, vol. III. pag. 343—422) he published a translation of a whole work written in Pahlavi, the so-called Bundehesh, which is a collection of various fragments on cosmogony, cosmography, mythology and legendary history; this translation was accompanied by a facsimile of the first nineteen lines of the Paris MS. of the work, with a transliteration into the Roman character and a translation of them. In the same volume (pag. 476—526) he also printed a Pahlavi-Pâzand vocabulary in Roman characters, which is the same as that published in the present work; but the original arrangement in chapters was disregarded, and the order of the Persian alphabet introduced, to the great disadvantage of the vocabulary.

Anquetil made no attempt at deciphering or explaining any of the Pahlavi inscriptions, and was so little acquainted with the writing, that he declared the Pahlavi inscriptions, which are found in the caves of Kanheri near Bombay, to be Mongolic.

The honour of having laid the first foundation in deciphering the Sasanian inscriptions on rocks and coins, belongs to Sylvestre de Sacy, one of the most eminent oriental scholars who ever lived. His 'Mémoires sur diverses antiquités de la Perse' (Paris, 1793) form an epoch as regards the study of the monuments and coins of ancient Persia. The work in question contains five memoirs. In the first, he treats of the monuments and Pahlavi inscriptions which are found at Naksh-i Rustam, where there are two short Greek inscriptions accompanied by inscriptions in two kinds of Pahlavi character [2]). Incorrect copies of these inscriptions,

1) Tome XXXI. pag. 339—442. Both memoirs had been read before the Academy in 1763.

2) See Flandin, Voyage en Perse vol. IV. pl. 181ter.

made by Chardin and Sam. Flower, existed already before the time of Niebuhr, to whom we are indebted for the first transcript of them which was sufficiently accurate to make a decipherment possible. De Sacy compared all these copies carefully, and arrived at the conclusion that there existed only two Greek inscriptions, and that those communicated by Chardin, Flower and Niebuhr were identical. Dr. Hyde, the celebrated author of 'Historia religionis veterum Persarum' (1700), had already made an attempt at explaining the Greek text, but had signally failed. He had read *ΑΡΤΑΞΑΡΟΥ* as *ΑΛΕΞΑΝΔΡΟΥ*, and consequently referred the whole inscription to Alexander the Great [1]). De Sacy showed that this reading was incorrect, and that the king mentioned in the inscription was Ardeshîr *(Artakhshatr)*, the founder of the Sasanian dynasty. After having restored the Greek text in a critical manner, he made it the starting-point for deciphering one of the two texts in oriental characters, as he believed their contents to be the same. He was successful beyond expectation in his attempt, and thus laid a solid foundation for all future decipherments [2]). In a similar attempt upon the other oriental text, he was however much less successful. Although he had Greek translations at his disposal, the task was by no means an easy one, as nothing at all

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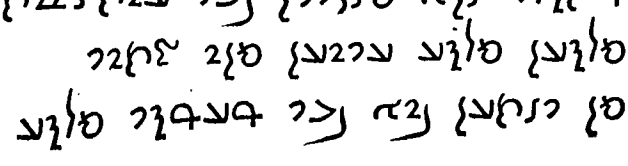
1) See Hist. de relig. vet. Pers. 1st edition, pag. 519—520.

2) The following are the Greek and one of the Pahlavî texts of one of the inscriptions at Naksh-i Rustam. The small Greek letters indicate those which are defective in the original, as appears from the copy in Fland. voy. en Perse, vol. 4, pl. 181ter; and the letters *E*, *Σ* and *Ω* are formed like *ε*, *c* and *ω*, in the original.

ΤΟΥΤΟ ΤΟ πΡΟΣΟΠΟΝ ΜΑΣΔΑΣΝΟΥ
ΘΕΟΥ ΑΡΤΑξαρΟΥ ΒΑΣΙΛΕΟΣ ΒΑΣΙΛΕΩΝ
ΑΡΙΑΝΩΝ εκγενΟΥΣ ΘΕΩΝ ΥΙΟΥ
ΘΕΟΥ ΠΑΠΑκΟΥ ΒΑΣΙΛΕΩΣ



was known of Pahlavi, except the scanty and uncritical notices and remarks to be found in Anquetil's works.

In his third memoir, he applied the results thus obtained (which however explained only a few names and titles) to the elucidation of the legends on some of the Sasanian coins, as he found the characters and most of the words were identical with those at Naksh-i Rustam. He read on them correctly the names of Ardeshîr (𐭠𐭫𐭲𐭠𐭧𐭱𐭫𐭠 *Artakhshatr*), Shâpûr (𐭱𐭧𐭠𐭯𐭥𐭧 *Shahpûhrî*), Behrâm (𐭥𐭠𐭧𐭠𐭧𐭲 *Varahrân*) and Hormazd (𐭠𐭥𐭥𐭣𐭧𐭠 *Aûharmazdi*); but his other readings of names were doubtful, or erroneous. In his fourth memoir, he also succeeded in explaining the Pahlavi inscriptions of *Kirmanshah* or *Bisutun*, with the exception of their commencements.

In a subsequent 'Mémoire sur les monumens et les inscriptions de Kirmanschah ou Bisoutoun, et sur divers autres monumens Sassanides' (1815) [1]), he corrected some of his previous mistakes. The results published by him, in his various memoirs, have formed the basis on which all subsequent investigations have been founded.

The first who applied these results to further researches, was Sir W. Ouseley, in his 'Observations on some medals and gems, bearing inscriptions in the Pahlavi or ancient Persick character' (London, 1801.) By means of De Sacy's discoveries, he was able to read the legends on about 23 silver coins in the Hunterian Museum, containing names already known; but the only addition he made to our knowledge of Pahlavi, was

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Transliteration of the Pahlavi text.

Patkalî zanman mazdayasn bagî Artakhshatr,
malkân malkâ Airân, minû chitrî
min yaztân, barman bagî Pâpakî malkâ.

Translation.

The image, this, of the Mazda-worshipping, divine Artakhshatr, king of the kings of Airân, of spiritual origin from God, son of the divine Pâpakî, the king.

1) In the 'Mémoires de l'Institut Royal de France, classe d'histoire', tome II. pag. 162—242.

by reading, for the first time, the name of Khosru (𐭧𐭥𐭮𐭫𐭲 *khâslâî*) on certain coins.

J. C. Tychsen of Göttingen also published some articles on the Sasanian coins [1]), but he made no advance whatever; all he could do, was to apply the results obtained by De Sacy, and venture on some guesses.

For a long time no scholar directed his attention to Pahlavi; the learned world seemed to rest satisfied with the labors of Anquetil Duperron and Sylvestre de Sacy.

Twenty-four years after their last publication on the subject (De Sacy's final memoir on the inscriptions of Kirmanshah), Marc Joseph Müller, Professor at the University of Munich, took a fresh start in his admirable 'Essai sur la langue Pehlvie', published in the 'Journal Asiatique' (April 1839). This is the first paper written to elucidate the Pahlavi of the books in a truly scientific spirit. He started from the Pahlavi alphabet published by Anquetil, and especially from the critical remarks, made by the celebrated Danish scholar, E. Rask, on some of the values ascribed by Anquetil to several Pahlavi characters [2]). Several of his objections he successfully maintained; for instance, he showed, by numerous examples, that the final 𐭪 *k*, which is considered by the Desturs either as an equivalent of *h*, or as a mute, was originally a real *k* and pronounced as such, e. g. 𐭠𐭯𐭩𐭮𐭲𐭪 *apestâk*, Syr. ܐܦܣܛܐ, Arab. ابستاق. His remarks on the value of 𐭮, which he proves to be *âi* and not *â* (although the character used for *â* in Zand is of the same form), are very sagacious. He also made a successful attempt at elucidating the most difficult part of Pahlavi writing, the homonymity of some letters, that is,

1) 'Commentationes IV de numis veterum Persarum', in Comment. Soc. Reg. Scient. Gott. rec. T. I—IV. 1808—13.

2) See Journal Asiatique for 1823, vol II. pag. 143—159. The article refers both to the Zand and Pahlavi alphabets, and had been communicated to Sylvestre de Sacy who had it printed.

the fact that several sounds are expressed by one and the same character. He started with the traditional readings of the Pahlavi characters, but did not hesitate to correct them, when they were contradicted by sound etymology; thus, he showed that 𐭥𐭭 cannot be read *boman*, as the Parsis pronounce it, but בנמן *benman*, as 𐭥𐭭 is evidently identical with the Hebr. בֵּן, Chald. בַּר. Although this essay contains many valuable remarks, and shows the sound scholarship of its author, it is incomplete, as only part of the alphabet has been discussed in it, and the grammar was left untouched.

In the following year (1840), Longpérier published a comprehensive work on the Sasanian coins, entitled 'Essai sur les médailles des rois perses de la dynastie sassanide (Paris)'. It contained the description and figures of a large number of coins struck by the Sasanian rulers, from Ardeshîr I. to Yazdagird III. (or IV.), that is, from the rise to the fall of the Sasanian dynasty (A.D. 226—640). Some names hitherto undeciphered on coins, but readable without difficulty, were read by him for the first time, such as Kobad (𐭪𐭥𐭢𐭩 *Kavât*); that of Yazdagird had already been hinted at by Tychsen; but some of his readings of names were doubtful, such as Shehryar and Azermidokht. Excepting names, no fresh addition to our knowledge of Pahlavi, was made by Longpérier, who had scarcely anything to guide him save the readings of De Sacy and Sir W. Ouseley. His work however, as a collection of all the then available material, was a considerable advance in Pahlavi numismatics, and exhibits very clearly the difference, in form, of the Pahlavi characters of the earlier and later centuries of the Sasanian rule. The author justly remarked, that there is but little difference between the characters on the later coins and those used in the MSS.

A decided advance in our knowledge of the inscriptional Pahlavi, was made by J. Olshausen, in his pamphlet on the Pahlavi legends which are found on the coins of the later Sasanian kings, on the earlier coins of the Khalifs, on the coins of the Ispehbeds of Taberistân, and on

the Indo-Persian coins of east-Iran (1843) [1]). He may justly lay claim to have deciphered, for the first time, the legends on the classes of coins just mentioned; and he discovered names, numerals written in words, and other terms, which had not been read by any of his predecessors. On a certain class of coins, for instance, he read the name Tapûristân (the country of Taberistân), together with some other proper names and numerals. Some of the coins have only Pahlavi legends, while others have legends both in Pahlavi and Kufic characters; some of the proper names are Arabic, such as 'Omar and Hârûn, others are Persian, such as Khurshîd. He deciphered the term אפזאת *afzât*, 'crescat!' which is of such frequent occurrence on the later Sasanian coins. He also read, on the earlier coins of the Arab governors, the names חראסאן *Khorâsân*, *Omari-Ubeid-allâ-ân*, i. e. 'Omar the son of Ubeid Allah, etc.

The decipherment of the legends on Sasanian coins now began to receive more attention from oriental scholars. B. Dorn devoted to the subject, several papers which were published in the 'Bulletin de la classe historico-philologique de l'Académie Impériale des sciences de St. Petersbourg' (vol. I. 1844, pag. 107—110, 207—272 and 274—294.) He made no fresh discoveries of any importance, but read the names, which were already known from De Sacy's and Longpérier's works, on all the Pahlavi coins accessible to him. He still retained the erroneous reading בה for יזך *bagî*, 'divine', which had been proposed by De Sacy. Our knowledge of Pahlavi numismatics has, however, considerably gained by his description of coins which had not been accessible to any other Pahlavi scholar.

A. Krafft published, in 1844, a valuable review [2]) of Olshausen's

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1) The pamphlet is in German, and its title is: 'Die Pehlewi-Legenden auf den Münzen der letzten Sasaniden, auf den ältesten Münzen arabischer Chalifen, auf den Münzen der Ispehbeds von Taberistân und auf den indo-persischen Münzen des östlichen Irân, zum erstenmale gelesen und erklärt von Dr. Justus Olshausen. Kopenhagen, 1843'.

2) The German title is: 'Ueber Herrn Professor Olshausen's Entzifferung der Pehlewi-Legenden auf Münzen'.

pamphlet, in the 'Wiener Jahrbücher für Literatur' (vol. 106, Anzeigeblatt, pag. 1—33). He gave some information regarding the native rulers of Taberistân and the subsequent Arab governors of the province, and the different dynasties to which they belonged; and especially endeavoured to settle their chronology, by aid of the coins on which numbers referring to an era are found, the commencement of which he placed at A. D. 645. He likewise deciphered the legends on the Pahlavî coins of the Vienna collection.

It appears that the discoveries of Olshausen, whose pamphlet had been translated into English (London Numismatic Chronicle for 1848, vol. IX.) induced E. Thomas, of the Bengal Civil Service, to investigate the Pahlavî coins of the earlier Arab rulers. He published a very comprehensive essay on this subject, in the 'Journal of the Royal Asiatic Society of Great Britain' for 1850 (vol. XII. pag. 253—347.) As the material at his disposal was more extensive than that used by Olshausen, he was able (aided by the latter's discoveries) to make a further advance in the decipherment of the legends on the later Pahlavî coins. He described, *a)* the coins of 'the purely initiative, imitative coinage of the Arabs, from A. H. 18 to 43', during which period the Arab conquerors used the coins of the later Sasanian kings, or struck coins with similar dies, bearing Pahlavî legends, merely with the addition of the words بسم الله; *b)* the coins of the Arab governors, viz. Ziad bin Abu Sofian, Obeidullah bin Ziad, Selim-i Ziad, Abdallah bin Zobeir, Abdallah bin Hazim and others of the first century of the Hijra era, down to Hejaj bin Yusaf (A. H. 81). He also showed that these later coins bore the names of the mint cities, on the right side of their reverse; and he tried to identify some of these names, such as بصره = ﻭﻟﺴ *Basrah* and يزد = ﺩﻛﺩ *Yezd*. Whether this was an independent discovery of Thomas, or whether it was suggested by the remarks of Mordtmann to the same effect, does not clearly appear; suffice it to say, that Mordtmann's note on the subject appeared in 1848 (Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. II. pag. 112), whereas Thomas's essay

was read in June 1849. He likewise added a valuable note 'regarding the unidentified characters composing the legends on certain classes of Sasanian coins'. Some of these coins which are depicted in Wilson's 'Ariana antiqua', had from their singularity (as they also bear Indian characters), already attracted attention; but the honor of having first more minutely examined them, belongs certainly to Thomas. He treated of these coins more fully, in a separate note to his edition of 'Prinsep's essays on Indian antiquities', 1858 (vol. II. pag. 107—116); and in the same edition, he has made several other scattered remarks on Pahlavi coins (vol. I. pag. 12—15, 32—35, 62—72, 93—96 and 120—126.) He has also published several articles, on the same subjects, in the 'London Numismatic Chronicle', which is however not accessible to me.

In all his writings, Thomas shows himself to be a skilful palæographer, who can identify characters which are difficult to read; but in his philological explanations he is not very successful.

Let us now return to the Pahlavi of the books. After the publication of M. Jos. Müller's essay on the Pahlavi language, which has been already noticed, nothing appeared on this subject, for about twelve years (from want of easily accessible materials), except a very valuable essay by the same author, containing researches into the opening chapter of the Bundehesh (1843). [1]) It was written with a view to settle the position (in Zoroastrian theology) of *zarvan akarana*, 'time without bounds', which is mentioned in the Bundehesh.

In 1851, N. L. Westergaard published a lithographed facsimile [2]) of the oldest codex of the Bundehesh (written A. D. 1330) which had

1) Its German title is: 'Untersuchungen über den Anfang des Bundehesch', published in the Abhandlungen der ersten Classe der K. bayerischen Akademie der Wissenschaften, vol. III. pag. 615—644. A separate impression of it has also been published.

2) Bundehesh, liber Pehlvicus. E vetustissimo codice Havniensi descripsit, duas inscriptiones regis Saporis primi adjecit N. L. Westergaard, professor Havniensis. Havniæ. Impensis Librariæ Gyldendalianæ lapidibus excudebant Bing et Ferslew. 1851.

been brought from India by Rask, and is now preserved in the library at Copenhagen. He added two Sasanian inscriptions, each in a different kind of Pahlavî character, which he had copied himself at Hâjiâbâd, when travelling in Persia; and in the preface, he hinted that the language of these inscriptions differs very considerably from the Pahlavî of the books.

In 1853, another and more important text, viz. the Pahlavî translation of the Vendidâd, was published by Fr. Spiegel, who had been enabled, by the liberality of the Bavarian goverment, to copy the most valuable Zand and Pahlavî MSS. which are extant in the libraries at Paris, Copenhagen, London (British Museum and India Office) and Oxford, the only places in Europe where such MSS. are to be found [1]). And in 1858, it was followed by the Pahlavî (Huzvâresh) texts of the Yasna and Vîsparad [2]).

Shortly after the publication of the Huzvâresh text of the Vendidâd, the writer of this essay began the study of Pahlavî, with no other materials but those furnished by that text and that of the Bundehesh, together with Anquetil's Pahlavî-Pâzand vocabulary and his translation of the Bundehesh. The results were published in the form of a review of Westergard's Bundehesh, which appeared in the 'Göttinger Gelehrte Anzeigen' of 1854 [3]). In this review, the present writer made the *first* attempt at giving a short sketch of Pahlavî grammar (pag. 7—22); to which he

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1) A sixth collection, which is particularly rich in Pahlavî MSS., is in my own possession.

2) Avesta. Die heiligen Schriften der Parsen. Zum ersten Male im Grundtext sammt der Huzvâresh-Uebersetzung herausgegeben von Friedrich Spiegel. Vol. I. Vendidâd. Vienna, 1853. Vol. II. Vîsparad and Yasna. Vienna, 1858.

As this edition of the Pahlavî texts was prepared from insufficient material, I recommended the Bombay goverment to employ Destur Hoshengjî in the preparation of a more correct edition, with glossaries of all the words which occur; the MS. of the Pahlavî text of the Vendidâd is now ready, and its glossary is being prepared.

3) A separate impression of it was published under the title: 'Ueber die Pehlewi-Sprache und den Bundehesh, von Martin Haug. Göttingen 1854', (in der Dieterich'schen Buchandlung.)

added a translation of the first three chapters of the Bundehesh. He also endeavoured to decipher some words of the two Sapor inscriptions at Hâjiâbâd which, except the titles, had not been previously read by any scholar; he made this attempt, in order to form an opinion as to the relationship between the inscriptional Pahlavî and that of the books, and he came to the conclusion that there was, in the main, little difference between the two inscriptional languages and that of the books, as all three exhibit the same character, viz. a mixture of Semitic and Iranian elements. With respect to the Semitic words, he believed them to belong to some eastern Aramaic dialect, standing nearest to the Chaldee, but not identical with it; and as regards the general character of the language, he declared it to be Iranian. His pamphlet, on the whole, contained the first detailed investigation into the character of the language.

I may here call attention to some valuable remarks made, in 1854, by Westergaard on Pahlavî, in the preface to his edition of the Zendavesta (pag. 19—21). He distinguished between the *Sasanian Pahlavî* found in inscriptions, and the *Zand-Pahlavî* of the books; the first he considered as a Semitic tongue, intermixed with Persian words; and the second as a purely Iranian language, identical with the *Pâzand*, or older form of the modern Persian; the Semitic words in the latter being, in his opinion, only arbitrary or ideographic signs.

Whilst these attempts were made to investigate the language of the Pahlavî books, the legends on coins were by no means neglected. In 1854, Dr. Mordtmann, of Constantinople, published a most comprehensive and valuable essay on the coins with Pahlavî legends [1]). He divided them into four classes: *a*) Sasanian coins (A. D. 226—651); *b*) the older Mohamedan pieces coined by the Arab governors (down to A. D. 700), with legends in Pahlavî and Kufic characters; *c*) coins of the rulers of

1) 'Erklärung der Münzen mit Pehlevi-Legenden, von Dr. A. D. Mordtmann', in the 'Zeitschrift der Deutschen Morgenländischen Gesellschaft', (vol. VIII. pag. 1—194.)

Taberistân (down to A. D. 800); *d*) coins of the eastern provinces of Persia, which exhibit Devanâgarî and other characters which are unintelligible, besides the Pahlavî. The material at his disposal was the most extensive that had been available to any scholar; for he states that he had been able to examine about 2000 Pahlavî coins, ranging from the time of Ardeshîr Bâbegân, down to the latest coins with Pahlavî legends, struck under the Arab rule. His researches extended however, only to the first three classes of coins; the fourth, or so-called Indo-Sasanian, class, which is the most difficult to handle, he does not appear to have examined.

The legends on the coins are divided by him into eight classes, which follow one another almost in chronological order. Here we need only observe, that at first, the name of the king with all his titles appeared on the obverse, while on the reverse the name was repeated with the addition of some other word [1]); this repetition alone enabled De Sacy to decipher the legends on the earlier Sasanian coins, as the same names and titles appear in about the same form; in the course of time (from Behrâm IV., A. D. 389—399) the titles were shortened, and frequently only *malkân malkâ*, 'king of kings', was used; on those of Hormazd III. (A. D. 457—458) and Piruz (A. D. 458—485) even this title was omitted, and merely the name was given, with some benedictive formula, such as *afzût*, and this custom was continued till the end of the Sasanian rule.

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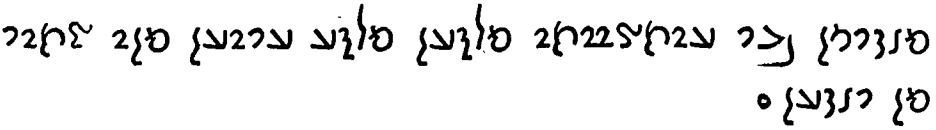
1) As a specimen, I give here the legends on a coin of Ardeshîr:

Round the obverse.

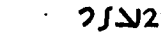


Mazdayasn bagî Artakhshatr malkân malkâ Aîrân minû chitrî min yazdân.

'The Mazdâ-worshipping divine Artakhshatr, king of the kings of Irân, of spiritual origin from God'.

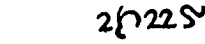
On the reverse.

Left side.



Nûvâzî.

Right side.



Artakhshatr.

From a palæographic point of view, that is, as regards the shapes of the Pahlavî characters, he divided the coins into three periods: *a*) those whose alphabet is identical with that used in the rock inscriptions, (from Ardeshîr to Nersi, A. D. 226—300); *b*) those whose letters are intermediate in form, between the lapidary alphabet and that of the books (A. D. 300—600); *c*) those whose alphabet is identical with that of the books (A. D. 600—800).

Notwithstanding the extent of his material, Mordtmann did not rest satisfied with his researches, but deeply interested in the subject, he sought for more, and examined 3000 more coins, in addition to the 2000 previously mentioned. His further researches, the aim of which was to complete and rectify his former ones, were published in two subsequent articles, in the Journal of the German Oriental Society for 1858 and 1865 [1]). He also wrote an essay, in which he explained the Pahlavî inscriptions on seals [2]).

His results, so far as they went beyond those obtained by De Sacy and Olshausen, were contested, especially by B. Dorn [3]), Bartholomæi [4]) and Khanykov [5]), who seem to represent the Russian branch of Pahlavî numismatists. They specially objected to his explaining certain words and abbreviations, on the reverse of the later coins, as the names of the mint cities; also to his treatment of the Kobad and Khosru coins, etc. But although the observations of Dorn contain much valuable matter, and even some real corrections of Mordtmann's readings, the latter appears to be right as regards the mint cities. His opponents are undecided how to

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1) Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. XII. pag. 1—56, XIX. pag. 373—496.

2) Studien über geschnittene Steine mit Pehlevi Inschriften; Zeitschr. d. D M. G. vol. XVIII, of 1864, pag. 1—47.

3) Mélanges asiatiques, St. Petersburg, vol. III, of 1858—59, pag. 149—165, 426—459, 460—475 and 502—531.

4) Mélanges asiatiques, vol. III, pag. 139—165 and 349—372. And Bulletin historico-philologique, vol. XIV. pag. 371—378.

5) In a letter addressed to B. Dorn.

read the words and signs which he so interprets; they suppose they may be the names of the die-cutters, or signs indicating the value of the coin, or honorific epithets; but all these opinions seem groundless, and have been very ably refuted by Mordtmann [1]), and I doubt if they will ever find favor with oriental scholars out of Russia.

Notwithstanding the objections which may be raised against his treatment of Pahlavi numismatics, no impartial scholar can deny that Mordtmann has greatly advanced our knowledge of this branch of antiquarian research. His judgment is sound, his oriental scholarship and acquaintance with the Byzantine, Arab, Persian and Armenian historians (who are the chief sources of information regarding the Sasanian kings), is very considerable, and his zeal is indefatigable; so we may hope for further contributions from him [2]), for the advance of our knowledge in Pahlavi numismatics and the history of the Sasanian kings.

Two years after the publication of my short sketch of Pahlavi grammar, Spiegel gave to the world his 'Huzvâresh grammar' [3]), which treated of the same subject, on a much more extensive scale. His attention was principally directed to the Pahlavi of the books; that which is found on coins and in inscriptions was treated by him in an appendix, in which he merely registered the results obtained by De Sacy, Olshausen, Mordtmann, etc., without making any researches of his own.

The works which he used for preparing his grammar of the Pahlavi of the books, were the Pahlavi translations of the Vendidâd, Yasna and Visparad, with the Bundehesh, which are a mere fraction of the whole Pahlavi literature, and do not afford any great variety of style; moreover, these texts had never been critically examined, and many of their readings are either doubtful, or erroneous. If we take into account this insufficiency

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1) In an article in the Zeitschrift der D. M. G. vol. XIX. pag. 373—413.

2) His latest contribution is: 'Hecatompylos' (the capital city of the Arsacidæ), in the 'Sitzungsberichte der K. bayerischen Akademie der Wissenschaften, 1869', pag. 497—536.

3) Grammatik der Huzvâresh-Sprache, von Fr. Spiegel. Wien, 1856; 194 pages.

of material and the great difficulty of the subject, both as regards the written characters and the language, we cannot expect from him anything very complete, or accurate. It must, however, be acknowledged that he has registered a good many grammatical facts, and his work is useful as a collection of materials, for those who intend making researches of their own into the Pahlavî language.

As regards his views on the character of the language, and his explanations of its non-Iranian element, linguists are not likely to feel satisfied; for instance, no scholar of sound judgment can place the slightest confidence in his opinion regarding the origin of the personal pronouns, which form, according to him, a very curious medley drawn from various languages; thus, he derives ﺍ 'I', from the Afghanic [1]), ﻩ 'his, it', from the Kurdish, and ﻣﺎ 'we', from the Semitic languages. Such a proceeding would no doubt be ridiculed, if applied to some better known language; for instance, if any one now-a-days were to derive the pronoun 'I' from Russian, 'we' from French, and 'he' from Celtic, the general verdict upon his opinions can well be imagined.

Spiegel is equally unfortunate in his explanation of those verbal forms which end in ﻭﻧﺘﻦ and ﺍﻭﻧﺘﻦ (traditionally read *ôntan* and *îtôntan*), and are all evidently of Semitic origin. For instance, he reads *dehavanntann* for ﻫﻮﻧﺘﻦ 'to be' (traditionally *jânôntan*), although he accepts the derivation from Chald. הֲוָא 'to be', which I had already proposed in my sketch of Pahlavî grammar mentioned above. The initial ﻫ of the Semitic verbs, he reads *d* in all cases where the Desturs read it *j*, without however giving any explanation of this prefix, but merely comparing it with the Armenian prefix z (e. g. *zantzanēl* = *antzanēl* 'to transgress'), in which I can see nothing but the remnant of a preposition; but of what preposition is ﻫ a relic? or is it at all likely that a Semitic

1) This language cannot even be included among the proper Iranian tongues; it is much more akin to the Indian vernaculars than to the Persian dialects, as has been shown beyond doubt by Dr. Trumpp, in two valuable papers on this language, which appeared in the Journal of the German Oriental Society, vol. XXI and XXII.

verb would be compounded with an inseparable Aryan prefix, in much the same way as one might compound an English verb with the Arabic prefix سَ, by writing *sa-be*, *sa-is* for 'will be'? Again, he takes *ann* as an Aryan participial termination *an*, but for the second *n* he does not account. The final *tann* is of course the Persian termination of the infinitive, but this does not explain the second *n*, for in what Aryan language do the infinitives end in *nn?* If Spiegel's views were correct, the word 𐭮𐭭𐭭𐭩𐭮 would, therefore, consist: *a*) of an unusual Aryan prefix, *b*) of a Semitic root, and *c*) of two modified Aryan suffixes; and the infinitive would be formed from the present participle, but can this be shown to be the case in any Iranian tongue? for instance, can the Persian *guftan* 'to speak' be traced to a participle?

On a careful consideration of these arguments, probably no sound scholar would be satisfied to adhere to Spiegel's reading of 𐭮𐭭𐭭𐭩𐭮, but we have besides a positive proof that it is wrong, by the frequent occurrence of the word in the Sasanian inscriptions, where it is written 𐭩𐭠𐭠𐭥𐭩 which can only be read *yahvûn*, or *yahvôn*, as 𐭥 has no other phonetical value than *î*, or *y*, (see the index, pag. 234). In other cases also, where Spiegel reads *d* for 𐭣, the inscriptions use 𐭥 *y*, as in 𐭩𐭠𐭫𐭣𐭥𐭩𐭠𐭩 *yekavîmûnt* = 𐭣𐭩𐭫𐭮𐭭 (see pag. 255), and 𐭩𐭠𐭪𐭥𐭣𐭩 *yaktîbûn* = 𐭣𐭩𐭮𐭭𐭭 (see inscription of Naksh-i Rajab, lin. 25). These instances, with others, also show that 𐭭 must be read *ûn*, or *ôn*, when found following Semitic roots in crude verbal forms, as its equivalent in the Sasanian inscriptions is 𐭩𐭠 *ûn*, *ôn*, which cannot be read *nn* [1]); the traditional reading *ûn*, *ôn*, of 𐭭 by the Desturs, is therefore confirmed by the inscriptions.

Spiegel's reading *anman*, *hanman*, for the auxiliary verb 𐭧𐭮, is

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1) The only instance which seems exceptional, is in Westergaard's copy of the Hâjîâbâd inscription A. (Bund. pag. 83). where in lin. 6 we read 𐭪𐭪𐭣𐭥𐭩𐭠𐭠 *shadîtann*, but according to Stannus's plaster cast of the inscription, there is no second *n*, neither is there one, in the same word, in lin. 5 of Westergaard's copy.

also refuted by the inscriptions, in which it often occurs and is always written 𐭧𐭭𐭲 *ĥûman*, which cannot be read *hanman* (see pag. 128).

He has likewise been unfortunate in his explanations of the dative particle 𐭤, the pronoun 𐭠𐭩, and the particle 𐭣 (see pag. 226, 227, 222—223). As regards the nature of the Pahlavî language, which he calls Huzvâresh without sufficient reason (as we shall hereafter see), he considers it an Iranian tongue with an intermixture of Semitic words; but this opinion, which I also shared, we shall find reason to consider incorrect. The Semitic portion he traces to the Nabathæan language, and believes the Huzvâresh to have originated in Sevad, i. e. Chaldæa, in the second century of our era; opinions which prove untenable on further researches.

Although I cannot agree with many of his explanations, nor with his general views of Pahlavî grammar, I readily acknowledge that he has done good service, by collecting many (often too many) examples, and by giving now and then correct explanations. I reviewed the work in detail in 1857, in the Göttinger Gelehrte Anzeigen (Stücke 68—71), to which paper I may refer the reader. A Pahlavî grammar is still a desideratum, and the want has been felt by many, especially by the decipherers of inscriptional Pahlavî, who do not seem to place much confidence in Spiegel's researches.

In 1860, Spiegel published, as a second part to his grammar, a work on the traditional literature of the Parsis, with original texts, translations and a glossary [1]). It contains very valuable notices of various Pahlavî works for those European scholars who have no access to a Pahlavî library. He treats of the Pahlavî translations of some parts of the Avesta, viz. the Vendidâd, Yasna and Visparad, and discusses the method followed by the translators, and the value of their renderings and the glosses which they frequently intermix. He endeavours to show that the Christian

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1) Die traditionelle Literatur der Parsen, in ihrem Zusammenhange mit den angränzenden Literaturen dargestellt, von Fr. Spiegel. Wien, 1860.

literature of the Syrian church had some influence, not only upon the ideas and the divine worship of the Zoroastrians, but even upon the external appearance of the Pahlavi books, such as their size, their division into chapters and verses, and the colophons in which the writers state the day, month and year, in which they finished their transcript; but his arguments have no more value than his supposition that Zoroaster conversed with Abraham, and borrowed his ideas from him; as similar divisions and colophons occur in Indian MSS. His critical remarks on the Pahlavi translations are also far from satisfactory, and a new and more searching investigation of this important subject, is wanted. The question of their age he does not discuss, nor does he enumerate all the Pahlavi translations which are extant.

After his remarks on the Pahlavi translations, he goes on to enumerate the works of the later literature of the Parsis, so far as they are known to him, which are partly Huzvâresh, and partly Pârsî and Persian. He treats successively of the Bundehesh, of which he states the general contents, translates some chapters [1]), and gives some extracts; of the Ardâi Virâf-nâmeh, according to Pope's English translation; of the Bahman yasht, according to the Pahlavi text in one of Anquetil's MSS.; of the Mînokhirad, some passages of which he translates; of the Rivâyats; of the Sad-der Bundehesh, according to a Persian version; and then follow scanty notices of some smaller works in Persian, such as the Zertosht-nâmeh, Jâmâsp-nâmeh, Shâyist-nishâyist, etc.; the interesting Shikan-gumânî is barely mentioned; with its contents the author seems to be wholly unacquainted. There are a good many appendices, containing transliterations of the Pahlavi texts, in Hebrew characters, of the 1st, 2d, 3d and 31st chapters of the Bundehesh, and the 5th and 19th fargards of the Vendidâd; also texts in the original characters, such as Destur Dârâb's version of the 5th fargard and a Patet,

1) The first chapter had been already transliterated in Hebrew characters, translated and explained by him in 1857 in the Zeitschrift der D. Morgenl. Ges. vol. XI, pag. 98—110.

and some extracts from the Rivâyats referring to some of the heroes of the Shâhnâmeh. At the end is a glossary of the Pahlavî words, in Hebrew and Pahlavî characters, for which the author deserves great credit, as it is the first attempt to prepare a Pahlavî glossary in the European fashion; but, as might be expected in a first attempt, the results are not much to be relied on, especially as regards the explanation of the Semitic words.

The author believes he has given his readers a view of the whole range of Pahlavî literature [1]), but in this he is mistaken, for not even a fifth part of the still existing Pahlavî literature was then known to him. For instance, he had no knowledge of the largest and most important work of all, the Dîn-kart, which would alone comprise 2000 folio pages, if printed; nor of the Dâdestân-i-dînî, which is nearly thrice as large as the Bundehesh; nor of the Neringistân, which is one-third larger than the Bundehesh; nor of several minor works, such as the Kâr-nâmeh-i Ardeshîr Bâbegân, the Pandnâmehs of Adarbât Mahraspand [2]) and Buzurji Mihir, etc., which are all well-known to Pahlavî scholars in India.

The title of this work, 'the traditional literature of the Parsis, in its connection with the conterminous literatures', is therefore more pretentious than appropriate, and calculated to mislead superficial readers, as he was acquainted with only a small fraction of the 'traditional literature', and of the 'conterminous literatures', by which he appears to mean chiefly the Syriac, his knowledge seems to be even less than that of Pahlavî, if we may judge from what appears in this work. His translations even from Persian can only be used with caution, as Destur Hoshengji, who is a

1) In the preface to his Huzvâresh grammar (pag. X.), he actually claims to have read and understood the largest portion of Huzvâresh literature. No Parsi priest would assent to this statement, but would think it rather presumptuous, as the study of the whole existing Pahlavî literature might well occupy a lifetime.

2) This has been lately published, with several transliterations, a Gujarâtî translation, notes and a Pahlavî-Gujarâtî-English vocabulary, by Herbad Shehriarji Dadabhoy, at Bombay, 1869, as a Haug's prize essay; the author having obtained the prize proposed by me, for such a work, in 1864.

better Pahlavi and Persian scholar than Spiegel, frequently showed me. A proper title for the work would be: 'Contributions towards a knowledge of the traditional literature of the Parsis, with occasional hints on its probable connection with the literature of the Syrian church, with appendices and a glossary' [1]).

I may here mention Windischmann's German translation of the Bundehesh, with notes [2]), which was published by Spiegel (1863), after the author's premature death. That European scholars have paid more attention to the Bundehesh than to other Pahlavi works, may surprise my Parsi readers, who do not generally attach much value to this work; but this is easily accounted for by its contents (see pag. 3), in which European scholars take a great interest, and from the circumstance that it had already been made somewhat familiar in Europe by Anquetil's translation, and Westergaard's publication of a facsimile of the old Copenhagen codex of it. In his translation, Windischmann could only use this text and Anquetil's work; if therefore we take into consideration the scantiness of his means, and their insufficiency for arriving at a complete understanding of the numerous particulars and rare words occurring in the Bundehesh, we may well admire the translator for what he has achieved.

Although the text of the Bundehesh, as well as a tolerable translation were before the public, an edition based upon all available materials was still a desideratum. A young and industrious scholar, F. Justi of Marburg, who had already made himself known by the rather premature publication of a so-called 'Old-Bactrian (Zand) Dictionary' [3]), came forward

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1) On this occasion I may mention an intersting article by Dr. Sachau which is published in the Journal of the Royal Asiatic Society (New Series vol. IV, 1.). It bears the modest title of 'Contributions to the knowledge of Parsee literature', but contains much information which will be sought for in vain in Spiegel's far more pretentious work.

2) In the 'Zoroastrische Studien', pag. 56—120. There is besides, in this work, a separate chapter on the geography of the Bundehesh (pag. 1—19.)

3) I have already shown on several occasions, and finally in my German pamphlet 'on the present state of Zand philology, with special reference to F. Justi's

to supply the want. He published, in 1868, an edition with the Pahlavi text lithographed, a transliteration into Persian characters, a German translation, various readings and a glossary. On the title-page (Der Bundehesh

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so-called Old-Bactrian Dictionary (Stuttgart, 1868)', that this work is very unsatisfactory and cannot be regarded as a Zand dictionary, as the author, when he made his compilation, had no such knowledge, either of the original Zand text, or of the Pahlavi translation, as would qualify him to undertake so arduous a task. My pamphlet has not been ineffectual, so far as I can judge from the numerous letters I have received from oriental scholars on the subject. How necessary it was to put all those oriental scholars on their guard, who had not made Zand a special subject of study for a number of years, and were therefore not prepared to detect the shortcomings of the 'Dictionary', may be shown by the circumstance that even so eminent an orientalist as Max Müller has been led astray by it. In the first volume of his 'Rigveda-Sanhita translated and explained' (pag. 206), the celebrated Oxford scholar quotes the explanation of *zairimyaŋura* in Justi's dictionary, as a proof that the Vedic word *harmya*, which is phonetically identical with the Zand *zairimya*, means originally 'fire-pit', and not only 'house' as the Hindu scholars interpret it; but he has not enquired into the authority for this explanation. Justi interprets *zairimyaŋura* by 'eating in the depth', but this interpretation, like most of his other explanations, is merely copied from Spiegel, as Müller will find on reference to Spiegel's translation of the Avesta (vol. I. pag 190—191, note 3.), and the authority for the explanation will be rather unexpected, as Spiegel is entirely guided by Roth's interpretation of this very word *harmya*, as 'depth', in fixing the meaning of *zairimya*, which Müller has quoted as a collateral proof of the meaning of *harmya*, which is decidedly a case of reasoning in a circle. The meaning 'pit, depth', for *harmya*, if strictly investigated, can scarcely be proved from the Vedas, as there is not a single passage, among those quoted, that necessarily requires this meaning, which will probably prove ultimately to be nothing but one of the many guesses of Prof. Roth that young Vedic students must discard, if they wish really to understand the Vedic hymns. *Zairimyaŋura* itself is interpreted by the Parsi priests as a 'tortoise' (comp. Sans. *harmmuṭa*); the meaning 'eating in the depth', besides being very vague, as it might be applied to a mouse, or a mole, or a hamster, is also in itself too absurd to have ever become the name of an animal.

Professor H. Kern of Leyden has also been misled by Justi and Spiegel. In a recent article on the Persian cuneiform inscriptions, published in the Journal of the German Oriental Society, vol. XXII., he relies (pag. 219) upon Justi's dictionary for the meaning 'protection' for the Zand *yaona*, and tries to restore and explain the cuneiform text in accordance with that meaning. But how far his reliance has been misplaced, Dr. Kern, as a scholar of sense and sound reasoning,

zum ersten Male herausgegeben, übersetzt und mit Glossar versehen von Ferdinand Justi) he claims to have published all this for the first time, which is only strictly correct as regards the glossary. The honor

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will readily see on examining the pasages in which the word occurs. Let us take the passage Yt. 5, 87. *thwãm kainînô vadhrê yaona khshathra hvâhâo jaidhyâoñti*, which is thus translated by Justi: 'the marriageable girls pray thee in a sisterly way for a rule which wards off (i. e. a husband, a lord)'. Now in the first place, can any man of sound logic suppose that young girls could have addressed a prayer, couched in such odd terms, to the deity Anâhitâ, if they prayed for a husband? Besides, the following words *takhmemcha nmânô-paitîm* 'a strong husband', forbid such an interpretation, as the idea of 'husband' would thus be expressed twice, first by *yaona khshathra*, which is Justi's 'rule which wards off', and secondly by the appropriate words. On a closer examination, it will be found that Justi has completely misunderstood three words in the sentence, viz. *vadhrê*, *yaona* and *hvâhâo*. To the first he ascribes the meaning 'marriageable', which he has simply copied from Spiegel; no other proof is adduced but the supposed etymology from *vad* 'to marry', and no attempt is made to connect it with *vadhairi* which is evidently the same, but to which the meaning 'belonging to a caravan' is ascribed, without any proof, but tracing it to the same root *vad* in the sense 'to go', which it never has in Zand. It would be much more natural to identify *vadhrê* with the Vedic *vadhri* (Rv. 1, 32, 7. 33, 6. 2, 25, 3. etc.) which means 'a male deprived of his sexual powers, an eunuch'; *vadhairi* is generally applied to the camel, in which case it can only mean 'gelded'. *Yaona* is taken by Justi in the sense of 'warding off', but of course no proof is given save an etymology tracing it to *yu* 'to join' (the root *yu* 'to ward off' seems to have been forgotten). But besides this meaning of 'warding off', he ascribes three others to *yaona*, viz. *a)* connection, residence; *b)* the airy region; *c)* power; but all these will be found by Dr. Kern, on closer enquiry, just as fanciful as that of 'warding off'; for none of the passages quoted can be really explained by any of them. Thus Justi (following Spiegel) translates Vend. 21, 6. *hãmyaêtâoñhô yaonemcha avi zãmcha, zãmcha avi yaonemcha*, by 'it draws the air to the earth, and the earth to the air' but I doubt whether this would be considered intelligible by either Müller or Kern. In the whole explanation of *yaona*, there is, I think, only one statement which is correct; for at the end, he compares it with the Sans. *yoni*, which is no doubt identical with *yaona*, but has none of the meanings assigned to the latter by the writer, except perhaps 'residence' which seems merely accessory in his opinion; *yoni* means 'womb' and also 'home, place, house, space', and these meanings alone are applicable to *yaona* in all passages. — Thus, Vend. 21, 6. is to be translated: 'they (the waters) are striving for their home (to reach it) and the earth, for the earth and for their home' (that is to say, they issue from their home, which is the lake *Vourukasha*, and

of having published the Pahlavî text 'for the first time' belongs to Westergaard; (his edition is a facsimile of a MS. at Copenhagen, that is the oldest known to exist, having been written in A. D. 1330; next in age is one in my possession, written in A. D. 1396, but belonging to a different class of MSS., commencing with the 15th chapter, like the MS. 121 in the Ouseley collection of the Bodleian library, but more complete.) For the transliteration, which is in the Persian character, Justi had the assistance of a Pâzand Bundehesh, where the Pahlavî words are written

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are poured on the earth, and after having been poured on the earth, they return to their home again). Again Vend. 4, 45., *ukhshnê khrathwê yaonê âstê* means clearly, 'he (the student) sits at home to improve his knowledge'; but Justi's translation is, 'that he may remain in connection (with purity joined through prayer) for the growth of the intellect'; vague and scarcely intelligible statements of this kind are quite foreign to the Vendidâd. — How is the meaning 'protection' to be proved? Dr. Kern thinks it follows of necessity from such compounds as *perethuyaona*, *huyaona* and *hvâyaona;* but on examining the passages he will find rather strange ideas result from the application of this meaning; for instance, *hvâyaona* is an epithet of *garô-demâna* 'paradise'; how can this be termed 'protected by itself'? such an idea is quite foreign to Zoroastrianism; but the true meaning is 'having its own place, its own abode' i. e. being on a separate spot, not assigned to anything else; so also *perethuyaona* means 'having a wide place, home or abode'. Returning now to Yt. 5, 87. the third word misunderstood in it, is *hvâhâo;* this is made to mean 'sisterly, like a sister'; but without taking into consideration the etymological difficulty of deriving *hvâhâo* from *qaŋhar* 'sister', it can scarcely be supposed that young girls would regard a goddess as a sister; nor could it mean 'like a sister', even if the derivation were correct, for *hvâhâo* must be either a substantive or adjective, governed either by *jaidhyâoñti* or by *khshathra*, but cannot be an adverb. As the word occurs only in this place, its exact meaning can be scarcely ascertained. I propose translating the whole of clause 87 thus: 'girls whose womb is barren pray thee for the possession of fertility (?) and for a strong husband; young women who are pregnant pray thee for a good delivery; thou who possessest this, wilt bestow that upon them, O Ardvî sûra Anâhitâ'.

Want of space alone prevents me from discussing other instances, in which Dr. Kern has been misled by Justi's copying Spiegel; but the above remarks may be sufficient to convince both Dr. Kern and M. Müller, that the 'Old-Bactrian Dictionary' can be used only with great caution, as they can further see from my pamphlet mentioned above, for articles like that on *yaona*, in which nearly all the explanation is incorrect, are not unfrequent in that book.

in the easily legible Zand characters; it cannot therefore be considered a first attempt. He differs, of course, very frequently from the traditional readings, and not always with advantage, as he is a faithful copyist of Spiegel, even of his gravest errors, such as *nad* for *vad* 𐬬𐬀𐬛, *ajash* for *avash* or *apash* اپوش (as the Sasanian inscriptions show beyond doubt), *dchavântann* (where *ân* is certainly an improvement upon Spiegel's *nn*) for *ychavântanu* 𐬌𐬎𐬀𐬯𐬀𐬙𐬀𐬐𐬀𐬥𐬀𐬌, etc. (see pag. 16. 17), and as these are all words of frequent occurrence, every page is full of errors that must be very perplexing to the Pahlavi student.

In the translation he has relied chiefly on Windischmann's translation, improving it mostly in those places where he found more correct readings in the additional MSS. he used; it is not very readable, and in some places almost as unintelligible as Spiegel's translation of the Vendidâd. Any reader of it, who has any acquaintance with Pahlavi, will do well to refer to the original text, as has been already pointed out by Dr. E. Sachau (now Professor at Vienna) in his able review of the work (Zeitschrift der D. Morg. Ges. vol. XXII. pag. 506.) The very commencement of the chapter, with which Justi's edition begins, he appears to have misunderstood. That chapter commences with a heading, as I have already shown in my pamphlet 'Ueber die Pehlewi Sprache und den Bundehesh'; the words ﻣﻦ زﻧﺪ داﻧﺎﻙ *men zand âkâs* 'from the *Zand-âkâs*' (one who knows the Zand, Zand teacher), denote the source whence the compiler took his statements; for *Zand-âkâs* was evidently the name of some ancient Pahlavi work, now lost. The passage can be simply translated thus: 'From the *Zand-âkâs;* firstly, on the creations of Hormazd and the counter-creations of Aharman; secondly, on the quality of the creatures from the beginning to the end which is the future body (the resurrection)'; that is to say, the compiler of the fragments in question (chap. I—XIV, XXIV—XXVII and XXXI, which follow one another in my old MS.) borrowed all his statements, on the subjects mentioned, from that work. Quotations of this kind are frequently introduced in this way, in Parsi literature, by such words, for instance, as از روایت کامه بهره 'from the Rivâyat of Kâmah Bahrah'.

The most valuable part of the work is, no doubt, the glossary, which is arranged according to the Persian alphabet, the Pahlavî words being given in the Persian character and generally according to Spiegel's readings. This transliteration is a great draw-back, as in a glossary, the original characters are essentially necessary, since the mode of reading many of the compound characters is still very unsettled, and many of Spiegel's readings can be shown to be erroneous, as the reader will see from my remarks above and the index to this volume. Justi has proved himself to be a good index maker, as his glossary is complete, even beyond reasonable bounds, for he quotes all passages in which the 'idhâfat' occurs, and under each word he repeats in most cases all the sentences in which it is found, whereas a simple quotation of page and line would have been quite sufficient. Besides the words found in the Bundehesh, he has inserted those of the Pahlavî-Pâzand glossary, according to one of Anquetil's MSS. which, however, is differently arranged from the text published here.

With regard to the explanations he gives of Pahlavî words, he depends almost entirely on Spiegel's statements, which are generally blindly adopted by him, (thus, he derives the pronoun ﺍ 'I' from the Afghanic *râ*; for a refutation of which opinion, see the index s. v. *ra*, pag. 189—190). He has therefore not sensibly advanced our knowledge of Pahlavî beyond the point arrived at by Spiegel who, as we have seen, has left it in a very confused state. His collections of information regarding the proper names of various kinds, form the most useful part of his glossary. In tracing Huzvâresh words to their Semitic equivalents, he is particularly unfortunate, especially in those cases where he had not Spiegel's ideas to guide him. Dr. Sachau, in his review (pag. 508—510) above mentioned, has already pointed out several instances which clearly show that Justi's references to Semitic dictionaries have not been quite sufficient for a successful explanation of the more difficult Huzvâresh words, which had not been explained by previous investigators. Thus he traces ﺵﺕﻩ 'the back' to Chald. אף 'face', ﻡﺱﻙ 'nose' to Chald. תל 'hill', ﺑﻨﺪﻩ 'servant' to Chald לפום 'to the mouth', etc.; derivations which seem childish, and

I could fill pages by enumerating and refuting similar absurdities to be found in his glossary, but I have only space to notice his remarks upon Destur Hoshengji's reading 𐭬𐭭𐭣 'word' in the traditional way *modâ*, instead of *mandâ* which is Spiegel's reading. The Destur was fully aware of the latter reading, but he was also aware that Spiegel can show no more appropriate meaning for his *mandâ* than 'knowledge', which is a different idea from 'word', he therefore rejected the proposed alteration, and adhered to the traditional reading, till a more satisfactory etymology should be offered; this the reader will find in the index, pag. 159—160, where the word is read *mânyâ* = *malyâ*, 'word'.

In his introduction, Justi discusses the age of the Bundehesh, the composition of which he places in the time of Firdûsî (A. D. 1000), or even later; for he is not disinclined to believe that the Copenhagen codex (dated A. D. 1330) may have been copied from the original; but none of his proofs are in any way convincing, whether based upon the historical, or geographical, remarks found in the work, or upon philological grounds. It is true the Arab rule is mentioned twice; 57, 3. and 82, 2. (chap. 34); but in both cases in a remark, at the end of a chapter, where it may very probably have been added by later copyists, especially as it tends to complete the short sketch of the history of Iran, contained in ch. 34., which does not properly belong to the Bundehesh. The geographical arguments for a late date, are exceedingly doubtful, since the geography of the Bundehesh is more mythical than real, as any one will soon find on examining the book. The supposed identity of *Kânsiyâ* with the *Hâmûn* lake in Sejestân has to be proved; for *Kânsiyâ* is apparently the mythical water *Kâsaoya* of the Zend-avesta, whence the prophets of the world's latest period are expected to rise. The philological proofs appear to be founded upon a grave error, for Justi seems determined to find Arabic words in the Bundehesh; the groundlessness of this assumption has been clearly shown by Dr. Sachau in his review (pag. 503—505) mentioned above; but the derivation of the word 𐭠𐭫𐭬𐭮𐭰𐭧𐭲𐭭 *armôshtîn*, B. 74, 10., (the name of a certain fire) from the Arabic اَلْمُشْتَعَلُ 'inflamed' is particularly absurd, as it can scarcely be supposed that so

vague a term as 'inflamed', with a foreign article prefixed, would be borrowed from another language, and made the name of a particular kind of fire; in fact, there is not a single word in the whole Bundehesh that can be proved to belong to the Arabic language exclusively.

If the work had been really composed at so late a date as Justi asserts, we should certainly know the name of the author, but none such is either mentioned, or known. It is merely a collection of detached fragments which have been put together in various ways (as the MSS. show three different modes of arrangement), sometimes with additions, and sometimes with omissions. The statements made in it, are based upon a certain interpretation *(a zand)* of the Avesta, which is always mentioned as the source of the information, and is called *dîn.* As the Bundehesh contains may things which are not found in the present Avesta texts, we must conclude that the author, or authors, had a much larger portion of the Nosks to refer to, than is now extant; and this all points to Sasanian times. The style is very like that of the Naksh-i-Rajab inscription, which is of the end of the 3d century A. D. These remarks may suffice for the present; but on a future occasion, I shall treat more fully of this question.

Although Justi's Bundehesh contains some valuable information, a new edition in the Pahlavî character, with a more correct transliteration and glossary is wanted, to prevent the spread of so many groundless readings and meanings of Pahlavî words; and it gives me pleasure to state that my friend E. West will shortly undertake it, with my assistance, as I cannot as yet find the necessary leisure for carrying it out.

Among the Pahlavî texts published, besides the Bundehesh and the translations of the Vendidâd, Yasna and Visparad, I have to mention the old Zand-Pahlavi Glossary, published by Destur Hoshengji, at my recommendation and with my assistance, in 1867 [1]). I added two minor

1) An old Zand-Pahlavî Glossary. Edited in the original characters, with a transliteration in Roman letters, a translation and an alphabetical index by Destur Hoshengji Jamaspji. Revised, with notes and introduction, by M. Haug. Bombay and London, 1867.

Pahlavî texts, both bearing on the fate of the Zoroastrian writings in ancient times, viz. an extract from the Din-kart, and the beginning of the Ardâi-Virâf-nâmeh, with transliteration and translation. In the introduction, I made some remarks on the age, origin and character of the Pahlavî language, which I shall develop more fully and set in a clearer light in the present essay. I expressed my doubts as to the correctness of the current opinion, that it originated in the period immediately preceding the Sasanian kings, and showed the probability of its origin having to be sought in a much earlier portion of Iranian history. I likewise endeavoured to make some progress in the decipherment of the Hâjiâbâd inscriptions, and to show a probable connection between the Pahlavî and the Assyrian.

Let us now return to the inscriptional Pahlavî before concluding this historical sketch. In 1865, François Lenormant published, in the Journal asiatique (sixième série, tome VI. pag. 180—226), his Palæographic studies on the Pahlavî alphabet, its different varieties and its origin [1]). Referring to the researches of De Sacy, Olshausen, etc., into the Sasanian Pahlavî on coins and in inscriptions, and to the numismatic studies of the Duc de Luynes [2]) on the coins of the Satraps during the Achæmenian rule, and of E. Thomas on a certain class of Arsacid coins with Pahlavî legends [3]), he draws a very lucid and instructive sketch of the development of the Pahlavî alphabets from the Aramæan of the third period (B. C. 300—100). He distinguishes four varieties of the Pahlavî alphabet, discoverable on coins and monuments, viz. *a*) Proto-Pahlavî, on a certain class of Arsacid coins; *b*) Persepolitan Pahlavî, that used in the Hâjiâbâd inscription B, and similar versions of other bi-lingual inscriptions; *c*) Sasanian Pahlavî; and *d*) the Pahlavî of the MSS. The Proto-Pahlavî is

1) Études paléographiques sur l'alphabet Pehlevi, ses diverses variétés et son origine.

2) Essai sur la numismatique des Satrapies sous les rois Achæménides. 2 vols, Paris, 1846.

3) Numismatic Chronicle, vol. XII, pag. 68—77 and 91—114.

regarded by him as being nearest to the Palmyrenian branch of the Aramæan alphabet of the third period; but this intermediate step is not required, as the several characters can be derived, without difficulty, direct from the Aramæan of the later period, as can be readily seen on glancing at Lenormant's fourth table, 'origine de l'écriture Pehlevie'. He also gives some valuable notices, from the Paris MS. of the Kitâbu-l-fihrist, regarding the different kinds of writing used during the reign of the Sasanian dynasty.

Also bearing on the subject of the early use of Pahlavi writing in Persia, is a very interesting article by M. A. Levy, Professor at Breslau, published in 1867, in the Journal of the German Oriental Society (vol. XXI, pag. 421—465) under the title [1]): 'contributions to the Aramæan numismatics of Iran, and to a knowledge of the earlier Pahlavi writing'. He discusses the so-called sub-Parthian coins, meaning thereby the coins of local dynasties which existed and ruled in the East, under the shadow of the Arsacidan empire. He had a more extensive material to work upon than E. Thomas, his predecessor in these investigations, as the Duc de Luynes had placed at his disposal, impressions of all the coins of this class which are in his collection; he was, therefore, able to arrive at more satisfactory results. He has shown, and I believe on sufficient grounds, that these coins may be traced to the end of the fourth and beginning of the third century B. C.; that they were struck by Persian vassal kings, in the south, who were subject to Alexander and the Seleucidæ; that the characters found upon them closely resemble the Aramæan character of the third period; and that the kings who coined them were Ormazd-worshippers. The explanations he proposes, of the legends, must be taken as tentative; the principal legend on most of them, he reads פרתברא זי אלה and translates by 'the image of the divine' (viz. of the king who is depicted on them). With the reading I quite agree, so far

1) Beiträge zur aramäischen Münzkunde Eran's und zur Kunde der ältern Pehlewi Schrift.

as I can judge from the figures given by him in a lithographed table; but I object to the translation of פרתברא by 'image', which is *patikara* in old Persian, and not *prati-kara*, as the form פרתברא would require; the *r* of the Sans. *prati*, being always wanting in Zand (*paiti*) and old Persian; besides, the term 'image' would be rather strange on a coin. It is, no doubt, an Iranian word, but means, very likely, 'worshipper' [1]), and with זי אלה, 'worshipper of God'; the king being actually represented on these coins, as praying to Ahura-mazda. The legend would thus be equivalent to the title *mazdayasn* on the Sasanian coins; and this is the more likely, as a royal name is often associated with it.

After discussing this very interesting and important class of coins, he treats of those Arsacidan coins which bear legends in Pahlavi characters, and finally makes some remarks on the Sasanian rock-inscriptions, but without advancing our knowledge of them to any considerable extent. Like Lenormant, he gives an instructive comparative table of the Pahlavi alphabets, the earliest of which he traces as far back as the fourth century B. C.

A most important service to the study of the Sasanian inscriptions, was rendered by E. Thomas, through the publication of his memoir on the 'Early Sasanian inscriptions, seals and coins (London, 1868)'. [2]) It contains the texts of all the Sasanian rock-inscriptions, in both kinds of Pahlavi characters, which are as yet known to exist in Persia, with partial attempts at translating and explaining them. The so-called Pâî-Kûlî inscriptions, of which Sir H. Rawlinson alone possessed copies, have been here published for the first time. The information he gives, regarding the Semitic alphabets, Phœnico-Babylonian and Ethiopian, of the time of Sargon (B. C. 721), the Aramæan and finally the Chaldæo-Pahlavi and

1) It may be traced to a supposed old Persian word *frathangra* (the *n* is not expressed before gutturals, in the cuneiform writing of ancient Persian documents), and this would have to be traced to *thah* = Z. *sah*, *saŋh* = Sans. *s'aṁs* 'to praise', and would mean 'praiser, worshipper'.

2) It first appeared in the Journal of the Royal Asiatic Society of Great Britain, New Series, vol. III. pag. 241—358.

Sasanian-Pahlavi alphabets, is very interesting. Regarding his readings, and still more his translations, considerable doubts may be raised, and in many cases they can be shown, on good grounds, to be erroneous. The author has too much neglected the Pahlavi of the books, which must be of the greatest service to the decipherer of the inscriptions, if its identity with the language of the latter can be proved, as appears to be the case. I need not enlarge here on this subject, as E. W. West has ably carried out my views regarding it, in an article of the latest number of the Journal of the R. A. S. (1869), headed 'Sasanian inscriptions explained by the Pahlavi of the Pârsîs'. Since Thomas does not lay claim to profound Pahlavi scholarship, but calls himself (pag. 72 of his memoir) only an 'amateur learner' who makes 'an independent search after knowledge', we cannot judge harshly of his shortcomings in so difficult a subject, and can only feel indignant at the vicious attack made upon him by one who, although laying claim to profound Zand and Pahlavi scholarship, has (as I have repeatedly shown) published grave errors, and proved himself in many respects, not as an independent scholar, but as a mere follower of Spiegel. Thomas has, on the whole, rendered more real service to the advance of our knowledge of Pahlavi, than his assailant, who has mainly propagated the views of others.

It was chiefly owing to the publication of Thomas's memoir, that I resumed my investigation of the Pahlavi inscriptions, especially those found at Hâjîâbâd, and of the character and nature of the Pahlavi language itself. A short abstract of the results I had arrived at (on the character of the Pahlavi language, with especial reference to the Sasanian inscriptions), was read by me, on the 6th February 1869, before the Royal Bavarian Academy of sciences, and published in the 'Sitzungsberichte' of that learned institution (1869 vol. I, pag. 86—118). [1] The object of the present essay is to develop, more fully, the views I published in that article.

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1) A short notice of the article appeared in Trübner's American and Oriental Record (February, 1869).

2. On the appellations 'Pahlavî' and 'Huzvâresh'.

The official language of the Sasanian dynasty is generally called Pahlavi [1]), and various interpretations of this word have been proposed. Anquetil derives it from the Persian *pahlû* پهلو 'side'; and Pahlavî would accordingly mean 'the language of the frontier'. But although this opinion has been held by many scholars, it is certainly not correct, as it is difficult to imagine that a frontier language would have spread over a vast empire. As no suitable meaning can be obtained from *pahlû*, it has been traced to *pahlav*, which is also written پهلو, but has very different meanings. According to the native Persian dictionary Farhang-i Jehângîrî (See Vullers, Lexicon Persico-Latinum vol. I. pag. 386), *pahlav* has the following meanings: *a*) a town; *b*) the environs of Ispahan; *c*) a courageous man; *d*) a man of rank; *e*) a province which has given its name to the Pahlavî language. To this the following remarks are added: 'Some say, it is that language which was spoken at the capital of the Kayanians; according to others, Pahlav was the name of a son of Shem, the son of Noah'. In the Farhang shu'ûri (see Vullers, l. c.), it is further explained, that the province, called Pahlav, comprised five towns, viz. Isfahân, Reî, Hamadân, Nehâvand and Adarbeijân [2]). No doubt, the five meanings assigned to *pahlav*, afford ample material for etymologists, and they have readily availed themselves of it. Native lexicographers have traced Pahlavi to *pahlav* 'town', according to which it would mean 'the language of towns'; but this is inadmissable, as it was just the

1) This subject has been discussed by Anquetil Duperron, in the 'Mémoires de l'Académie des inscriptions et belles-lettres', pag. 407—408; by Quatremère, in the 'Journal des Savants' for 1840, pag. 343—347; by Marc Jos. Müller, in an article 'Ueber den Namen Pehlvi', published in the 'Bulletin der K. bayerischen Akademie der Wissenschaften' for 1842, pag. 98—111; and by Spiegel, in his Huzvâresh grammar, pag. 16—20.

2) These notices have been taken from the writings of Hamza Isfahânî and Ibn Muqaffa; see Marc. Jos. Müller's article in the Bulletin der K. bayer. Akad. der Wissensch. for Sept. 1842, pag. 106.

village squire, the دِهقان [1]), or دِهگان, who preserved the Pahlavi traditions in Persia, as we learn from Firdûsî's Shâhnâmeh. It has also been connected with *pahlavân* 'a hero', in which case it would be 'the language of heroes', which meaning is also open to objection.

The derivation of the word from Pahlav, as the name of a large district, is certainly preferable to any of the etymologies above mentioned. As that district comprised the ancient Media, Pahlavi would thus be the language of Media; but this country is never called Pahlav by Persian, or Arab, historians. Quatremère is of opinion that Pahlav was identical with the province Parthia, mentioned by the Greeks; he shows, by reference to Armenian authors, that *pahlav* was a royal title of the Arsacidæ, or the descendants of Arsak the Great, the founder of the dynasty. As the Parthians regarded themselves as the most warlike people of the orient, it is not surprising that *pahlav* and *pahlavân* in Persian, and *palhav*, or *pahlav*, and *pahlavig*, or *palhavig* [2]), in Armenian, became appellations for a warrior; the name thus lost its national meaning altogether, and became only a honorary title for bold champions of old. The name spread beyond the frontiers of Iran, eastwards to the Indians; for we find the Pahlavâs, as a mighty foreign nation, mentioned in the

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1) This is the Arabic orthography, as the word is also used in Arabic, though borrowed from the Persian; with regard to its meaning, see Vullers Lexicon Pers.-Lat. vol. I. pag. 942; and Jawâlîqî's Almuarrab, ed. Sachau (1867) pag. 65 of the Arabic text.

2) The Armenian writers derive this word from the town of Bahl, Bahgh, i. e. Balkh which is stated, by Moses of Chorene, to have been the residence of Arshak the Great (Arsaces, the founder of the Arsacidan dynasty); see his 'Armenian History' Venice edition of 1843, pag. 148, and Quatremère in the Journal des Savants of 1840, pag. 345. This is apparently only owing to the similarity of sound in *pahlav*, and *bahl;* but there is still a distinction marked by the initial letter; when *bahl* means the town of Balkh it is not written with an initial *p*, and in like manner, *pahlavig* 'a royal prince, a hero', is not written with *b*. The words, *pahlava* and *balhika (bâlhika, bâlhîka)* are also distinguished in Sanscrit. The name of *balhika* occurs already in the Atharveda-Saṁhitâ (5, 22, 7. 9.) where it signifies the Bactrians, as well as in later times. I make these remarks only to caution against a derivation of Pahlavî from Balkh, as has been ventured upon by Dr. Mordtmann in the Zeitschrift der D. Morg. Ges. vol. XIX, pag. 413.

Râmâyana, Mahâbhârata and the Laws of Manu, and we can only understand them to be the Persians. Regarding the origin of the word, we may connect it with پهلوم *pahalûm* 'excellent', but cannot derive it therefrom.

As the name of a nation, we can discover it only in the Parthva of the cuneiform inscriptions, which is the Parthia of the Greeks and Romans. The change of *parthva* to *pahlav* is not surprising, as *l* is not discoverable in the ancient Iranian tongues and *r* is always found in its stead; *th* in the middle of a word generally becomes *h*, comp. Z. *mithra*, Pers. مهر. It may be objected that the Parthians were not Persians; but probably a Scythic race, and that Pahlavi could not have been the language of the Parthians. This objection, however, will not hold good, when we consider that the Parthians were, for nearly five hundred years, the actual rulers of Persia, and made themselves respected and famous everywhere, by their fierce and successful contests with the mightiest nation of the ancient world, the Romans. It is, therefore, not surprising that the name, which once struck such terror into the hearts of Roman generals and emperors, was retained in Persia, and that everything connected with antiquity, such as history, religion, letters, writing and language, was called پهلوی *pahlavî*, i. e. ancient, belonging to the ancient rulers of the country, the Parthians. Pahlavi thus means, in fact, nothing but 'ancient Persian' in general, without restriction to any particular dialect. This we may see from the use made of the word by the later Mohamedan writers; thus, Ibn Hauqal, an Arab geographer of the tenth century, states, when describing the province of Fârs, the ancient Persis, that three languages were used there, viz. *a*) the Fârsî (Persian) spoken by the natives when conversing with one another, which was spread all over Persia, and understood everywhere; *b*) the Pahlavî, which was the language of the ancient Persians, in which the Magi wrote their historical records, but which in the writer's time could not be understood by the inhabitants of the province, without a translation; *c*) the Arabic, which was used for all official documents. Of other languages spoken in Persia, he notices the Khûzî, the language of Khûzistân, which he states to be

quite different from Hebrew, Syriac, or Fârsî [1]). In the Mujmilu-t-tewârîkh (Journ. Asiat. April 1841, pag. 346), there is an interesting statement regarding the inscriptions at Persepolis, which must be those in cuneiform characters, although they are called 'Pahlavî' [2]).

From all this, we may clearly see that the name Pahlavî was not limited to any particular period, or district. In the time of Firdûsî (A. D. 1000), the cuneiform writing, as well as the Sasanian and Chaldæo-Pahlavî, passed for Pahlavî character; and the ancient Persian and the Zand were regarded as Pahlavî, equally with the official language of the Sasanian period, to which the term has been now restricted, since the others have become better known. The term Pahlavî was thus, in fact, never used by

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1) See Quatremère, Journal des Savants for 1840, pag. 411—412. The Khûzî is in all probability the language of the second class of the Achæmenian inscriptions, as has been already pointed out by Dr. Mordtmann, in his very able article on this class of cuneiform writing, in the Zeitschrift der D. M. G. vol. XVI.

2) I give here a translation of the passage (the original Persian will be found in the Journal Asiatique quoted above): 'And at this place (هزار ستون = Persepolis) there are writings in Pahlavî. They say, that once upon a time, they called a Mobed to read them; *in summa* the contents were these: 'Jam has made this at this time, in such a month and such a day'; and the Pahlavî writing contains these words and many others; I did not copy them because I did not understand the character, which does not represent any other shape but that of plaitings (که از صورت غرضی بر نخیزد); they call the place *hazâr setûn*, i. e. a thousand pillars'. This description of the writing clearly shows that the author was referring to the cuneiform writings, and not to the few Pahlavî inscriptions which are found there. That the cuneiform inscriptions of Persepolis excited the interest of some Arab rulers of Persia, and that they were anxious to know their meaning, we learn from the Arabic and Persian inscriptions to be found there, and which have been read and explained by De Sacy, in his 'Mémoires sur des diverses antiquités de la Perse' (pag. 125—165). One of the Arabic inscriptions, in the Kufic character, runs as follows (Mem. pag. 137): 'The Emir Abu-Shoja Adhad-ed-daula has seen this, in the month of Safar of the three hundred and forty-fourth year (A. D. 955), and the writing which is on these ruins has been read to him. Ali, the son of Alserri, the Kurdish writer, and Mar Said, the Mobed of Kazerun, read it'. Perhaps the statement of the Mujmil refers to the same circumstance; but the Emir was no doubt deceived by the writer and mobed, when they professed to read the characters which they cannot be supposed to have understood.

the Persians themselves, in any other sense than that of 'ancient Persian', whether they referred to the Sasanian, or Arsacidan, or Achæmenian, or Kayanian, or Peshdadian times. Any reader of the Shâhnâmeh will arrive at this conclusion.

The meaning of the term Huzvâresh, which is frequently applied to Pahlavî, is more difficult to settle. The earliest passage in which the word occurs (but in the form زوارش *zevâresh*) is to be found in the Kitâbu-l-fihrist of Mohamed ben Ishaq, who has taken this, as well as his other statements regarding the seven kinds of writing used by the Persians of the Sasanian and ante-Sasanian times [1]), from Ibn Muqaffa, a Mohamedan writer of the latter half of the eighth century, who was of a very inquisitive mind (like Mas'ûdî who lived two centuries after him), and asked for information from the most learned priests, as appears from the notices which have been published regarding him [2]). His statements seem, therefore, to be well-authenticated and deserving of full credit. It is, on this account, much to be regretted that all the passages from his work, relating to the languages and alphabets of Iran, have not yet been published in full, in their original language.

The important passage relating to Huzvâresh, was first given to the world by Quatremère, in his excellent essay on the Nabathæans (Journal asiatique for 1835, vol. 15, pag. 256), but only in a French translation, without the original Arabic text. The honor of having published the latter for the first time, belongs to Charles Ganneau (Journal asiatique for 1866, vol. 7, pag. 430), and he has also made some critical remarks on Quatremère's translation, showing that it was not sufficiently accurate to prevent wrong inferences from being drawn. As the passage is of paramount importance for judging of the true character of the so-called Huzvâresh language, I give it here in full, with a translation of my own.

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1) Quatremère, Journal des savants for 1840, pag. 415—416. The passage has also been quoted (from Quatremère) by Spiegel, in the introduction to his Huzvâresh grammar.

2) See, besides the articles of Quatrèmere, Lenormant, Journal asiatique for 1865 (Sixième série, tome VI. pag. 197—199).

ولهم هبجاء يقال له زوارش يكتبون بها الحروف موصول
ومفصول وهو نحو الف كلمة ليفصلوا بها بين المتشابهات
مثال ذلك انّه من اراد ان يكتب كوشت وهو اللحم بالعربية
كتب بِسْرَا وتقراه كوشت على هذا المثال ﻛﻮﺷﺖ واذا اراد ان
يكتب نان وهو الخبز بالعربية كتب لَهْمَا وتقراه نان على
هذا المثال ﻧﺎﻥ وعلى هذا كل شى ارادوا ان يكتبوه الا
اشيا لا محتاج الى قلبها تكتب على اللفظ

Translation. 'They (the Persians) possess also a kind of spelling which they call *zevâresh;* they write by it the characters connected as well as separated (i. e. the characters appear sometimes joined, sometimes separated). It consists of about a thousand words (which are put together) in order to distinguish those which have the same meaning [1]). For instance, if somebody intends to write *gosht*, that is meat (*lakhm*) in Arabic, he writes *bisrâ*, but reads *gosht*, according to this example ﻛﻮﺷﺖ; and if somebody intends to write *nân*, that is bread (*khubz*) in Arabic, he writes *lahmâ*, but reads *nân*, according to this example ﻧﺎﻥ. And in this manner they treat all words that they intend to write. Only things which do not require such a change, are written just as they are pronounced'.

This passage, although it appears simple enough at first sight, requires some explanation. Quatremère translates هِبجَاء by 'alphabet'; but Ganneau objects to this, and I think on good grounds. The author of the Kitâbu-l-fihrist introduces his information, on the different alphabets existing in Persia, by noticing that 'there are seven kinds of writing (خطّ) in Persia'; and after decribing seven kinds of alphabets, he then adds this notice on Huzvâresh. Had he considered it as an alphabet, he would have stated at first that there were 'eight', and not 'seven', alphabets in Persia.

1) Thus I translate متشابهات, as the meaning can hardly be otherwise than indicating that in the Pahlavî-Pâzand Glossary, which is evidently here alluded to (see pag. 39—40), each Semitic word has its Persian equivalent attached, by which it is read. It cannot refer to words which are written alike, or in a similar way.

Besides, the Arabic word هِجَاء does not mean 'alphabet', which is expressed by حُرُوفُ ٱلْهِجَاء, but هِجَاء is explained by the Turkish Qâmûs as follows: الهجاء كساء وزننده بر لفظى حروفيله تقطيع ايلمك معناسنه در 'the meaning of *hijâ*, which is formed and declined like *kisâ*, is this: to break up a word into its (several) letters'. As the Arabic alphabet omits the short vowels in writing, and each حرف, or letter, therefore represents a syllable, we can only define *hijâ* as 'spelling'. Ibn Muqaffa certainly did not understand any alphabet by it, as is clearly shown by his detailed description of the practical application of this *zevâresh*, which is of the highest interest, and from which we must infer that he meant the substitution of Persian words in reading, for the foreign and strange-sounding ones that appeared in writing. The correctness of this statement can be ascertained from the fact (to which I have, on several occasions, directed the attention of European scholars) that the Parsi priests of the present day, read the Semitic portion of the Pahlavî exactly in the manner indicated. For instance, they never read 𐭩𐭲𐭲𐭥𐭱𐭥𐭭 *yetîbûntan* (to sit) as the letters actually sound, but always pronounce it *nishastan*, which is its Persian equivalent; but the Persian words in the Pahlavî, they read just as they are written, and this is also indicated in Ibn Muqaffa's statement, by the words: 'only things which do not require such a change, are written just as they are pronounced'.

This *zevâresh* is further stated, by Ibn Muqaffa, to consist of 'about a thousand words', which is also contrary to the definition of *hijâ* as 'alphabet'; for all the Pahlavî alphabets, according to his own showing, consist of a much smaller number of letters, even if all the compound characters were counted; the highest number of letters, according to him, is only 40; but in a Rivâyat at my disposal, there are 41. So large a number as 'a thousand words' would induce the student to understand by *zevâresh* a kind of vocabulary; and in fact, such a vocabulary is still extant and called the Sasanian Farhang, which is the same as is published in this volume, for the first time in its primitive order, by Destur Hoshangji, and which actually consists of about a thousand words, if the

appendices are deducted [1]). It is arranged exactly as one might expect from Ibn Muqaffa's statement; first comes a foreign word which is generally Semitic, though sometimes modified Persian, and this is always followed by its ordinary Persian equivalent; it also contains the very words which are quoted, as examples, by Ibn Muqaffa, thus *lahmâ* = *nân* نان . لحما occurs in 3, 6. and *bisrâ* = *gosht* گوشت . بسرا occurs in 6, 9. We can hardly therefore be wrong in assuming that the Farhang here published, was that one known to Ibn Muqaffa, and must therefore have existed, as an old work, in the eighth century.

Let us sum up what Ibn Muqaffa meant by *zevâresh*. It is according to him a peculiar way of writing and pronouncing; that is, a foreign word was really written, but its Persian equivalent was always pronounced in its stead; but this strange proceeding was confined to a certain number of words, contained in a list or vocabulary, in which words having the same meaning were put together, the foreign word (generally Semitic) being written alongside its Persian equivalent. This peculiar way of writing and pronouncing a limited number of words, can by no means be called a language; so that a Huzvâresh language does not exist, according to Ibn Muqaffa.

The question now arises, whence is this word *zevâresh* to be derived. Its identity with *czvârsh* in Pâzand, and *huzvârashna* هوزوارشن or هوزوارسن in Pahlavi, can hardly be denied. We may take هوزوارشن as the more primitive form. It occurs in a gloss of the Sasanian Farhang (pag. 17) which runs thus: ۱۱۳۱۱۳۱۱ دومزوارشن لت ۱۱۱ ۱۱۳۱۱۱۱ ۴۴ ۱۱۳۱۱۱۱; this is the amended reading of Destur Hoshengji, but the MSS. read ۱۱۳۱۱۱۱ instead of لت ۱۱۳۱۱۱۱. If we adhere to the reading of the MSS., it must be translated thus: 'as regards writing, in

1) The older part of the glossary, as it now stands (pag. 1—19 of the Pahlavi text), contains 1023 words, including the Pâzand; 27 of these are repetitions, but many of them unavoidable; so that the original glossary must have contained, as nearly as possible, 1000 words. The appendices (pag. 19—24) are evidently later additions.

Huzvâresh *yektîbûntan* is to write'; but although this remark is quite correct, it is very strange to find it in a list of verbs, in which the Huzvâresh verb is, in all other instances, explained merely by a Persian verb being placed in juxta-position, and without a single additional explanatory word; the clause 𐭯𐭰𐭱𐭲𐭩𐭭 · 𐭯𐭰𐭱𐭲𐭩𐭭 would have been quite sufficient, and in conformity with all the rest. The passage in the MSS. is no doubt corrupt, and the Destur's emendation is preferable; so that the meaning is: 'as regards writing, *yektîbûntan* (to write) is not used in Huzvâresh for *napeshtan*'; that is to say, in writing Huzvâresh, the word *yektîbûntan*, which is the proper term for 'writing', is not employed, but the Persian *napeshtan* is retained. And, indeed, 𐭭𐭯𐭩𐭱𐭲𐭩 *nipishtî*, 'written', is more frequently found in the inscriptions than 𐭩𐭪𐭺𐭯𐭥𐭥 *yektîbûn*; the former occurs at Naksh-i Rajab, lin. 22. 31. and at Naksh-i Rustam, lin. 8., while I have found the latter only once, at Naksh-i Rajab, lin. 25; the same may be observed to be the case in the Din-kart.

With regard to the form of the word 𐭧𐭥𐭲𐭥𐭧𐭭 *huzvârashn*, or 𐭧𐭥𐭲𐭥𐭧𐭭 *huzvânashn* as Destur Hoshengji says it is sometimes written, it is clearly an abstract noun formed with the suffix *eshn*, like *bundeheshn* 'beginning'. Now such a noun can scarcely be the name of a particular language, as that would be expressed by some adjective, but it means a 'method of writing', as we have also seen is the case with the word *zevâresh*. But we have other proofs that it does not mean a language. In Pahlavî books we find frequently the notice: 𐭩𐭪𐭺𐭯𐭥𐭥 𐭩𐭭 𐭧𐭥𐭲𐭥𐭧𐭭 'I write (this) in Huzvârashn', that is, in the peculiar method according to which a Persian word is read for each foreign one. In one of Anquetil's MSS. (VII, fonds, pag. 106) there is the remark: نه در کلام مانثر و نه در ازوارش و نه در کلام بزرگان دین و نه در کتابهای اهل فرس 'neither in the language of the Mânthra (Avesta = Zand), nor in Ezvâresh, nor in the language of the chiefs of the religion (Pârsi), nor in the books of the Persian people'; here Zand and Pârsî are called languages, and Persian books are spoken of, but Ezvâresh has no such denomination; if the author had considered it as a language, he would have

added the word كلام, but it was to him a kind of orthography, or writing. Another Pâzand passage, which proves the same, is also found in another of Anquetil's MSS. (VI, fonds, pag. 94): [1] *ba khata awstâ*, *yâ khata sevât avâit navêsht kê uzvârsh*, 'it is to be written in the writing of the Avesta, or in that of Sevât which is *uzvârsh*'; here *uzvârsh* is taken as the writing of Sevât (Sevad), i. e. Chaldæa, but by no means as a language. The only passage, known to me, which might be quoted to show that Huzvâresh was the name of a language, occurs in Anquetil's modified copy of the Pahlavî-Pâzand glossary (see Zend-Avesta, tome II, pag. 523), where we find the phrase: *yektîbûnam benâ lîsân huzvâreshn*, 'I write in the Huzvâresh language'; but this is, no doubt, merely a gloss written by Destur Dârâb, who re-arranged the glossary, in an alphabetical form, for Anquetil (as appears from the colophon, pag. 525—526), and therefore only represents the opinion of some Pârsî priests about a century ago.

Though there can now be little doubt as to the meaning of Huzvâresh, its etymology is by no means easily discovered. Destur Hoshengji explains it as *huzvân-asôr*, 'the language of Assyria', an interpretation which I had also adopted before examining the actual use of the word [2]); but this can no longer be entertained. Some scholars trace it to the Zand *huzvârena* (Yasht 5, 6. ed. Westergaard), but that reading is very doubtful, as almost all the MSS. differ, and its meaning is also quite uncertain; it would therefore be unsafe to base any etymology upon it. But even supposing the meaning 'good power, strength' (which has been attached to it, by a mere etymological guess) were correct, what

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1) These passages are taken from Marc Jos. Müller's paper, on the name of Pahlavî, in the Bulletin der K. bayer. Akademie der Wissenschaften for Sept. 1842, pag. 102.

2) I had followed the current opinion that *huzvâresh* is a language, and taking it as such, I sought for a reasonable explanation. The simplest etymology which presented itself to the Destur and myself, was to take the word as a corruption of سورى سر *huzvân asôr*; but I was fully aware that an original *n* is never changed to *r*.

possible connection could it have with *huzvâresh*, whose proper meaning is, as we have seen, a peculiar mode of writing and pronouncing? That *huzvâresh* is to be traced to an Aryan root, there can be little doubt. The first syllable سو is very likely only the preposition *uz* = Sans. *ut* (ـد being only a so-called *mater lectionis* and not to be pronounced, or it may be a later addition, comp. Pers. هیزم 'wood', Z. *aêsma*); the second syllable *var* must then be the root, and *esh*, or *eshn*, the abstract suffix. If we trace it to *var* 'to choose, select', the word would mean 'selection, choice', but this would be no appropriate meaning for *huzvâresh;* if we take *var* 'to cover', as the root, *uz* + *varesh* would mean 'uncovering, revelation', which is also unsuitable. More probably it has some connection with the Sanskrit *varṇa* 'a letter', which has that meaning in such early works as the Prâtis'âkhyas (see the Prâtis'âkhya of the Rigveda I. 9. 10.); in that case, the word might mean 'spelling, pronouncing', which would agree very well with the meaning of *huzvâresh*. With this I rest satisfied, till a better etymology is found.

3. The Sasanian inscriptions deciphered.

Since the languages found in the inscriptions which the kings of the Sasanian dynasty have left in Persia, must form the basis on which any sound opinion, regarding the character and nature of the Pahlavî language, can alone be founded, it will be necessary to attempt deciphering at least one of the longer inscriptions as completely as possible. I am fully aware that it is an arduous task to decipher, for the first time, an inscription which has as yet baffled all attempts, and has been unintelligible for centuries; but I have never shrunk from difficulties, if I could render any real service to the advance of knowledge [1]), though it is an ungrateful

1) I may be permitted here to instance my work on the Gâthas, and my edition and translation of the Aitareya Brâhmana. The former was the *first* attempt to give a full explanation of the most difficult and (as regards the origin of the Zoroastrian religion) the most important portion of the Zand-avesta; although it is

undertaking to pave the way for others. Fifteen years ago I made the first attempt to go a little beyond De Sacy, by deciphering some words of the Hâjîâbâd inscriptions; two years ago I made another advance, but it was only this year, that I was able to venture upon a tentative translation of a whole text, after having settled, to my own satisfaction, the meanings of most of the words, so that no doubt could be entertained as to the general tenor of the inscription. In my attempt I was greatly assisted by Thomas's Essay on early Sasanian inscriptions, and by my friend E. W. West who is a skilful palæographer. He prepared for me a transcript of the Hâjîâbâd inscriptions according to Westergaard's copy and the photograph given by Thomas, and placed at my disposal, an alphabetical index of all the words which can be read with any degree of certainty in all the known Sasanian inscriptions.

The Sasanian alphabet, with which the greater number of the inscriptions are inscribed, is as follows: *â*, *b*, *g*, *d*, *h*, *kh*, *v*, *û*, *r*, *z*, *y*, *î*, *k*, *l*, *r*, *m*, *n*, *s*, *p*, *f*, *ch*, *sh*, *t*; and besides these seventeen letters, there are two compound characters *man* and *kat*. In transliterating the Sasanian words, I shall use the letters attached to each of these characters, and where they have more than one phonetic value, that one will be used which best accords with the orthography of the word in the cognate languages. The vowels *A*, *â*, *î* and *û* are expressed by the Sasanian characters , and ; but the vowels *a*, *i* and *u*, without a circumflex, are not expressed in the original character, but are added to facilitate pronunciation, and in accordance with the etymology of the word. The phonetic value of the character has been thought to be *î*, chiefly on

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nothing final, but would admit of great improvement, our knowledge of the Gâthas has not advanced, in the slightest degree, since its publication, but has been brought into a complete state of confusion by Spiegel, his transcriber Justi, and their common follower Kossowitsch. The question whether the Gâthas contain sense, or not, seems to be now considered of little importance, so long as due attention is paid to the etymologies of old Desturs, however absurd they may be.

account of its resemblance, in form, to the Zand letter ; but its identity with the Pahlavî is sufficiently proved by its occurrence as the final character in the words *barman* = , *hûman* = , *vanman* = , *ûlman* = and eight others that are readily identified [1]). The phonetic value of the compound character is known only from its occurring twice, as the initial character in the word *katab*. — Of the Chaldæo-Pahlavî inscriptions, I cannot give the alphabet, which contains 19 characters, for want of the necessary type.

a) The Hâjîâbâd inscriptions [2]).

I commence with the Hâjîâbâd inscriptions of Sapor I. (238—269 A. D.), as we possess better copies of them than of any of the other inscriptions of any length. They are two in number, one in the so-called Sasanian and the other in the Chaldæo-Pahlavî [3]) character; the former is marked A, the latter B, by Westergaard. They are found engraved on the rock-wall at the entrance of a cave near Hâjîâbâd, a village which is at no great distance from Persepolis; no sculptures have been discovered at the same place, but if there were any, they might be of great assistance to the decipherer.

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1) For a fuller discussion of this subject, see the Zand-Pahlavî Glossary, pag. XXI, and E. W. West's 'Sassanian Inscriptions explained by the Pahlavî of the Parsis', in the Journal of the Roy. As. Soc.

2) Copies of these inscriptions will be found in Ker Porter's Travels, vol. I, pag. 513; in Westergaard's Bundehesh, pag. 83—84; in Flandin's Voyage en Perse, vol. IV, pl. 193; and in Thomas's 'Sasanian Inscriptions', Journal of the Roy. As. Soc. new series, vol. III, pag. 241. Of these, the first and third are of little use to the decipherer.

3) I adopt these terms, which have been used by Mr. Thomas, for the sake of convenience. Others propose for the Sasanian Pahlavî, the expression, east-Pahlavî, and for the Chaldæo-Pahlavî, that of west-Pahlavî.

S. The Sasanian text of A is as follows:

S. Transliteration of A.

1. *Tagalâhî zanman li mazdayasn bagî Shahpûhrî malkân*
2. *malkâ Aîrân û Anîrân minû chitrî min yaztân*
3. *barman mazdayasn bagî Artakhshatr malkân malkâ Aîrân*
4. *minû chitrî min yaztân napî bagî Pâpakî malkâ âpan*
5. *âmat zanman hâtyâ shadîtun âdînan lûînî shatardarân*

6. *û barbîtân û..lkân û âzâtan shaditun âpan ragalman pavan*
7. *zanman dîkî hanakhtûn âpan hatyâ lachadû zak chîtâk*
8. *barâ ramîtun barâ ûlman vayâk âik hatyâ ramîtun*
9. *tamman vayâk zak ârgûn lâ yahvûn âik hat chîtâk*
10. *chîtî hûman âdîn bîrûnî patyâk yahvûn hûman*
11. *âkhar lanman ¡armât minû chîtâkî âûlandalî*
12. *chîtî minû yadman katab hûman zak ragalman pavan*
13. *zanman diki âyû hanakhtûn û hatyâ ûl zak*
14. *chîtâkî âyû shaditun âkhar minû*
15. *hatyâ ûl zak chîtâk ramîtun*
16. *ûlman yadman katab*

Ch. Transliteration of B.

1. *karzâvanî zanman îi mazdayazn âlahâ Shahîpûhar*
2. *malkîn malkâ Aryân û Anâryân minû shîhar min*
3. *yâztan bari mazdayazn âlahâ Artakhshatr malkîn malkâ*
4. *Aryân minû shîhar min yâztan pûhrî-pûhar bag Pâpak*
5. *malkâ û âmat lan zanman hararyâ shadît qadmatman khshatardarîn*
6. *barbîtân rabân û âzâtan shadît nagarîn pavîn (patan) zak vîm*
7. *haqâîmût û hararyâ lahad lehû shîti lebarâ ramît bish*
8. *tamman ânû hararyâ napalt lchavînd âtarman lâ yehût âik*
9. *âk shîtî banît havîndî kal lebarâ shaddrâ ârqî yehût*
10. *havîndî âdîn lan âûpdasht minû shîti panman qatar*
11. *banît âvat minû yadâ kadab havînt nagarîn pavîn (patan)*
12. *zanman vîm hîp haqâîmûd û hararyâ kal hû*
13. *shîti hîp shadyû minû hararyâ kal hûp shîtî*
14. *yâmzûd lchûp yadâ kadab havîndî*

Commentary.

Lin. 1. S. תכלעיה *tagalâhî*, Ch. *karzâvanî*. As to the correctness of the reading of *tagalâhî*, there can hardly be any doubt, as the letters are quite clear and distinct in W.'s copy, and it is not contradicted by the photograph, in which only the two letters לע are somewhat indistinct. Instead of *karzâvanî*, E. West reads *karzâvâ;* but in W.'s copy the last *â* is dissolved into two letters which represent *nî;* in the photograph also there are traces of two letters visible after *karzâv*, which very probably represent *nî*. As both texts have the same meaning, *tagalâhî* and *karzâvanî* must be equivalent terms, and both have apparently to be traced to a Semitic source. *Karzâvanî* can only be derived from the Chaldee כְּרַז 'to proclaim'; *van* is a nominal suffix, probably identical with 𐭬 *man*, as *v* is not distinguished from *m* in Assyrian (see the index, pag. 194); *î* is the terminating vowel which so frequently occurs in the inscriptional Pahlavî (comp. *tagalâhî*, *bagî* in A., *shahîpâhar* in B.); the whole means evidently 'proclamation, edict'. As a root *tagar*, *tagal*, does not give any sense, *tagalâhî* must be traced to a root *nagal*, *nagar* (*r* and *l* being frequently interchanged in Pahlavî), which I identify with the Ethiopian *nagara* 'to speak, recite, relate', *nagar* 'a speech, an exposition', *tanâgârî* 'an orator'; the *t* prefixed to a verbal root, or to a modification of the root, denotes an abstract noun in the Semitic languages [1]), and verbs with *n* as the first radical (the so-called נ"פ) occasionally drop this letter, when ת is prefixed, as for instance in Hebrew, we have תְּקוּפָה 'circuit, revolution', from הָקִיף 'to revolve' (Hifil of נקף) [2]). The original form of *tagalâhî* seems to have been *tagarâ*, instead of

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1) Compare Chald. תּוֹכַחְא 'chastisement', from יָכַח 'to chastise'; Hebr. תְּשׁוּעָה 'help, salvation', from יָשַׁע 'to help'; Assyr. *taldît* 'birth', from *'alad* 'to generate'; etc.

2) This is certainly the correct derivation of the word, as given by Professor Ewald in his 'Ausführliche Lehrbuch der hebraischen Sprache' 6th edit. pag. 362. Gesenius derives it from a root קוּף which, however, does not exist in the Semitic languages.

tangarâ; hî is no suffix, but *h* is only the guttural which follows final vowels in Pahlavî words, and in the books is generally represented by 𐭪 *k*, and *î* is similar to the *î* in *karzâvanî*.

S. 𐭦𐭭𐭲 *zanman*, Ch. id.; demonstrative pronoun, P. 𐭣𐭭 *denman* 'this', (see index, pag. 110.)

S. 𐭤 *lî*, Ch. id., P. 𐭤; 1st personal pronoun sing. 'I', Chald. לִי 'to me', (see index, pag. 189—190).

S. 𐭬𐭦𐭦𐭩𐭮𐭭 *mazdayasn*, Ch. *mazdayazn*, P. 𐭬𐭦𐭦𐭩𐭮𐭭 *mahêst* (see index, pag. 152), Z. *mazdayasna*, 'an Ormazd-worshipper, a Zoroastrian'.

S. 𐭥𐭲 *bagî*, Ch. *âlahâ*; 'god', θεός. This has been taken as an adjective, whenever it occurs among the titles of the Sasanian kings, in their inscriptions; but the equivalent *âlahâ*, in B., is against its being so understood; for this latter is clearly a substantive, meaning 'god', Chald. אֱלָהָא, אֱלָהָה, Hebr. אֱלֹהִים, אֱלֹהַּ, Arab. إِلَٰهٌ, إِلَٰهٌ, Syr. ܐܠܗܐ; if it were an adjective, we might expect *âlahî*, as אֱלָהִי in Chaldee really means 'divine'. In *bagî*, the *î* is no adjectival termination, but the vowel so frequently found at the end of Pahlavî words (see *karzâvanî*, pag. 48); on coins the *î* is frequently omitted, and also in Ch. lin. 4; *bag* itself is the *baga* of the Persian cuneiform inscriptions, Z. *baga*, meaning 'god'. If the Sasanian kings styled themselves *bag*, 'god', it is no more than the Seleucidæ did, when they assumed the title θεός.

S. 𐭱𐭲𐭧𐭲𐭪𐭲𐭫𐭲 *Shahpûhrî*, Ch. *Shahîpûhar;* the name of the king Shâpûr or Sapor. The form in Ch. differs from that in S., by placing the *î* after the first, instead of the second part of the word; the original form was, no doubt, *khshathra-puthra*, i. e. 'prince'. The king referred to, was Sapor I. who reigned A. D. 238—269.

S. 𐭩𐭤𐭲𐭦 𐭩𐭤𐭲𐭦𐭲 *malkân* [lin. 2.] *malkâ*, Ch. *malkîn malkâ*, 'king of the kings', Pers. شاهنشاه, old Pers. *khshayathiya khshayathiyânâm.* This has been the title of the Persian kings from the most ancient times. That the words *malkân malkâ* admit of no other interpre-

tation than 'king of kings', has been clearly proved by Mordtmann (Zeitschrift der D. M. G. vol. XIX, pag. 405—409). The word *malkâ* is Semitic, Chald. מַלְכָּא, and so also is the plural termination *în*; the Semitic character of the plural termination *ân* will be hereafter discussed.

S. 𐬀𐬉𐬭𐬀𐬉𐬀𐬯 𐬀 𐬀𐬉𐬭𐬀𐬉𐬀𐬯 *Aîrân û Anîrân*, Ch. *Aryân u Anâryân*, 'Iran and Aniran, i. e. Turân'. In Ch. the original forms are better preserved; they must have been *airyana* 'the country of the Airyas' (Aryans), and *anairyana* 'the country of the non-Airyas' (non-Aryans); *û* is the Semitic copulative particle, Hebr. וְ, Arab. وَ.

S. 𐬌𐬀𐬙𐬌𐬀𐬯 𐬀𐬉𐬙 *minû-chitrî*, Ch. *minû-shîhar*, 'of spiritual origin'; in the Greek versions ἐκγενους (see pag. 4). *Minû*, Z. *mainyu*, Pers. مینو, is a peculiar Zoroastrian expression, with which we frequently meet in this inscription. The Parsi priests generally explain it by 'invisible'; and the term may be used of all things which exist, as it denotes the ideal, or celestial, existence of any thing whatever, as contrasted with its real existence, the visible object. Thus they speak of a *mînû zamîk*, 'an invisible earth', lit. 'a spirit-earth', of 'an invisible river', lit. 'a spirit-river', etc.; it does not mean the spirit of the thing, but only its spiritual, invisible existence, simultaneous with its material existence. *Chitrî*, Z. *chithra*, Pers. چهر, is 'seed'; and the whole compound means 'one whose seed (origin) is spiritual'.

S. 𐬀𐬉𐬙𐬌𐬀𐬯 𐬀𐬉𐬙 *min yaztân*, Ch. *min yâztan*, 'from God'; for *yaztân* = *yazdân*, see index, pag. 235; *min* = מִן 'from'.

Lin. 3. S. 𐬨𐬀𐬭𐬌𐬀𐬉 *barman*, Ch. *barî*, 'son', Chald. בַּר, P. 𐭥𐭫𐭩 which must also be read *barman*.

S. 𐬀𐬉𐬙𐬀𐬭𐬎𐬀𐬯 *Artakhshatr*, Ch. id., 'Artaxerxes, Ardeshîr', the father of Shâpûr.

Lin. 4. S. 𐬀𐬉𐬨𐬀 *napî*, Ch. *pûhrîpûhar*, 'grandson'. Both terms are Aryan; *napî* is the old-Pers. *napâ*, Z. *napât*, nom. *napô*, *napâo*, Sans. *napât*, Lat. *nepos*; *pûhrîpûhar* is 'son of the son' (*pûhar* = old Pers. and Z. *puthra*, Sans. *putra*), *î* being a connecting vowel.

S. 𐭯𐭠𐭯𐭠𐭪 *Pâpakî*, Ch. *Pâpak*, the name of the father of Ardeshîr, from whom he is styled Bâbegân, 'the Pâpakan, or descendant of Pâpak'; P. بابك.

S. 𐭠𐭯𐭠𐭭 *âpan*, Ch. *û lan*, 'we, also we'. Here the difficulties commence; I had first identified *âpan* with اين, but this is only the Persian او, or آن, which would not give any intelligible sense. The word occurs also in lin. 6 and 7, always at the beginning of a clause in the sentence, but in the two latter instances it is not fully rendered in the Chaldæo-Pahlavî version. In lin. 4—5, the sentence commences in S. with: *âpan âmat zanman hatyâ shadîtun*, which is rendered in Ch. as follows: *û âmat lan zanman hararyâ shadît.* Now *âpan* cannot correspond to *û* alone, the meaning of which is 'and', as may be seen from lin. 2 and 6; for if we made that assumption we should leave the Ch. *lan* without any equivalent in S.; *âmat* and *zanman* are alike in both versions, S. *hatyâ* is Ch. *hararyâ*, and S. *shadîtun* is Ch. *shadît*, consequently *âpan* must correspond to the remaining *û lan* in Ch.; *lan* occurs again in Ch. lin. 10, but as an equivalent of S. 𐭫𐭠𐭭𐭬 *lanman* = 𐭠𐭭 'we'. The *âpan* in S. lin. 7, is in a similar position to *û* in Ch. lin. 7, but the *âpan* in S. lin. 6 has no corresponding word in Ch.; as the three clauses commencing with *âpan* in S., are closely connected and have the same subject, it is not surprising that the subject is expressed only once in Ch., by *lan* in the first clause. If we analyse *âpan*, the first syllable *âp* must correspond to *û*, and the latter, *an*, to *lan; an* is therefore the suffix of the first person plural, and *âp* is a conjunctive particle, like *û*, and is easily identified with Hebr. Chald. אַף 'also'; it occurs also in other inscriptions, but with other suffixes, e. g. 𐭠𐭯𐭠𐭩 *âpam* (Naksh-i Rajab, lin. 22. 24. Naksh-i Rustam, lin. 9.) 'I, also I', 𐭠𐭯𐭠𐭱 *âpash* (N. Raj. lin. 21. Pâi Kûlî, 10, lin. 3) 'he, also he, it'. In the two latter instances, we easily recognise the Pahlavî 𐭠𐭯𐭩 *âpam*, 𐭠𐭯𐭱 *âpash*, which the Parsis read *avam* and *avash* (see the index) [1]. The only difference between *âpan*

1) The reading *ajash* for 𐭠𐭯𐭱 does not require any further refutation, after finding the original form of the word in the inscriptions.

and *âpam*, or *âpash*, lies in the nature of the suffix; *am* and *ash* are Iranian, but *an* is clearly Semitic and expresses the first person plural; in the books we find אשפן used instead of *âpan*. In Chaldee the suffix of the first person plural is *ânâ*, but with the preposition לְ, it sometimes becomes לָן, in Syriac it is *an*, e. g. ـبَـ *ban*, 'in us', ـلَـ *l'votan*, 'at us, with us'.

Lin. 5. S. אמת *âmat*, Ch. id., P. אם 'when, as'; see index, pag. 88.

S. חצרא *hatyâ*, Ch. *hararyâ*, P. אשתא *hatyâ*, 'an arrow'. That this is the meaning of *hatyâ*, follows unmistakeably from our glossary (10, 5.), in which it is explained by *tîr* تير 'an arrow'; it occurs five times in this inscription (lin. 5. 7. 8. 13. 15.) and is always rendered in Ch. by *hararyâ*, or *khararyâ* (חררא), which must therefore mean the same. Both words are Semitic; *hatyâ*, or *khatyâ* is readily identified with Heb. Chald. חֵץ, Ethiop. *ḥess*, 'an arrow'; *t* = ט is frequently, in the Aramaic languages, the representative of Heb. צ, e. g. טְבַע = צָבַע 'to immerse', טור 'a mountain' = צור 'a rock'; *hararyâ*, or *khararyâ*, may be identified with Chald. גִּרְיָא, גִּרְיָא 'an arrow', as ח sometimes interchanges with ג, e. g. Heb. אֶפְרֹחַ = Syr. ـپـرـوـخـا 'the young one of a bird'.

S. שדתן *shadîtun*, Ch. *shadît*, 'threw'. This is the verb belonging to *hatyâ*, and in lin. 8 *ramîṭun* is used instead of it; the meaning of both verbs is 'to throw', which is another proof that *hatyâ* must mean 'arrow'. There are also passages in Pahlavî books, where *shadîtun* is used in connection with *tîr* which is, as we have seen, the equivalent of *hatyâ;* thus, in the Bundehesh 47, 1—2; אשתא כו אלן אשתנו וש-דשתוהי 'they (the devils) throw (nails) at this bird like arrows'; Dîn-kart, vol. VII. pag. 282, lin. 5: אשתא וש-דשתומנד 'the shooting of an arrow'. *Shadîtun*, *shadît*, are no doubt identical with Chald שְׁדָא, Syr. ـشـدـا, 'to throw', which in both these languages, is chiefly used of the throwing of arrows; for instance, compare the Targum (Chaldee translation) of 1 Sam. 20, 3: גִּירָא דִי שַׁדָּא יְהוֹנָתָן 'the arrow which Jonathan threw'; 1 Sam. 20, 36: יָת גִּירְיָא דַאֲנָא שָׁדֵא 'the arrows which I threw

(was throwing)': S. Ephræmi carmina Syriaca (ed. Hahn) 1, 3: ܡܫܕܐ ܣܓܝܐ ܒܠܝܐ ܠܠܝܐ 'who is foolish, throwing arrows at the nights' (i. e. one who seeks to unravel impenetrable mysteries); ibid. 17, 3 (pag. 129): ܐܝ ܡܫܕܐ ܣܓܝ ܠܛܘܪܐ ܪܒܐ ܠܐ ܬܗܝܡܢ ܒܣܓܝܟ 'O (thou) who throwest (arrows) at a great mountain, do not believe thy arrows will hit'. Regarding the terminations *tun*, *t*, see section 4.

S. אדינן *âdînan*, omitted in Ch., but in lin. 10 we have *âdîn* in both versions, 'then'; P. אדין, אֲדַיִן (see index, pag. 90); *an* is the suffix of the first pers. plur. (comp. *âpan*). In the Pahlavî books it is used with the Iranian suffixes, as אדינם *adînam* 'then by me', אדינת *adînat* 'then by thee', in the Ardâi-Virâf-nâmeh; אדינש *adînash* 'then by him', Bundehesh 4, 7. 59, 11. etc.; אדינשן *adînshân* 'then by them', Bund. 36, 15. 72, 16. etc.

S. לוינא *lûînî* (*rûînî*), Ch. *qadmatman*, 'in the presence, before'; P. לעין = پیش (see index, pag. 198); it is best identified with Chald. לְעֵינֵי 'in the eyes', i. e. before. There can be no doubt as to the meaning, as *qadmatman* must have the same signification, being connected with Chald. קֶדֶם, קֶדֶם.

S. שתלדלן *shataldalân*, *shatardarân*, Ch. *khshatardarîn*, 'satraps, governors'; this is an Iranian word whose primitive Persian form must have been *khshathra-dara*, 'holder of sway, ruler, governor', and equivalent to *khshathra-pâvâ*, 'satrap', in the Bisutun inscription.

Lin. 6. S. ובארבתן 2 *û barbîtân*, Ch. *barbîtân*; in Ch. *û*, Heb. Chald. וְ 'and', is omitted. This word occurs also, in its singular form ורפתא, in the glossary (see index, pag. 94). It has been identified by Westergaard (Zend-avesta, vol I, preface, pag. 21, note 1) with Chald. בלבטין 'a councillor'; but this word, which occurs very rarely in Talmudic literature, seems to be only another orthography for בוליטין *βουλευταί*, 'senators' sing. בלווטים *βουλευτής*; and it appears strange for the Persians to have adopted a Greek word into Pahlavi, for a dignity, for which they might have used indigenous, or Semitic, terms; besides the words *bûlîtîn*

and *barbîtân* do not correspond very closely in sound; I cannot therefore approve of this derivation. 𐭫𐭥𐭱𐭥𐭱𐭩 can be read *rabrabîtân*, instead of *û barbîtân*, but the corresponding *barbîtân* in Ch., and *barbîtâ* of the books, are opposed to this reading, as is also the recurrence of the conjunctive *û* before each of the other terms for dignities in S. lin. 6; however, if we assume the original Pahlavî pronunciation to have been *rebarbîtân*, which is quite possible, we can easily account for the dropping of the initial *r;* I therefore identify the word with Chald. רַבְרְבָן 'grandees, peers', Syr. ܪܒܪܒܢ; the first part *rab* is identical, the second *rabît* differs, and exhibits an abstract feminine formation; but such formations were used in the Semitic languages for denoting dignities held by men, as is shown by Heb. קְהִלָּת 'an orator before an assembly'.

S. 𐭫𐭥𐭧𐭫𐭭𐭩 (Wester.), Ch. *rabân.* The reading of this word in S. is doubtful, as Westergaard differs here from Stannus's plaster cast; the four last letters are clearly *lkân*, the first letter is apparently 𐭩 *û*. 'and', the second may be 𐭥, but 𐭭 is very doubtful. According to Westergaard's copy, we should read *û ramanlakân*, a word which I cannot explain; it certainly signifies a class of noblemen, as it corresponds with Ch. *rabân* 'the great ones' (Heb. Chald. רַב 'great'); and the last four letters —*lkân* may suggest the reading *raûmalkân*, for *rabmalkân.* by which 'dukes, or counts', may perhaps be understood.

S. 𐭫𐭩𐭠𐭠𐭥𐭩 *û âzâtan*, Ch. *âzâtan*, 'noblemen'. This is probably the plural of the Persian آزاد 'a nobleman'; the omission of the long vowel 𐭠 *â* in the plural suffix, looks strange, but the same omission occurs in Ch. *yâztan* = S. *yaztân* pl. of *yazata*, in the sense of 'the supreme being'.

Lin. 6. 7. S. 𐭫𐭥𐭲𐭩𐭫𐭲 𐭭𐭫𐭭 𐭭𐭫𐭲 𐭫𐭥𐭩 𐭭𐭫𐭣 𐭫𐭥𐭩 *âpan lagalman* (*ragalman*) *pavan zanman dîkî hanakhtân*, Ch. *nagarîn pavîn* (*patan*) *zak vîm haqâîmût*, 'we placed the feet in this cave'. Of the meaning of this sentence there can be as little doubt, as of that of the preceding one, as the signification of the several words can be clearly made out. S. *lagalman*, Ch. *nagarîn*, (see also S. lin. 12) is P. لگام

ragalman, 'foot', Chald. רַגְלָא 'the foot'; *nagarîn* corresponds well with Chald. pl. רַגְלִין 'legs', the interchange of the liquid consonants being frequent in Pahlavi. S. *pavan* is P. 𐭯𐭠𐭭 'in'; the corresponding word in Ch. may be read *pavîn*, or *patan*; whatever its etymology may be, its meaning is clear. S. *dîkî* is rendered in Ch. by *vîm*, both here and in lin. 13; the latter word is clearly Aryan, and is readily identified with the Zand *vaêma*, Vend. 4, 52. 13, 38. 15, 6. (Wester.) which must, according to the context, mean a 'ditch, hole, or pit', as a dog is mentioned as falling into something, a well, or water, or a ditch, etc.; regarding *dîkî* it is difficult to etymologize; the Persian دیگ *dêg*, which stands nearest, means 'a cooking pot, a cauldron', and the word occurs also in Pahlavi in this sense, as may be seen from the following passage from the Ardâi-Vîrâf-nâmeh: 𐭤𐭥𐭩 𐭩𐭯𐭠𐭭 𐭫𐭠𐭲𐭥𐭠𐭭 𐭲𐭠𐭭𐭥 𐭩 𐭲𐭠𐭥𐭤 𐭤𐭠𐭩𐭥𐭠𐭭 𐭠𐭯𐭠𐭭 𐭠𐭥𐭠𐭲𐭥𐭠𐭭 𐭠𐭯𐭠𐭭 𐭠𐭥𐭠𐭲𐭥𐭠𐭭 𐭠𐭯𐭠𐭭 *apam dîḍ rûbân i gabrâ-î mûn tanu yîn dîg-î i rûyîn karḍ yekavîmûnêḍ, apash hamâî appunaḍ, lagalman-î i dashenu ulman bîrûnu i zak dîg yekavîmûnâḍ;* 'also by me was seen the soul of a man whose body was put into a brazen cauldron, also they always cook it; one foot that is the right, that shall remain outside of that cauldron'. As the inscription is at the entrance of a cave, it is only natural to understand *vîm* as 'cave', the rather as we obtain a perfectly clear sense by doing so. *Hanakhtûn* has been already identified by me, in the Zand-Pahlavi Glossary (pag. XXII.), with Chald. אַנְחַת = אַחַת 'to put down', from נְחַת 'to descend', 𐭠𐭭𐭲𐭥𐭠𐭭 (index pag. 61); in Ch. it is rendered by *haqâîmût*, which I formerly read *hasâîmût*, but the character which was read *s*, appears to correspond to ק, as it is the initial letter of *qadmatman* in Ch. lin. 5; *haqâîmût* is clearly traceable to Heb. הֲקִימוּ, Chald. הֲקִימוּ 'they placed', Hifil of קוּם 'to stand'; regarding the termination *t*, see remarks further on.

Lin. 7—8. S. *âpan hatyâ lachadu zak chîtâk barâ* (*balâ*) *ramîtun*, Ch. *û hararyâ*

lahad (lakhad) lehû shîtî lebarâ ramît, 'we shot the arrow out (of the cave) that it might reach that target'. The meaning seems perfectly clear, though two words offer some difficulty, viz. *lachad* and *chîtâk*. The latter occurs also in lin. 9 and 15, and with the additional final *î*, forming *chîtâkî*, in lin. 11 and 14, and is always rendered in Ch. by *shîtî*. As the *chîtâk* is shot at, and is an object that has been built, or constructed, which follows from *banît*, 'built', in Ch. lin. 11, it must mean a kind of target constructed of wood, or earth, which was at some distance from the mouth of the cave. Etymologically, the word can only be traced to Sans. *chi*, 'to pile up, heap up, build up', which is chiefly used in the later Vedic books, with reference to the construction of a peculiar kind of altar, consisting of a large number of bricks; this is called *chayana* and *chiti; chitâ* is 'a pile of wood'. In the fragments of the Zand-avesta, which are still extant, the root *chi* does not occur in this sense; but that does not prove that it did not so exist in former times. In Pârsî and modern Persian, *chîdan* means 'to pick up, collect', thus in Mînôkhirad LXII. 41: *vash kâr iñ, ku ă thûm i ezh darakht i harvisp tukhma i Jaḍ-bēsh khasâneḍ, ôi chîneḍ, u ânô ku Tishtar âw staneḍ, frîneḍ*, 'and his (Chañmrôsh's) business is this, that he picks up that seed which has fallen off from the tree of all seeds, *Jaḍ-bēsh*, and carries it there where Tishtar keeps the water'. That *chi* had, in ancient Persian, the meaning 'to build, construct', follows clearly from the participle *chîtî* (comp. *kartî* in other inscriptions = 𐎿𐎡𐎼 *kartu*) in S. lin. 10. 12. corresponding with Ch. *banît*, which can only be traced to Chald. בְּנָה, Heb. בָּנָה 'to build'. S. *lachadû* (*lakhadû*), Ch. *lahad*, is to be traced to Chald. אֲחַד 'to take, seize', here 'to hit'; the ⠎ *ch*, in Westergaard's copy, is probably a misreading for ⠎ *h, kh*, which always corresponds to the Ch. letter which is read *h, kh*, and occurs here in *lahad*, whereas ⠎ *ch* always corresponds to the Ch. letter which is read *sh*. The form of the word is that of the infinitive, with the prefix ל 'to, in order to'; not like the form used in Chaldee מֵיחַד, or Syriac ܡܶܚܰܕ, with the prefix *m*, but resembling the infinitive in Hebrew אֶחָד, with ל, לֶאֱחֹד, and in Assyrian (see Menant Grammaire Assyrienne, pag. 144. *ashab*, 'to in-

habit'), in which languages the prefix *m* is not used in the infinitive. The *û*, in *lakhadû*, is the final ו *u* of the books, generally represented by ? *î* in the inscriptions; in Ch. it is wanting. S. *zak*, 'this', P. كو, is here rendered in Ch. by *lchû*, in lin. 13 by *hû* and in lin. 15 by *hûb*, while in Ch. lin. 14 we find *lchûp*; it is clearly the demonstrative pronoun הוּ = *zak*, with לְ, the characteristic of the dative, or accusative; *hû* stands in the same relationship to *hûb*, or *hûp*, as the Hebrew הוּא *hû* does to the Arabic هُوَ, which may have been pronounced *huva*, instead of *hûa* which is its modern pronunciation. S. *barâ*, P. برا, Ch. *lebarâ*, 'out, out of'; Chald. בָּרָא 'out, out of doors'. S. *ramîtun*, Ch. *ramît*, 'threw, shot'; Chald. רְמָא, Heb. רָמָה, Syr. ܪܡܐ, Arab. رَمَى, Ethiop. *ramaya*, 'to throw', often used of shooting arrows, like שְׁדָא; comp. the Targum of Jerem. 22, 7. הֵיךְ קַשְׁתָּא דְּרָמְיָא וְזַרְיָן 'like a bow that shoots arrows'; Heb. Psalms 78, 9. רוֹמֵי קָשֶׁת 'the shooters of bows', i. e. archers; Motanabbi carmina 158, 10. أَتَحْفُرُ عَلَى مَن رَمَتْهُ ٱللَّيَالُ 'dost thou protect him at whom the nights (i. e. misfortunes) shoot (arrows)'? The terminations *tun*, *t*, will be explained hereafter.

Lin. 8. S. ולעבר אלמן ברא *barâ ûlman vayâk*. Here the Ch. version seems to be wanting; after *lebarâ ramît*, corresponding to S. *barâ ramîtun*, there follows *bîsh* which has nothing corresponding in S. I connect *bîsh* with the verb *ramît*, and take it as the preposition בְּ, with the suffix of the 3d person singular, which as it is شَ in Persian and *shu* in Assyrian, may be traced either to a Semitic, or an Iranian source; *ramît bîsh* thus means 'we shot with it'; the occurence of the word *hararyâ*, 'arrow', in the same sentence, does not militate against this explanation of *bîsh*, for in the Semitic languages, the object can be expressed twice in the same sentence, once by a substantive and again by a pronoun. S. *ûlman* = P. اوں 'that' (see the index, pag. 227.) ויעבר *vayâk* can also be read *rayâk*, but it is difficult to make out its meaning, as no corresponding word can be discovered in Ch., where after *ramît bîsh*, there follows *tamman ânû hararyâ napalt lchavînd*, which I translate: 'there that arrow was falling down', i. e. it did not hit the target.

Which of these words expresses the meaning of *vayâk*, is not easily ascertained; *tamman*, 'there', occurs also in S. lin. 9, and is there followed by *vayâk*; *ânû* can be only a demonstrative pronoun, comp. Syr. ܗܢܘ, as the following *hararyâ*, 'arrow', seems to indicate; *napalt* may correspond, but this is a verb, and is readily identified with Chald. נְפַל 'to fall', and *lehavînd* which follows, serves only as an auxiliary verb to *napalt*, to express some tense, probably the imperfect, or perfect; it is used in the same way, but without the prefix *le*, in Ch. lin. 9—10: *ychât havîndî*, lin. 11—14: *kadab havînt*, and must no doubt be traced to Chald. הֲוָא; the grammatical nature of these forms will be considered hereafter. Returning to *vayâk*, although its meaning may correspond with *napalt*, it cannot be a verbal form, but seems to be a substantive, or adjective; we cannot trace it to the Semitic languages, and must therefore look for an Aryan etymology; we can derive it from the Zand root *vî* 'to go, move', whence *vayu* and *vaya*, not meaning 'air' as the element (as has been supposed by some scholars), but a certain genius who is always moving [1]); *vis*, pl. *vayô*, is 'bird' (Lat. *avis*), both in Zand and Vedic Sanscrit; in Vend. 5, 8. 9. *vayô* (nom. sing., to be distinguished from the pl. *vayô*, 'birds', in the same passage), Pâzand *vaê*, means an evil spirit who does injury to a man's life; but it may also mean a good genius, as may be seen from Minokhirad II. 115 [2]), where the *vaê i veh*, i. e. the good genius, is connected with the angels Serosh and Behram, whilst the *vaê i vatar*, i. e. the evil genius, occurs in the same passage, associated with the devils. Although there can be little doubt as to the root of *vayâk*, it is impossible to determine its precise meaning, as neither 'bird', nor 'genius' will suit the sense of the context; it must express something indicative either of the flight of the arrow which had

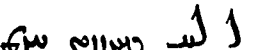
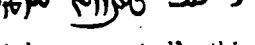
1) *Vayu* and *vaya* should not be derived from *vâ* 'to blow', as has been done. The chief objection to such a derivation is that *â* does not generally become *a* in derivatives, comp. *vâta* 'wind', Sans. *vâyu*. The Zand *vayu* is therefore not identical with the Sans. *vâyu*.

2) I quote here from the MS. of E. W. West's edition of the Pâzand text, which will shortly be published with a translation and glossary.

been shot by the king, or of its having fallen to the ground, as is clearly stated in Ch. I propose taking it as an adjectival form, meaning 'moving, flying'; the verb 'to be' being understood; *barâ ûlman vayâk* thus means 'beyond it (the target), it was flying', i. e. it missed the target.

Lin. 8—9. S עביך יתיבא לפרתין חסתי בדעך ען עבדך ען לא כיתיך *âîk hatyâ ramîtun tamman vayâk zak ârgûn lâ yahvûn*, 'whither the arrow had been shot, thither it was flying, (but) a place was not'. In Ch. there is no exact rendering of this passage, but its meaning is expressed by *tamman ânû hararyâ napalt lchavînd âtarman lâ ychût*, 'there that arrow was falling (but) a place was not (to receive it)'. S. *âîk* 'where, whither', is P. אגא *aîgh*, Chald. אֵיכָא 'where'; *tamman* is P. תמן, Chald. תַּמָּן 'there'; *ârgûn* is difficult to explain, but as it is rendered in Ch. by *âtarman*, Chald. אַתְרָא 'place', we are justified in assigning the same meaning to it; *lâ*, Ch. id., P. לא, Chald. לָא 'not'; *yahvûn* rendered by Ch. *ychût*, both here and in lin. 10, must be identified with P. יהוישנ *ychevûntan*, Chald. הֲוָא 'to be' (see index, pag. 234); *lâ yahvûn* = *lâ ychût* = יהוים לא 'it was not'; regarding the termination *t*, see hereafter.

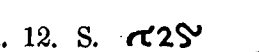
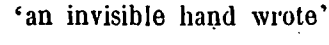
Lin. 9—10. S. עביך יתיבך יתיבך עבדך ען בדעך חסתי *âîk hat chîtâk chîtî hûman âdîn bîlûnî (bîrûnî) patyâk yahvûn hûman;* Ch. *âîk âk shîtî banît havîndî kal lcbarâ shaddarâ ârqî ychût havîndî.* The meaning of both texts must be the same, although Ch. contains more words than S.; the latter may be translated thus: 'where if a target had been constructed then it (the arrow) would have been visible outside'. S. *hat* is P. אגר 'if' (see the index, page 76); the corresponding Ch. *âk* is identical, in sound, with Heb. Chald. אֶךְ 'only, certainly', but the latter is not used as a conditional particle, as *âk* is here. S. *chîtî hûman* is evidently a compound tense in the conditional mood, rendered in Ch. by *banît havîndî*, 'if it had been built'; the meaning of *chîtî* (past participle, with the final *î* instead of *û*) has been already explained; *hûman* occurs thrice in S., twice

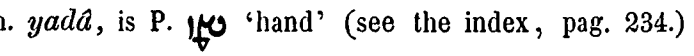
in lin. 10 and once in lin. 12, and is rendered in Ch. by *havîndî* in the first two places, and by *havînt* in the third. In the Pahlavî of the books, the conditional mood is expressed in the same manner, e. g. Vend. 1, 3. (Sp.):  *hat lî lâ yehabûnt hûmanaî*, 'if by me it had not been created'; this would be in the idiom of S.:  *hat lî lâ yahbûn hûman;* the only difference being that the verbal terminations are wanting in S., but the , or which is generally added to in this mood, though wanting in S., appears to be represented by *dî* in Ch. *havîndî*. As is also used in the formation of the past tense of the indicative, but with the Iranian personal terminations, and as these are wanting in S., *chîtî hûman* might have been taken as a past tense in the indicative mood, like *katab hûman*, 'wrote, has written', in S. lin. 12, but the particle *hat*, 'if', does not admit of this. *Havîndî* may be thus explained: *havîn*, or *hûîn*, is only another pronunciation for *hûman* = , used as an auxiliary in the conjugation of the verb; *d* is the Iranian characteristic of the 3d person singular, and the final *î* indicates the conditional, as does in the Pahlavî of the books; when *havîn* is used for expressing the past tense in the indicative, only *t* is added, the *î* not being used, as in Ch. lin. 11: *yadâ kadab havînt*, 'a hand has written'. S. *âdîn*, 'then', does not appear to be expressed in Ch., for the words *kal lebarâ* are evidently a translation of S. *bîlûnî*, Pers. بيرون 'outside' = the Semitic *lebarâ; kal*, in Ch. lin. 12. 13, represents S. *ûl* = Chald. עַל, and appears here in connection with *lebarâ*, as a kind of pleonasm; etymologically it is probably identical with עַל, if we take into consideration that ע, when sounded more harshly, would be pronounced something like *k*, or *kh*. S. *patyâk* seems to be expressed by Ch. *shaddarâ ârqî*, or by one of these words; both seem to be Semitic, but their meaning is difficult to ascertain; *shaddarâ* may be traced to Chald. שְׁדַר 'to send, discharge', (inf. Pael מְשַׁדְּרָא) which is frequently used (in Pael) with the duplication of the second radical; *ârqî* can only be identified with Chald אֲרָקָא, אֲרַק (a harsher pronunciation for אַרְעָא = Heb. אֶרֶץ) 'earth'. If we take into

consideration that targets are sometimes constructed against a mound of earth, the passage becomes intelligible, and thus the words: *âk shîtî.... ârqî ychût havîndî*, will mean: 'if a target had been built, there would have been (sufficient) earth to discharge (the arrow at) outside (that it might stick there)'. As regards S. *patyâk*, it may be connected with P. 𐭯𐭠𐭩𐭲𐭠𐭪 *paitâk*, Pers. پیدا 'evident, manifest'; and the whole passage thus means: if a target had been constructed, at the place where the arrow had struck.

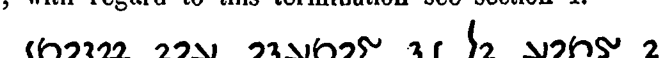
Lin. 11—12. S. ܐܟܪ ܠܢܡܢ ܦܪܡܬ ܡܢܘ ܚܝܬܟܝ ܐܘܠܢܕܠܝ ܐ ܐ ܐ ܐ *âkhar lanman parmât minû chîtâkî âûlandalî chîtî;* Ch. *âdîn lan âûpdasht minû shîtî panman qatar banît âvat.* All the words in S., except *âûlandalî* are easily intelligible; *akhâr* is P. 𐭠𐭧𐭲𐭠𐭫 Heb. אַחַר 'afterwards', and is rendered in Ch. by *âdîn* which we also found in S. lin. 5; *lanman* is P. 𐭠𐭲𐭭𐭠𐭲 'we' (see the index, pag. 198), and in Ch. we have *lan*, Chald. לָן, (comp. Ch. lin. 5, and the note on *âpan* S. lin. 4). S. *parmât*, P. 𐭯𐭫𐭲𐭠𐭪, Pers. فرموده 'ordered'; Ch. *âûpdasht* is of Aryan origin, and is evidently a past participle, the original form of which appears to have been *upadishta*, from Zand *dis*, 'to show, instruct', + *upa;* its meaning is the same as that of *parmât*, 'ordered'; the initial *â* = א, in *âûp*, is probably only a *mater lectionis* for introducing the vowel *û*, according to the Semitic system of writing which has been adopted in Pahlavî. S. *minû chîtâkî*, Ch. *minû shîtî*, 'an invisible target'; for the meaning of *minû*, see lin. 2; the *î* in *chîtâkî*, both here and in S. lin. 14, is not the *idhâfet*, but the final vowel, like *î* in *baqî*, which is expressed in the Pahlavî of the books by 𐭩 *u*. S. *âûlandalî* is just as unintelligible to me, as its corresponding Ch. *panman qatar;* it may probably be divided into two words, *âûlan* and *dalî*, and may also be read *âvaran-darî; âûlan* = *âvaran* may be connected with P. 𐭠𐭥𐭠𐭲𐭭𐭩𐭪 *avânîk* (*avârîk*, index, pag. 81) 'the rest, the others'; it would then correspond to Zand *aora* = Sans. *avara*, 'lower, following, later', Pâz. *awarē; darî* could be traced to *dare, dere* = Sans. *dhṛi*, 'to hold'; the whole would be a compound and mean 'holding for the future gen-

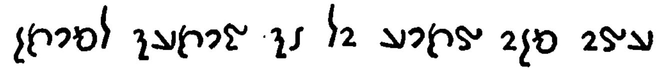
erations', i. e. which would be respected by people in future. Ch. *pan-man* may be connected with Heb. לִפְנִים 'before'; instead of *qatar*, perhaps *satar* may be read, as E. W. West does, who identifies it with Heb. סֵתֶר 'an enclosure, a hiding-place'; but the explanation is in every way difficult, and I leave it to future investigators. After Ch. *banît*, 'built', which is the translation of S. *chîtî*, there follows a word which I read *âvat* אות, but which is not expressed in S.; it may be taken as a particle, meaning 'then', but I cannot find corresponding words in the Semitic languages; I connect it with *banît*, and take it as an auxiliary verb, derived from הָוָא 'to be'; the change from ה to א not offering any great difficulty.

Lin. 12. S.  *minû yadman katab hûman*; Ch. *minû yadâ kadab havînt*; 'an invisible hand wrote'. S. *yadman*, Ch. *yadâ*, is P. 'hand' (see the index, pag. 234.) S. both here and in lin. 16, can hardly be read otherwise than *katab*, as it is represented, in both places, by Ch. *kadab* כדב which can be identified only with Heb. Chald. כתב 'to write'; must therefore be taken as a compound character, equivalent to ; *hûman* forms the past tense. In the Pahlavî of the books, the sentence would run: 

Lin. 12—13. S.  *zak lagalman (ragalman) pavan zanman dîkî âyû hanakhtûn*, Ch. *nagarîn pavîn zanman vîm hîp haqâîmûd*, 'do not put the feet in this cave', i. e. do not take a stand here. All the words of this sentence, in both texts, have been already explained, except S. *âîû*, or *âyû*, and the corresponding Ch. *hîp*; this word occurs also in S. lin. 14, and in both places it precedes the verb, where the sense requires a prohibitive particle; on closer investigation it is not difficult to explain *âyû* and *hîp* as prohibitive particles from the Semitic languages; comp. Heb. אַיִן 'it is not, it was not', sometimes shortened to-אִי, e. g. אִי-נָקִי 'the innocent', Job. 22, 30., which shortening is of frequent occurrence in the language

of the Mishna [1]); in Ethiopic 'אִי' *'î* is prefixed to both nouns and verbs to denote the general negation, and may also be used as a prohibitive, e. g. *'ît'qeṭlu nafsô* 'do not kill him', Gen. 37, 21. [2]); in the same prohibitive sense, the particle *ai* occurs also in the Assyrian, e. g. *ai ipparkû* 'they shall not be broken' [3]). The only difference between S. *âyû*, Ch. *hîp*, and the Semitic 'אִי' is that the two former have a final *û*, or *p*, which is wanting in the latter. Regarding the final *p* in *hîp* (where *h* = א), it is to be observed that the Ch. version employs this letter also after *û* in *kal hûp* (lin. 13), and *lehûp* (lin. 14), where it appears to be a *v*, or *w*, pronounced after *û*. The only way in which the final *û* can be explained, is by taking it as the *u* of the original nominative, the final ו *u* which we find so frequently in Pahlavî, as also in Assyrian and Arabic; this is not surprising, as the particle was regarded as a noun, as is clearly shown by the Arabic أَيُّمَن 'every one', the first part of which, *'ayyu*, is identical with 'אִי', though its meaning is originally interrogative, but the close connection between the interrogative pronoun and the negative particle is well known. Ch. *haqâîmûd* is the same as *haqâîmût* in Ch. lin. 7, *d* and *t* being interchangeable at the end of words, as they are in the Pahlavî of the books; with regard to this termination see section 4.

Lin. 13—14. S. 
û hatyâ ûl zak chîtâkî âyû shadîtun, Ch. *û hararyâ kal hû shîṭî hîp shadyû*, 'and do not shoot arrows at that target'. All the words in this sentence have been already explained; but with regard to the form of *shadyû*, it is the 3ᵈ pers. pl. שַׁדִּיו, of the so-called perfect (first tense) in Chald. of the Pael שַׁדָּא 'to throw, shoot'; the Iranian termination being here omitted.

Lin. 14—15. S. 
âkhar minû hatyâ ûl zak chîtâk ramîtun, 'after an invisible arrow has

1) See Ewald, Lehrbuch der hebräischen Sprache, pag. 476 (6th edition).

2) See Dillmann, Grammatik der äthiopischen Sprache, pag. 398.

3) See Norris, Assyrian Dictionary, vol. I. pag. 3.

been shot at this target'; Ch. *minû hararyâ kal hûp shîtî yâmzûd.* The Ch. version does not here quite agree with S., the particle *âhhar*, 'after', being omitted; as *yâmzûd* corresponds to *ramîtun*, it must of course express a similar idea; it can only be taken as the 3d pers. pl. of the imperfect (second tense) of the Hifil of Heb. מָצָא, Chald. מְטָא 'to come, to arrive', which in Chaldee is יְמָטוּן; here it means: 'they have made an invisible arrow (or arrows) arrive at that target, i. e. hit it'.

Lin. 16. S. ﾉ ꜰ꜒ꜰ ꜰ꜒2 *ûlman yadman katab*, Ch. *lchûp yadâ havîndî*, 'such wrote the hand'. S. *ûlman* = P. ﻭﻟﻤﻦ 'this, that, such' (see the index, pag. 227); it is rendered by Ch. *lchûp*; *lc* = לְ, being in Chaldee the sign of the accusative, as well as of the dative, see also Ch. lin. 7. *hûp* is *hû* הוּא 'he, that, it'.

Having thus given a full commentary on both texts of the inscription, I propose the following translation of S.:

'This is the edict of me, the Ormazd-worshipper, the divine being Sapor, the king of kings of Irân and non-Irân, of heavenly origin from God; the son of the Ormazd-worshipper, the divine being Ardeshîr, the king of kings of Irân, of heavenly origin from God; the grandson of the divine being Bâbek, the king. As we shot this arrow, then we shot it in the presence of the satraps, the grandees, peers and noblemen; we put the foot in this cave; we threw the arrow outside that it should reach that target; the arrow (was) flying beyond that (target); whither the arrow had been thrown, there was no place (to hit), where if a target had been constructed, then it (the arrow) would have been manifest (?). Afterwards it was ordered by us: 'an invisible target is constructed for the future (?); an invisible hand has written: 'do not put the foot in this cave, and do not shoot an arrow at this target, after an invisible arrow has been thrown at this target'; such wrote the hand'.

The Ch. version contains some deviations, which have been discussed in the commentary. The general tenor of the inscription is easily intelligible. The king Sapor, surrounded by his grandees and noblemen, took his stand in the cave, on the wall of which this inscription is found, to

shoot an arrow at a target which was at some distance from the mouth of the cave; the arrow missed the target, and fell to the ground, as clearly appears from Ch. lin. 8: 'there that arrow fell'. That the king's arrow did not hit the mark, was perhaps regarded as auguring evil for him and his rule, and he could not acknowledge that he had met with such a disaster; hence the fiction of an invisible target, an invisible hand, and an invisible arrow, things which are quite in accordance with Zoroastrian ideas (see above, pag. 50). It was then supposed that at the spot where the arrow fell, after missing its mark, there was an invisible target to receive the invisible counterpart of the visible arrow; hence it is expressly stated that 'if at that place where the arrow was flying, a target had been constructed, the arrow would have hit it, in a manner visible to all lookers-on'. The event was made a kind of miracle by the further fiction, that an invisible hand had written (probably on the wall of the cave, on one of those tablets which have been left blank) that: nobody should enter this cave, or shoot arrows at a certain target. No doubt a target was afterwards constructed on the spot where the arrow had fallen to the ground, in commemoration of the event. On what occasion the king shot the arrow, and for what purpose, we cannot ascertain; it was probably some symbolical act, the arrow being supposed to be directed at some enemy who was to be pierced in a mystical way.

b) The Naksh-i Rajab inscription.

This inscription, which comprises 31 lines, is one of the longest, and perhaps the best preserved of all the inscriptions. Judging from what may be read with some degree of certainty, its contents appear to be of a religious character. The sculptures close to it, represent the king receiving, from Ormazd, a chaplet which appears to be the symbol of empire, possibly a crown. In the inscription itself there frequently occurs the word 𐭪𐭫𐭭𐭪 *kartîr* (lin. 1. 22. 23. 27. 29. 30. 31.) which may refer to this chaplet, or crown; Thomas and West identify it with the Heb. כֶּתֶר 'crown',

the *cidaris* of the Persian kings; and I cannot propose any better explanation. The form *kartîr* does not offer much difficulty, if we start from the Hebrew Piel, or Chaldee Pael, (intensive form) in which the root כתר 'to surround', is chiefly used, and not in Qal (the unmodified active verb); *kartîr* then stands for *kattîr*, the *r* taking the place of the duplication of the medial consonant, as is frequently the case in Chaldee, in the formation of the so-called quadriliterals. The date of this inscription is later than that of the Hâjiâbâd inscriptions, as towards the end of it, there are several names of kings mentioned, Shahpûhrî (Shâpûr), Aûharmazdî (Ormazd), and two Varahrân (Behrâm), whence we are justified in concluding that it is not older than the time of Behrâm II. (A. D. 274—291).

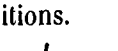
As we possess only one complete transcript [1]) of this inscription, in which the letters are often much distorted, and which is not sufficiently accurate to admit of a transliteration and translation of the whole, I shall confine myself here to the explanation of some words and phrases which seem to be readily intelligible. It is true that E. Thomas has furnished us with a complete transliteration of the inscription in Persian characters [2]), but though valuable as a first attempt, it would be impossible to make an intelligible translation from it; indeed taking into consideration the evident inaccuracy of Flandin's transcript, any complete transliteration from it could not be otherwise than full of hazardous guesses, which cannot be substantiated by philological interpretation. E. W. West has treated the inscription with more caution [3]); he pointed out merely those words and sentences which he thought might be read with some degree of certainty, and only ventured upon a tentative translation of the whole of the last six lines (26—31). Several words and phrases have also been explained by me, in my article 'on the character of the Pahlavî language, with

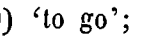
1) Flandin, Voyage en Perse, vol. IV. plate 190.

2) Early Sassanian Inscriptions, seals and coins, pag. 34—37.

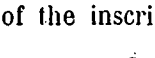
3) Sassanian inscriptions explained by the Pahlavî of the Pârsîs, pag. 27—30, of the separate impression (Journal of the R. As. Soc. new-series vol. IV.)

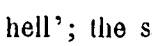
special reference to the Sasanian inscriptions [1]), but I did not venture to go as far as my friend has done; I shall now repeat these explanations, with some additions.

Lin. 2. *vazlûnî*, P.  *vazlûntan* (see the index, pag. 230) 'to go'; the same word, but in the form *vazlûnt*, occurs in lin. 19, and also in Naksh-i Rûstam lin. 14; *vazlûnî* would be in the 2d person, but I think it must be read *vazlûnt* (in the 3d person), as I cannot well imagine how the 2d person could be applied in the beginning of the inscription.

Lin. 4—5.  *vahîshtî û dûshkhûî*, 'paradise and hell'; the same terms occur also in lin. 8. and 17—18, so there can be no doubt regarding the reading.

Lin. 6. Here the following words are clear: = *maman*, 'which, what', = , = *ychcvûn* (*yahvûn*), 'it is, exists'.

Lin. 10—11.  *û rátî yahvûn hûmanam û pavan nafshman* = . Although these words are very legible, and easily intelligible, I cannot venture on translating the whole sentence to which they belong, as the preceding and following words cannot be recognised; *ratî* is the Zand *ratu* 'chief, head', and *ratî yahvûn hûmanam* is 'I have been the head'; *û pavan nafshman* is 'and for myself, as regards myself'; for *nafshman* see the index, pag. 164.

Lin. 11—12.  *yahvûn hûmanam û madam zanman (va)hîshtî* = 'I have been, and on this paradise'. In the text there is only *hîshtî*, but as the word *vahîshtî* frequently occurs in this inscription, I think that the initial 2 *va* has been omitted by the transcriber. The

1) Sitzungsberichte der Kgl. baierischen Akademie der Wissenschaften, for Feb. 1869, pag. 9 of the separate impression.

words which precede *yahvûn hûmânam*, may be read 𐭥𐭠𐭫𐭮𐭩 𐭠𐭩 *lî taltûî*, and the meaning would be 'I have been the third; this appears to be confirmed by lin. 12—13: 𐭮𐭠𐭫𐭮𐭩𐭭𐭲 𐭥𐭠𐭫𐭮 𐭠𐭩 𐭩𐭥𐭠𐭫𐭮𐭭𐭲 *shatlîtî lî terê yahvûnt*, 'I possessed two rules (ruling powers)'; *terê* is evidently 𐭮𐭫𐭠 'two', 𐭩 representing *r*.

Lin. 13. 𐭮𐭫𐭠𐭲 𐭲𐭠𐭫𐭲𐭩 𐭠𐭩 *lî yahvûn hûmânam* = 𐭠𐭩 𐭲𐭠𐭫𐭲𐭩 'I have been'. 𐭩𐭲𐭩𐭮𐭲𐭩 𐭠𐭮𐭩 𐭲𐭠𐭲𐭠𐭲𐭩 𐭲𐭮𐭩 *û min yâzdân âmak* (*hamak*) *yahmatunt*, 'and all have come from God'. The most illegible word in the sentence is *yâzdân*, but I doubt if the characters can be read otherwise; the 𐭠 *â* in the first syllable is no great difficulty, as the word is written *yâztan* in the Ch. version of the Hâjîâbâd inscription. The 𐭮 in 𐭩𐭲𐭩𐭮𐭲𐭩 is distorted in Flandin's transcript, but there can be little doubt about the correctness of my reading, as we find the same word very clearly written with 𐭮 in lin. 21. The whole sentence would run thus, in the Pahlavî of the books: 𐭲𐭠𐭥𐭲𐭠𐭫𐭲𐭩 𐭥𐭩𐭲 𐭠𐭲𐭮𐭠𐭩 𐭩𐭮𐭠𐭩 *û men yazdân hamak yahmtûnt* (*jâmtûnt*).

Lin. 14. 𐭲𐭠𐭫𐭲𐭮𐭩 𐭲𐭠𐭲𐭩 𐭲𐭠𐭯 𐭩𐭲 *zak pavan yazdân yamashkhûn*. The first three words are well known from the Pahlavî texts; but the last, *yamashkhûn* which is a verb (3d pers. sing.), is not mentioned in the list of verbs in the Pahlavî-Pâzand Glossary, nor have I met with it in any Pahlavî book, so far as I am aware; there can be no doubt as to the correctness of the reading, as the word occurs again in lin. 23. Its meaning can only be guessed at, as the Chald. מְשַׁח I. 'to measure', II. 'to anoint', is not applicable to the sense of either of the passages; it appears to mean 'to obtain, receive', and I suppose it is a corruption of a quadriliteral verb (comp. Syr. ܡܫܟܟ 'to impoverish'); the full form of which may have been *mashkakh*, in which case it might be traced to Chald. שְׁכַח, Afel אַשְׁכַּח 'to find, obtain' (comp. *ashkahônatan* in the index, pag. 73). The whole sentence I translate by: 'he obtains (obtained) this through God'.

Lin. 14—15. 𐭲𐭠𐭫𐭲𐭩 𐭯𐭮𐭩 𐭠𐭮𐭩𐭥𐭠𐭩𐭯 𐭮𐭩𐭥𐭠𐭩𐭯 𐭩𐭲𐭩𐭯 𐭮𐭩𐭯

û tamman lûbân (*rûbân*) *lâtî* (*râtî*) *û lâstî* (*râstî*) *âyû yahvûn*, 'and there shall not be the soul of the liberal and righteous (man)'. The sense is clear, and all the words occur also in the Pahlavî of the books, except *âyû*, regarding which see pag. 62. 𐭥𐭬𐭭 *û madam* can be clearly read in lin. 15, as it has been also in lin. 12.

Lin. 18—19. 𐭥𐭠𐭧𐭲𐭩𐭠𐭥 𐭠𐭲𐭲𐭩 𐭠𐭲𐭥𐭥𐭠𐭧𐭥 *vahîshtî âîtî û dûshkhûî* = 𐭥𐭠𐭧𐭲𐭩 𐭠𐭲𐭲𐭩 𐭥𐭠𐭧𐭲𐭩 'there is a paradise and a hell'. 𐭥𐭠𐭧𐭲𐭩 𐭠𐭲𐭲𐭩 𐭥𐭠𐭧𐭲𐭩 𐭠𐭲𐭲𐭩 𐭥𐭠𐭧𐭲𐭩 *âîti yemanûn kalît lî û daglâkh ûl vahîshti vazlûnt minû bachak lî zak ûl dûshkhûî ramîtun*, 'some one says: I have read that the pious (works) go to heaven (but) my spiritual sins are thrown into hell'. There can be hardly any doubt of the general meaning of this sentence; the word which I have read *yemanûn*, is not very legible in Flandin's copy, where the first three letters 𐭩𐭬𐭭 *y m n* are clear enough, but the last two are much distorted, though they can hardly represent anything but 𐭥𐭠 *ûn*, especially as the phrase 𐭥𐭩𐭬𐭭 𐭠𐭲𐭲𐭩 *âît yemanûnad*, 'some one says', is very frequently used in the Pahlavî books. *Kalît lî* would be, in common Pahlavî, 𐭤 𐭫𐭩𐭥𐭥𐭩𐭬𐭭 *kerîtûnt le*, 'I have read, or called', comp. Chald. קְרָא; the termination *ûn*, *ûnt*, which is usually added to the Semitic verbs, in Sasanian Pahlavî, is here omitted, as it is in Chaldæo-Pahlavî (comp. *shadît* for *shaditun*). *Daglâkh* can only be traced to the Zand *dañgra*, 'pious, virtuous', and must refer to works, as appears from the following sentences; *bachak* is Pers. بزه 'crime, sin'.

Lin. 19—20. 𐭥𐭠 𐭩𐭥𐭤 𐭪𐭤 𐭥𐭬𐭥𐭠𐭥 𐭫𐭥𐭩 𐭩𐭥𐭤 𐭪𐭤 𐭠𐭩𐭥𐭠 𐭩𐭥𐭤𐭩𐭥𐭤 *û minû kalp kalt hûman û madam kalp kalt bar sazîtunt*, 'and (if) the spiritual (good) works have been done, and the fruit for the work done goes forth'. *Kalp* (*karp*) is the well known Pahlavî word 𐭪𐭩𐭥𐭠𐭪 *karfak* کرفک; the final *ak* is here omitted, which may be a mistake of the copyist; as the following word *kart* begins with the same letter *ka*, and he may have written it once, instead of twice. The last letter of

mâdam is indistinct, but it can hardly be anything but 𐭬, especially as the preposition *madam* is wanted to complete the sense; *bar* is Pers. بر 'fruit'; *sazîtûnt* is the 𐭮𐭦𐭩𐭩𐭠𐭮𐭪𐭭𐭮 *sazîtûntan*, 'to go', of the books, see the index, pag. 206.

Lin. 20—21. 𐭠𐭥𐭲𐭦𐭬𐭠𐭭 𐭬𐭥𐭲 𐭠𐭯𐭠𐭮𐭣 𐭥𐭲𐭦𐭬𐭠𐭭 𐭠𐭥𐭲𐭦𐭬𐭠𐭭 𐭠𐭥𐭲 𐭥𐭲𐭦𐭬𐭠𐭭 *û âîmat yadman yahmatûnt âpash ûlman âstûndî*, 'and whatever hand came forth, he saw it'. The last letter of 𐭠𐭥𐭲 is indistinct, looking like 𐭣, but there exists no such word as *yadap; âîmat* is 𐭠𐭲𐭬 'which, how', generally read *admat*; *yahmatûnt*, 'he came', is identical with 𐭩𐭩𐭬𐭯𐭪, see the index, pag. 133; *âpash* with 𐭠𐭯𐭮, as before explained; *ûlman*, 'it, him', with 𐭥𐭪, see the index, pag. 227; *âstûndî*, 'he saw', with 𐭩𐭩𐭮𐭬𐭪𐭭𐭮 *âstûntu*.

Lin. 21—22. 𐭲𐭥𐭬𐭠𐭭 𐭠𐭩𐭥𐭲 𐭥𐭪 𐭲𐭠𐭫𐭲 𐭥𐭲𐭦𐭬𐭠𐭭 𐭬𐭥𐭣 𐭠𐭩𐭥𐭲 𐭠𐭯𐭠𐭬 𐭠𐭥𐭲𐭠𐭩𐭠𐭭 𐭥𐭪 𐭩𐭠𐭣𐭲 𐭠𐭯𐭠𐭬 𐭠𐭩𐭠𐭣 *minam yahmatûnt chîgûn lî kartîr yahmatûn âpam zanman nâmak ûl khâchalân* (*khshatardarân?*) *nipishtî*, 'from me it came; how the crown has come to me, (on this event) I have written this letter to the satraps'. The most illegible word is *khâchalân*, which can be only a corruption of some better known word, I suspect *khshatardarân;* the second character can also be read 𐭢, in which case the word begins with *khsh*. All the words, except *kartîr* (before explained), occur in the Pahlavî of the books; *chîgûn*, 'how', is 𐭩𐭠𐭲𐭫; *nâmak* is نامک 'book, letter'; *nipishtî* is نپشت 'written'.

Lin. 22—23. 𐭲𐭣 𐭩𐭥𐭲𐭠𐭩𐭠𐭭 𐭬𐭩 𐭩𐭥𐭲 𐭠𐭯𐭠𐭬 𐭥𐭪 𐭬𐭠𐭣 𐭠𐭥𐭲 𐭲𐭥𐭬𐭠𐭭 𐭩𐭥𐭲𐭠𐭩𐭠𐭭𐭢 𐭩𐭠𐭥𐭲𐭠𐭩𐭠𐭭𐭢 *âîk maman lî kartîr manak zî âvzûnî min shataldarân yamashkhûn*, 'that as regards me, I received a diadem as a symbol (?) of increase (increasing power) from the satraps'. Although the characters are legible enough, the translation of the passage is difficult; *maman lî*, 'concerning me', i. e. I; *manak* may be traced to *man* 'to think', here it appears to mean a token of remembrance, or a symbol;

avzûnî is Pers. افزونی 'increase', and is well known from the Pahlavî books; the verbal form *afzût*, 'may he grow, or increase', is used on coins (see pag. 8); regarding *yamashkhûn*, see pag. 68.

Lin. 24. 𐭯𐭰𐭲𐭠𐭱𐭧𐭭𐭣 𐭩𐭲𐭥𐭭𐭩𐭮𐭲 𐭠𐭯𐭠𐭬 𐭣𐭠𐭲𐭩𐭥𐭭 𐭯𐭠𐭲𐭠𐭱𐭧𐭭𐭣 *pâtakhshatlî hatîmûd âpam dabîr nafshman.* The sentences are incomplete, as neither the preceding, nor the following, words are legible in the transcript. *Pâtakhshatlî* is the modern Persian پادشاهی 'supreme rule'; the same word occurs also in lin. 25 and 26, and frequently in the Naksh-i Rûstam inscription [1]), lin. 12. 18. 32, and in lin. 5. 7. in the form 𐭯𐭠𐭲𐭠𐭱𐭧𐭭𐭲 *pâtakhshatrî;* it is there often found with the verb *hatîmûd*, as it is here; *hatîmûd* is 𐭠𐭲𐭩𐭬𐭥𐭭𐭲𐭭 *âtîmûntan* (see index, pag. 76) which is explained by *anbêshtan, anbâshtan*, 'to fill'. In the index I compared it with Heb. אָטַם 'to stop, shut', before I knew of its occurrence in the inscriptions; as its initial letter is 𐭩 *h*, or *kh*, in all the four passages in which it is found, lin. 24. *hatîmûd*, Naksh-i Rustam lin. 5. *hatîmûn*, 18. *hatîmûnd*, and 32. *hatîmûnt*, (which forms represent the 3d pers. sing. of the present tense, or the past participle) the derivation proposed in the index cannot be correct, nor would it give any adequate sense; the word must be a Hifil of the root תָּמַם 'to be complete', which in Hebrew is הֵתִם 'to complete, to finish'; in the infinitive a suffix is joined to it, and there even occurs the form הֲתִים (Isaiah 33, 1. בַּהֲתִימְךָ 'on thy finishing') which exactly agrees with 𐭩𐭲𐭥𐭭𐭩𐭮𐭲 *hatîmûn*; in connection with *pâtakhshatrî*, it must mean 'the supreme power is made complete', i. e. it has been obtained. The next word *âpam* is 𐭠𐭯 'I', being composed of *âp* + *m*, see above pag. 51; *dabîr* is Pers. دبیر 'a writer'; *nafshman* is 𐭭𐭦𐭯𐭮𐭭 (see index, pag. 164.)

Lin. 25. 𐭯𐭠𐭲𐭠𐭱𐭧𐭭𐭲 𐭲𐭪𐭩𐭲𐭥𐭭 *pâtakhshatlî û mâtân yektîbûn;* so the characters read. *Pâtakhshatlî* is already explained; *yektîbûn* is 𐭩𐭣𐭪𐭲𐭩𐭥𐭭, Chald. כְּתַב 'to write'; 𐭥 *û*, or *r*, be-

1) See Flandin, Voyage en Perse, vol. IV. pl. 181.

fore *mâtân* cannot be explained, and is probably a mistake, as 'and' is not suited to the meaning of the passage; the correct reading is suggested by lin. 26, where 𐭯𐭠𐭲𐭠𐭧𐭱𐭠𐭮𐭠𐭫𐭩 *pâtakhshatlî* is followed by the word 𐭬𐭠𐭲𐭩𐭧𐭠𐭭 *mâtîkân* (Flandin's transcript gives 𐭣 instead of 𐭩, but these two letters are frequently confounded by him) which is 𐭬𐭠𐭣𐭩𐭲𐭠𐭭 *mâdîgân*, 'history, tale' (see the index, pag. 157). If we read *pâtakhshatli mâtîkân yektîbûn*, we can translate it by 'he writes the history of the empire (or emperor)'.

Lin. 26—27. 𐭠𐭧𐭠𐭲𐭩𐭩 𐭩𐭲(𐭠)- 𐭠𐭧𐭠𐭱𐭠 𐭩𐭲𐭠𐭬 𐭱𐭠𐭫 𐭠𐭫𐭠𐭱 𐭠𐭲𐭩𐭬𐭠𐭲 𐭠𐭲𐭩𐭧 𐭠𐭲𐭠 *âkharaz nâmakî khazîtunt âîk yekarîtunt âîk ânmanach kartî(r) hûmanam*, 'after he had seen the letter, he then exclaimed, 'I have done this'; *âkhar* is 𐭠𐭧𐭠𐭲 'after'; *khazîtunt* is 𐭧𐭠𐭩𐭩𐭲𐭠𐭲 'to see'; *yekarîtunt* (in Flandin's transcript there is again 𐭣 instead of 𐭩) is evidently 𐭩𐭧𐭠𐭩𐭲𐭠𐭲 *karîtûntan*, 'to call, read'; the initial *y* is remarkable, as this word is generally used in Pahlavî without this prefix. The meaning of *ânmanach* is not clear; it appears to be a demonstrative pronoun, comp. Syr. ܐܢܘ, *ânû* in Chaldæo-Pahlavî; *ach* being the Pahlavî suffix 𐭪 'also' but often used merely to emphasize the word to which it is added. Instead of *kartîr*, we should read *kartî*.

Lin. 27—28. 𐭪𐭦𐭲𐭠𐭲 𐭣𐭠𐭯𐭠𐭲𐭩𐭩 𐭠𐭩𐭫𐭣 𐭠𐭩𐭫𐭣 𐭯𐭠𐭲𐭦𐭠𐭲𐭠𐭲 𐭣𐭲𐭠𐭲 𐭯𐭠𐭫𐭩 𐭣𐭠𐭠 𐭪𐭦𐭠𐭲𐭱𐭠𐭲. *Shahpûhrî malkân malkâ kartîram magûpat û âîharpat Rûm kaltî hûmanam.* It is not easy to ascertain the general sense of this passage, although there is little difficulty in reading the transcript, and we know most of the words, which are also repeated in the two following sentences; but the interpretation of the two words 𐭣𐭠𐭯𐭠𐭲𐭩𐭩 and 𐭣𐭠𐭠, or 𐭣𐭠𐭠, is perplexing. If the transcript be correct, the first of these may be read *kîtrûm*, *kîtûram*, or *kîtsham*, but I should be at a loss to etymologize any of these readings, and an emendation is necessary for obtaining an intelligible translation. The simplest change is to read *kartîram*, as *kartîr* occurs frequently in

the inscription, and 𐭬 *m* is the pronominal suffix of the 1st person singular. In lin. 29. *kartîr* is followed by *zî Aûharmazdî*, in lin. 30. by *zî bûkht-lûbân Varahrân û Aûharmazdî*, and in lin. 31. by *zîam Shah..*; it is thus twice followed by names of kings (first by Hormazd and then by Behrâm and Hormazd), once by the pronoun 'my', and once by the same with the name of Shahpûhrî. As Hormazd and Behrâm are called (lin. 29) *Shahpûhrkan*, i. e. descendants of Shahpûhr (Shâpûr, or Sapor), the Shahpûhr who is mentioned in lin. 27, must be their predecessor, and the Varahrân who (in lin. 30) is called *Varahrânkan*, i. e. son of Behrâm, must be the second Behrâm, and his is the latest royal name which occurs here. Thus the kings from Shâpûr I. to Behrâm II. are mentioned in their regular succession, viz. Shâpûr I. A. D. 238—269, Hormazd I. 269—271, Behrâm I. 271—274 and Behrâm II. 274—291. The word *kartîram* is followed by *magûpat û âîharpat Rûm*, but in lin. 29 and 30, there is only *magûpat Rûm* after the royal name; *âîharpat* is clearly 𐭠𐭩𐭥𐭫𐭠𐭮 'herbad', Z. *aêthrapaiti*, and occurs also in the Pâî Kûlî inscription 2, 1, and in that of Naksh-i Rustam lin. 8; *magûpât* is 𐭬𐭢𐭲𐭯𐭠𐭲 'mobed', it occurs thrice here and also in N. R. lin. 33. These words are always followed here by 𐭪𐭢𐭢 *Rûm*, or 𐭪𐭢𐭢 *sham*; it is difficult to decide which reading is correct; if we read *sham*, 'name', it means, in connection with the following *kaltî hûmanam*, 'I have made a name', i. e. I have called, but in this case the name of the king should be in the dative case; the dative particle however does not occur, and therefore this interpretation is doubtful. If we read *Rûm*, the meaning would be: I have made such and such a king mobed of *Rûm*; but can this statement be accounted for? It might refer to the victory of Shâpûr I. over the Roman emperor Valerian, who was made prisoner by the Persian king; and as the Roman emperor was Pontifex Maximus, it is not impossible that Shâpûr may have assumed this title of the vanquished emperor, which was afterwards inherited by his successors, Hormazd and the two Behrâms. There remains still one difficulty, viz. the word *kartîram*. As I take *kartîr* as 'crown' (see pag. 65), the whole sentence may be thus translated: 'I have made Shâpûr the king of kings, my crown, the high-priest

of Rûm'. The speaker is no doubt Ahura-mazda who is presenting the *cidariś* to king Shâpûr; 'my crown' must mean 'my representative, sovereign in my stead'. God himself had invested him with sovereign power, not only over Persia, but even over Rome whose emperor he had vanquished. This sovereignty was inherited by his successors, Hormazd and the two Behrâms; hence the crown is called, in the following lines, no longer 'my crown', but 'the crown of Hormazd', or that 'of Behrâm'.

Lin. 28—29. 𐭠𐭥𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭠𐭥𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭥𐭠𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭧𐭩𐭱𐭲𐭥𐭠𐭫𐭦𐭲𐭣𐭩 𐭧𐭩 𐭠𐭥𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭧𐭩 𐭧𐭩𐭱𐭲𐭥𐭠𐭫𐭦𐭲𐭣𐭩 𐭧𐭩 𐭠𐭥𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭲𐭩 *û Aûharmazdî malkân mąlkâ û Valahlân malkân malkâ zî Shahpûhrkan kartîr zî Aûharmazdî magûpat Rûm kaltî hûmanam*; 'I made Hormazd king of kings, and Behrâm king of kings, the descendants of Shâpûr, (and) the crown of Hormazd, high-priest of Rûm'. The word *zî* occurs frequently in the inscriptions (see lin. 23. 27. 30. Pâi. Kûlî 1, 3. 3, 2. 8, 3. 19, 2. 3. 4. Naksh-i Rustam lin. 4. 8. 10. 17. 31. etc.) and is the relative pronoun corresponding to 𐭩 in the books. *Shahpûhrkan* can hardly express any thing else but descendant of Shâpûr, though the form ought to be *Shahpûhrân*.

Lin. 29—31. 𐭧𐭩𐭱𐭲𐭥𐭠𐭫𐭦𐭲𐭣𐭩 𐭧𐭩 .... 𐭠𐭥𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭥𐭠𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭧𐭩𐭱𐭲𐭥𐭠𐭫𐭦𐭲𐭣𐭩 𐭥𐭠𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭲𐭩 𐭧𐭩𐭱𐭲𐭥𐭠𐭫𐭦𐭲𐭣𐭩 𐭥𐭠𐭭𐭠𐭫𐭦𐭲𐭣𐭩 𐭲𐭩 *û Valahlân malkân .... zî Valahlânah kartîr zî bûkht-lûbân Valahlân û Aûharmazdî magûpat Rûm kaltî hûmanam*; 'I have made Behrâm (king of) kings, the son of Behrâm, (and) the crown of the deceased Behrâm and Hormazd, high-priest of Rûm'. *Valahlânah* stands probably for *Valahlânakan*, or *Valahlânân;* comp. *Shahpûhrkan*. The expression *bûkht-lûbân* (*rûbân*) occurs also in N. R. lin. 33; it corresponds, in meaning, to the 𐭠𐭥𐭰𐭧𐭠𐭪-𐭫𐭥𐭠𐭩𐭱 *anûshak-rûbân* of the books, an epithet which is applied to a deceased person, and means 'one whose soul is safe, or without injury'; *bûkht* means 'purified, liberated', comp. Pâzand *bôkhtan*, 'to purify', Z. *buj*, 'to clean, purify'.

Lin. 31. is too much mutilated to admit of translation; the words

nipishtî and *bûkhtakî* are legible enough; the former means 'written', or 'writing'; the latter is the abstract of *bûkht*, and may mean 'purification, liberation'; the following word may be read *dînû* = 'religion', but this is not certain.

c) The remaining Pahlavî inscriptions.

The Hâjîâbâd and Naksh-i Rajab inscriptions are the most important of all those which are extant, for philological purposes, as they are of some length and well preserved. It is true, the Naksh-i Rustam and Pâi-Kûlî inscriptions are more extensive, but we know them only in such a mutilated and fragmentary form, that it is hardly possible to venture upon the translation of a whole sentence. While the remaining inscriptions are too short to be now of much interest, as they contain nothing but names and titles which are already known. I shall therefore confine myself here to remarks upon such words in the longer inscriptions, as can be read with some degree of certainty; some of them have been already quoted, as collateral proofs, in the explanation of the preceding inscription.

The longest of all the known Pahlavî inscriptions, appears to be that of Naksh-i Rustam which comprises 70 lines, none of them, however, complete [1]). It is illustrated by a bas-relief [2]) representing the king crowned and on horseback, holding one of his enemies bound and standing at his horse's head, while another is on one knee in a suppliant attitude; behind the horse is the inscription, and above it appear the head and shoulders of an attendant, with arm and fore-finger uplifted, as if calling attention, and standing as it were behind a wall on which the writing is inscribed; he may be a scribe, and the prisoners are probably Romans.

The date of the inscription cannot be exactly ascertained. Three names occur with the royal title, viz. *Shahpûhrî* (lin. 1. 2. 6.), *Aûhar-*

1) See Flandin, Voyage en Perse, vol. IV. pl. 181 and 181-bis.
2) Ibid. pl. 185.

mazdî (lin. 9) and *Valahlân* (lin. 40), who apparently represent the second, third and fourth kings of the Sasanian dynasty. As *Valahlân* = Behrâm is also mentioned in lin. 33, though without a legible title, but with the epithet *bûkht-lûbân*, i. e. deceased (see pag. 74), we may conclude that the inscription is later than the reign of Behrâm I., and may date from the end of the 3d century A. D., like the Naksh-i Rajab inscription. Both are alike in style, and show a rather marked difference from the Sasanian version of the Hâjiâbâd inscription, as they use the Iranian verbal terminations *m* and *t*, which are wanting in the latter.

Lin. 1. 𐭠 𐭲𐭥𐭬𐭠𐭪𐭩𐭲 𐭠 *û hû-kâmakî havîtan* (*havîtun*); *hû-kâmakî* is evidently 𐭧𐭥𐭲𐭪𐭩 'good desire'; *havîtun* (here and in lin. 2) is from the same root as *yahvûn*, viz. הֱוָא 'to be'; it should probably be read *havîtun* (comp. *shadîtun*) and is formed in the same way as other verbs derived from Semitic roots in ל״ה.

Lin. 2. 𐭠 𐭲𐭥𐭬𐭠𐭪𐭩𐭲 𐭧𐭥𐭣𐭥 𐭧𐭥𐭣𐭥 𐭧𐭥𐭣𐭥 [𐭲𐭥] 𐭧𐭥𐭣𐭥 | 𐭩 | 𐭠𐭠 *û Sha(h)pûh(rî) malkân malkâ kaltî havîtun*; 'and Shâpûr was made king of kings'.

Lin. 3. 𐭥𐭠𐭪𐭠𐭣𐭠𐭩 𐭲𐭥𐭢𐭠𐭫𐭩𐭲 𐭲𐭠 *pavan magûpatan kâmkâlî*; 'on the desire of the mobeds'. The first and last words are quite clear and unmistakeable; the fourth character of the second word is indistinct, but it is most probably a distorted 𐭢 *p*; the omission of the 𐭠 in the plural termination is unusual, but it may be a mistake of the transcriber.

Some more words, and even a whole phrase, have been explained by E. W. West, in his paper mentioned above; but as the lines are much mutilated, I refrain from any further remarks.

The Pâi-Kûlî inscriptions would afford even more interest than that of Naksh-i Rustam, if they were only available in a more connected form. They consist of thirty-two small fragments, twenty-two of them being in the Sasanian, and ten in the Chaldæo-Pahlavî character. They were discovered and copied for the first time (in 1844) by Sir Henry Rawlinson,

who permitted E. Thomas to publish them, in his 'Early Sasanian Inscriptions', with some explanatory remarks. The Sasanian-Pahlavî fragments are printed by him in the Pahlavî type of the books, with two or three additional characters, and the Chaldæo-Pahlavî in Hebrew type; but an accurate fac-simile of the original copies would have been preferred by decipherers. From a note, by the discoverer, appended to the publication, we learn that the stones on which the inscriptions were found, seemed to have belonged to the eastern wall of an ancient fire-temple which crowned the summit of a hill, near the Persian and Turkish frontier and not far from Sulimanieh.

The date of the inscription, to which these fragments belonged, cannot be exactly ascertained. Two names occur with the royal title, viz. *Artakhshatr malkân malkâ* (1, 2.) and *Shahîpûhar malkâ* (25, 6.); whence we must conclude that the inscription cannot be anterior to the time of Shâpûr I.; there is also the name *Aûharmazdî* to be met with (11, 3.), but without the royal title; we cannot, therefore, be certain whether it refers to Hormazd, the successor of Shâpûr, or not. I am rather inclined to assign, to this inscription, a later date than that of Shâpûr I., as we find at least one instance of an Iranian termination added to a Semitic verb, which is never the case in the Sasanian version of the Hâjîâbâd inscription; this is the word 𐭩𐭪𐭧𐭧𐭮𐭭𐭯 *yakhshûnt* (7, 5.) probably standing for 𐭩𐭪𐭧𐭮𐭭𐭯 *yakhsânt* = 𐭩𐭧𐭭𐭯 'he had'; in other cases the terminations are not used, comp. 𐭪𐭣𐭮𐭧 *vâkhdûn* (3, 5.) = 𐭩𐭧𐭣𐭯 *vâgûnt*, 'he seized, took'; 𐭪𐭧𐭮𐭯 *yahvûn* (17, 5. 18, 2.) = 𐭩𐭧𐭥𐭯 *ychevûnt*, 'it is'; 𐭭𐭧𐭮 *hûman* (22, 1.) = 𐭥𐭣𐭩, is also used without a suffix. But the inscription is probably older than those of Naksh-i Rustam and Naksh-i Rajab, as they exhibit the addition of the Iranian suffixes to nearly all the Semitic verbs; its date may therefore be in the period between Shâpûr I. and Behram II.

It is very difficult to discover even the general nature of the inscription. It appears to have been a historical record, as different nations and countries are mentioned in it; thus, we have 𐭯𐭪𐭧𐭮𐭩𐭠 (3, 4.) = پارسی

Pârsî, 'a Persian', or (as the final *k* is wanting) 'Persia'; 𐭯𐭰𐭮𐭩𐭪 (1, 3. 6, 5.) *Aîrân shatrî*, אריאן השחר (27, 2. 32, 4.) = 𐭠𐭩𐭫𐭰𐭭 𐭱𐭧𐭲𐭥 *Aîrân shatru*, ایران شهر 'the Iranian country'; 𐭮𐭠𐭪𐭠 𐭮𐭠𐭪𐭩𐭭 (5, 3.) *Sakân malkâ*, 'the king of the Sakas', who were probably the inhabitants of Sejestân, the Sakastene of the Greeks; 𐭮𐭠𐭪𐭩𐭭 𐭮𐭠𐭪𐭠 (7, 3.) *Abîrân malkâ*, 'the king of the Abîrs', who were very likely the Abhîras, at the mouth of the Indus; 𐭮𐭠𐭪𐭠 𐭮𐭠𐭥𐭩𐭫𐭩𐭭 2 𐭮𐭠𐭪𐭩𐭭 (15, 3.) *Dûrtân û Pârdân malkâ*, 'king of the Dûrds (probably Kûrds, 3 being written for 3) and of the Pârdas'; אתור סורין (32, 2.) *âtar Sûrîn*, 'the country of the Syrians'; פארס (32, 3.) *Pârs*, 'Persia'; אסור (32, 3.) *Asûr*, 'Assyria'; ארמינר (32, 4.) *Armînar*, 'Armenia',

Besides the royal title, several others occur; thus, we find 𐭥𐭩𐭫𐭩𐭭𐭠 (8, 4.) *barbîtâ*, 'chief, general' (for its etymology, see pag. 53); רב השחר (24, 2.) *rab khshatr*, 'the head of the country'; 𐭤𐭰𐭮𐭱 (2, 1.) *(âî)harpat*, هربذ 'a priest of the lowest grade, a herbad; 𐭤𐭠𐭤𐭰𐭮𐭱 (9, 3. 6. 18, 3.) *halgûpat*, or *khargûpat*, the name of a dignity no longer known. Of great interest is the word 𐭦𐭥𐭠𐭤𐭫𐭮 (15. 4.) *zûlâdacht*, in which hardly any other name can be recognised than that of *Zaradusht*, 'Zoroaster' the substitution of 𐭦 for 𐭫 is not surprising, as in the Chaldæo-Pahlavî, *ch* is frequently replaced by *sh*, comp. *shîhar* for *chîtri*. This name is preceded by the words 𐭫 𐭩𐭤𐭩𐭭 *bagdat zî; bagdat* can hardly be anything else but the Zand *bagô-dâta*, 'created by God'.

Of the other words which may be identified in the inscription, the following are the most interesting: *Aharmanî û shîdân* (3, 2.) 'Ahrîman and the devils' (𐭠𐭣-𐭱𐭧, see index, pag. 209); *shapîl* (1, 5.) = 𐭱-𐭯-𐭤 'good'; *napshman* (14, 3. 26, 2.) = 𐭯𐭱𐭯𐭠𐭭; and *bcnapshman* (15, 5.) = 𐭱𐭯𐭱𐭯𐭠𐭭 'himself, own'. In the Chaldæo-Pahlavi portion, we meet with *yehût* (25, 5.) = *yahvûn* (see pag. 59), *haqâîmû* (26, 3.; see pag. 55), and *havîndî* (27, 5.; see pag. 59—60).

All the other Sasanian inscriptions, which are known, are either too much mutilated, or too short (containing nothing but names and titles)

to be now of any value for judging of the character of the Pahlavî language; I therefore confine myself to enumerating them. There are two short inscriptions of *Ardeshîr Bâbegân* (A. D. 226—238) at Naksh-i Rustam, in three languages (Flandin, vol. IV. pl. 181ter); the Greek and Sasanian texts of one of them have been given in full, on pag. 4; each of them has, besides the Sasanian text, a Chaldæo-Pahlavî and a Greek version. There is also a short inscription of Shâpûr I. (A. D. 238—269) in three languages, at Naksh-i Rajab (Flandin, vol. IV. pl. 190); besides two inscriptions at Tâk-i Bustân, near Kirmanshah, which are in Sasanian Pahlavi only, one of Shâpûr II. (A. D. 310—381) and the other of Shâpûr III. (A. D. 385—390), and which were deciphered by Sylvestre de Sacy (see pag. 5); an inscription of Narses, 𐭭𐭓𐭮𐭠𐭣 *Narsahî*, (A. D. 291—300) at Shâhpûr (Flandin, pl. 45); and two inscriptions of Shâpûr II. and Shâpûr III. at Persepolis, of which the copies made by Sir W. Ouseley (Travels, vol. II. pl. 42) are only partially legible [1]).

Besides the Sasanian inscriptions found in Persia (of which more might be discovered if they were systematically sought for), there are some Pahlavî inscriptions in India, of a later date, which deserve a passing notice.

In the caves of Kanheri, near Bombay, five inscriptions in the Pahlavî character have been found, and fac-similes of them were published in the Zartosht-i Abhyâsa (1866, pag. 98 and 146), a Guzerâti journal, edited by Khursedji Rustemji Câma, and devoted to the discussion of subjects bearing on the Zoroastrian religion and Iranian languages; attempts were also made at deciphering these inscriptions, in the same journal (pag. 100—103, 146—164 and 209—217). Two of them had been transcribed by E. W. West, who furnished the Bombay Branch of the Royal Asiatic Society with copies of them, and pointed out the existence of a third which is illegible; the other two were discovered by Bhâû Dâjî. They are all dated, but it is difficult to decipher some of the

1) All these Inscriptions will be found in E. Thomas's 'Early Sasanian Inscriptions'.

numerals; the first figures, in each date, are clearly the number سای *300*, but the tens and units which follow the hundreds, are not very legible, and can be differently interpreted. The date in No. 1. is probably 364 Yazdagird (A. D. 995); in No. 3. are the words سای ورم *shanat 390 Yazdagird shatrûyâr* (شهریار) 'the year 390 (A. D. 1021) of Yazdagird the king', the name of this last Iranian king being abbreviated [1]). Three of the inscriptions record the names of Parsis who visited the caves in the latter part of the 10th and beginning of the 11th century. The characters resemble very closely, in shape, those used in the oldest extant MSS. which belong to the 14th century. And the language is identical with that of the books; comp. No. 1. lin. 3—4: اد ایدر ورسو ورهرام سرگذ 'they came to this place'; in lin. 13. there is the name سرمزد 'Hormazd', written in the same way as in the books.

Of more interest is a Pahlavî inscription found on a copper plate in the south of India. It forms part of a grant which records the rights and privileges of the early Christians on the Malabar coast. The grant is engraved on six copper plates, five of which contain, in old Tamil characters, the grant made by an ancient king, to the Christian congregation of his country; the sixth contains the names of the witnesses, in three different characters and languages, none of them Indian, viz. eleven names in the Kufic character and Arabic language, ten in the Sasanian Pahlavî character and language, and four in the Hebrew (Chaldæo-Pahlavî?) character and the Persian language. Facsimiles of the whole inscription on the six plates, were published in the 7th volume of the Journal of the Royal Asiatic Society of Great Britain (pag. 343); its date cannot be ascertained until the inscription shall have been deciphered, but we shall not be far wrong if we assume it to belong to the 9th century [2]).

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1) In the MSS. it is generally written ورهرام (as in the colophon to a fine copy of the Yasna with Pahlavî translation in my possession) and this is frequently read *shakant*, but this is wrong, as it is followed by *malkân malkâ;* it should be read *yajdakart* which is a corruption of *yazdakirt.*

2) See the Memoir of the Primitive Church of Malayâla, or of the Syrian

Each attestation in the Sasanian Pahlavî is introduced by the words 𐭩 𐭩𐭭𐭪𐭪𐭩 *mînûkû lî*, then follows the name in full, succeeded each time by the phrase 𐭯𐭯𐭱 𐭲𐭥𐭪𐭱 𐭲𐭥𐭭𐭭 *patash gôkâs hûmanam*, 'I am witness to it'; which language is identical with that of the books. As regards *mînûkû*, it can only be taken as a title which is attributed to every witness, and which contains the 𐭩𐭭𐭪 *mînû*, 'spirit', of the early Sasanian inscriptions; 𐭩 which follows, is 𐭩 'I'; and the whole means 'the spirit of me, my spirit', i. e. I myself; *mînû* always signifying the invisible counterpart of anything visible on this earth (see above, pag. 50); for *gôkâs*, 'witness', see the index, pag. 121. The names are difficult to read, and do not look like common Parsi names, nor are they Christian; in lin. 13, 𐭠𐭥𐭲𐭥𐭱 'Ormazd' is clearly legible, which indicates a true Parsi name. E. W. West has made an attempt at reading almost all the names, but as they are neither legibly written, nor familiar to us, I do not think it safe to venture on an explanation of them. The shape of the letters is nearly the same as in the books, and the compound characters are employed throughout.

Regarding the signatures in the Hebrew character, which have been all read by E. W. West, in his paper on the Sasanian inscriptions, the names חסן עלי *Hasan 'Alî*, מיכיאל *Mîkîâîl* (Michael) and אברהם *Abraham* are pretty clear. Each signature is introduced by the phrase הב גון כן *hak-gûn kun*, which is translated by E. W. West as 'the truth-speaking-doer'. To this interpretation, which appears somewhat artificial, I cannot give my full assent; I quite agree with taking *kun* as identical with the Persian كُن 'making, doing', *in fine compositorum;* but *gûn* cannot be taken in the sense of 'speaking', as this would be *gû* alone, but not *gûn;* besides, I doubt if the Arabic word حقّ 'truth' were used at so early a time in Persian. I am however, unable to offer any satisfactory explanation; I take *hak* as identical with the Chaldee הָךְ 'this', and *gûn* as the Persian گُون 'manner, mode, way'; the whole would thus mean: 'doing

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Christians of the Apostle Thomas, by Charles Swanston, in the Journal of the Roy. As. Soc. vol. I. pag. 177.

in this manner', i. e. hereby (by the signature which follows). Each signature is followed by the words גוהם בדיש *badîsh guvaham*, 'I am witness to it'; *badîsh* is equivalent to *patash* in the Sasanian signatures, and *guvaham* to *gôkas hûmanam; guvah* being Pers. گواه 'testimony, a witness', and the suffix *am* is 'I am'. These readings show, that the writers did not use the Hebrew language; for the language here is clearly Persian, but in a form which closely approaches to the so-called Chaldæo-Pahlavî which appears, from this document, to have been still in use in the 9th century, among certain classes of the inhabitants of Persia. For all those who signed the grant as witnesses, seem to have come from Persia and Arabia, and were probably emigrants.

4. On the character of the Pahlavî languages.

From the preceding section any reader, who is somewhat acquainted with Pahlavî, will readily perceive that the language of the Sasanian inscriptions does not materially differ from that of the books, and that since the close of the 3d century, the former may even be considered as identical with the latter. There is not much difference observable between the Sasanian version of the Hâjiâbâd inscription, and the language of the later inscriptions and books; but this difference is of great importance, as it enables us to judge of the true character of the Pahlavî language. I shall therefore proceed to point out all those differences which bear materially on the subject, by summing up the results of the preceding investigation and enlarging on them.

a) The principal difference consists in the fact, that the Iranian verbal terminations, such as *t, d* (in the 3d person), are wanting (in connection with the Semitic verbs) throughout the Sasanian version of the Hâjiâbâd inscription, though there would have been occasion to employ them; whilst they are used throughout the Pahlavî of the books. This inscription belongs to the reign of Shâpûr I., and consequently to about the middle of the 3d century A. D. In the Pâi Kûlî inscription, which follows next

in age (belonging probably to the reign of Hormazd I. the successor of Shâpûr I.), the Iranian terminations are also wanting in most cases, being only occasionally added. In the Naksh-i Rustam and Naksh-i Rajab inscriptions, which date from the end of the 3d century, we find the verbal terminations *m*, *t*, *d* frequently added, though in about as many instances omitted. This omission is constant in the case of 𐭩𐭥𐭥𐭲 *yahvân*, to which no termination has been found joined; the forms 𐭩𐭥𐭥𐭭𐭲 *yahvânt*, 𐭩𐭥𐭥𐭭𐭣 *yahvânad* being thus entirely excluded from the inscriptions; while on the other hand 𐭩𐭥𐭥 *yahvân* is never found in the books, except perhaps in the sense of an imperative; in none of the sentences, in which *yahvân* occurs in the inscriptions, can it be taken as an imperative, but only as a third person, or past participle. Similarly, the characteristic of the 3d person, *d*, or *t* (which appear to be used indifferently) is always wanting, in the inscriptions, in the case of 𐭧𐭥𐭲 *hûman*; whereas in the books, 𐭣 *d* is always added, forming 𐭣𐭧𐭩𐭲; but in the first person, 𐭭 *m* is added, just as 𐭧 *m* is in the books.

b) In the Hâjîâbâd inscription, no Iranian suffix is added to a particle, as is the case in the later inscriptions and throughout the books. There are two instances in which a suffix is used after a particle, in II., viz. *âpan* and *âdînan* (see pag. 51. 53); but *an* is clearly the Semitic suffix of the 1st pers. plur., and corresponds to *mân* = مان in the Pahlavî of the books, so that 𐭩𐭥𐭲 = 𐭩𐭧𐭩𐭲, and 𐭩𐭥𐭲𐭩 = 𐭩𐭧𐭩𐭲𐭩. In the Naksh-i Rustam, Pâi Kûlî and Naksh-i Rajab inscriptions, there are *âpam* = 𐭧𐭩𐭲, and *âpash* = 𐭠𐭩𐭩𐭲, by which the personal pronouns of the 1st and 3d persons singular are expressed.

c) The final 𐭥 *u* of the Pahlavî books, is wanting throughout the Sasanian inscriptions of the 3d century, but it is found on the coins of the 6th century, e. g. in 𐭠𐭦𐭩𐭪𐭥 = افزود. In the early inscriptions, 𐭲 *î* is found in place of 𐭥 *u*, as in N. Raj. we have *kaltî hûmanam* = 𐭪𐭤𐭩𐭲 𐭧𐭩𐭭𐭥 *kartu hûmanam*, see pag. 72.

d) No clear trace of the *idhâfat* is to be found in the Sasanian inscriptions, whereas it is always employed in the books. The final *î*,

which frequently occurs, *never* represents the Persian *idhâfat.* According to the rules prevailing in Pâzand and Persian, the *idhâfat* would be unmistakeably necessary before *Aîrân,* in the phrase: *malkân malkâ Aîrân û Anîrân,* 'the king of kings of Iran and Aniran'; also in *barman mazdayasn,* 'the son of the Hormazd-worshipper', and in *napî. bagî Pâpakî,* 'the grandson of the divine being Pâpak', (all from the Hâjiâbâd inscription) the *idhâfat* would be necessary, but does not exist, for the *î* in *napî,* in the last phrase, is a common termination where no *idhâfat* is requisite, as in the words *bagî Pâpakî* and *Shahpûhrî,* in the same inscription.

e) The termination 𐭮𐭭 *shn, eshn,* which is so frequent in the Pahlavî of the books, has not yet been discovered in the inscriptions.

Whilst the differences between the Sasanian Pahlavî and that of the books, are comparatively trifling, it is not so with the Chaldæo-Pahlavî. It is true that this language also stands near to that of the books, but it cannot be shown to be in any way identical with the latter, as has been the case with Sasanian Pahlavî since the end of the 3d century. It had, no doubt, a similar origin; but there are nevertheless differences observable not only in the use of words, but also in the forms; the most noteworthy of these deviations, both from the Sasanian Pahlavî and from that of the books, I shall now proceed to point out.

a) Nouns. The nouns in 𐭬 *man* = 𐭥, which are so frequent in the Sasanian Pahlavî and in the books, are much more rare in the Chaldæo-Pahlavî; thus we have *yadâ* instead of 𐭬𐭩𐭣 *yadman* = 𐭩𐭥, *nagarîn* instead of 𐭬𐭤𐭪𐭫 *ragalman* = 𐭤𐭪𐭥, and *barî* instead of 𐭬𐭩𐭤 *barman* = 𐭤𐭩𐭥; but the termination *man* is preserved in *zanman* = 𐭬𐭪𐭮 = 𐭦𐭥 'this', and also occurs in *qadmatman* and *panman* which have not been found in Sasanian Pahlavî and the books. The plural is formed both in *în* and *ân,* whilst in S. P. and the MSS. only the form in *ân* is used; e. g. *malkîn,* S. P. 𐭬𐭪𐭤𐭪𐭫𐭲 *malkân; khshatardarîn,* S. P. *shataldalân;* and *nagarîn,* 'feet'; also *rabân* and *barbîtân.* The *idhâfat* seems to be wanting in the same cases as in S. P.; but the *î* in *barî*

might be explained as such, if we did not find the phrase *barî lle-barî* for 'grandson', in the Chaldæo-version of the short tri-lingual inscription of Naksh-i Rajab (see Flandin, Voy. en Perse, vol. 4. pl. 190), where the first *î* would be superfluous as an *idhâfat.* Somewhat remarkable is the insertion of *î* after the first part of a compound noun, e. g. *pûhrî-pûhar*, 'the son of the son', i. e. grandson, and *Shahîpûhar*, Shahpûhr = Shâpûr; here it is comparable with the *î* in the first part of compound Hebrew and Phenician names, e. g. מַלְכִּיצֶדֶק, אֶלְיָעֶזֶר, עַמִּינָדָב, חַנִּיבַעַל 'Hannibal'. The final *î* of S. P., and the corresponding) *u* of the later coins and in the MSS. seem to be almost entirely wanting; thus we have *bag* instead of *bagî*, *Shahîpûhar* instead of *Shahpûhrî*, *Pâpak* instead of *Pâpakî*, and *shîhar* instead of *chitrî;* in *karzâvanî* and *shîtî* the final *î* forms probably part of the termination itself; *barî* and *ârqî* appear to be exceptions.

b) Pronouns. These differ but little; in Ch. P. we have *lan;* 'to us, by us, we', instead of 𐭫𐭭 = 𐭫𐭭𐭭 *lanman (roman).* As a demonstrative we find *hû, hûb, hûp* (Heb. הוּא), instead of 𐭧𐭥 in S. P., which latter is, however, also used in Ch. P.; *hû* is probably identical with הוּא of the books, which is generally read *gho*, or *ghan; ânû* is also used in the same sense. The *pronomina suffixa* joined to particles, seem to be entirely wanting in Ch. P.; we cannot therefore decide whether Semitic, or Iranian, pronominal suffixes were used; *âpan* in S. is simply expressed by *lan*, and the suffix in *âdînan* is omitted along with the particle; no traces of forms like *âpam* and *âpash*, have been yet discovered. The few pronouns which have been found, are all Semitic, just as in S.

c) Verbs. In these more differences are observable than in the other parts of speech. The termination *ûn, un*, which is added to all the Semitic verbs in S. P. and the MSS., is wanting throughout; thus, we find *ychût* instead of 𐭩𐭧𐭢𐭥𐭭 *yahvûn*, *haqâîmût* instead of 𐭧𐭪𐭩𐭭𐭩𐭭 *hanakhtûn*, *ramît* instead of 𐭫𐭥𐭩𐭭 *ramîtun*, and *shadît* instead of 𐭮𐭣𐭩𐭭𐭢 *shadîtun;* we have also *havînt* and *havîndî* instead of 𐭧𐭢𐭥 *hûman.* All the Semitic verbs in Ch., except *kadab* (*katab*) and *shadîû*

(3d pers. plur.), have the termination *t*, *d*, or *dî*, which is entirely wanting in the Sasanian version of the Hâjiâbâd inscription, and only optionally used in the later inscriptions. There are some slight differences to be observed in the tenses in which the verbs are taken from the Semitic languages; in S. P. and the MSS. יקומון *yekavîmûn*, the imperfect of Pael of the root קום 'to stand', is used for the Iranian *stâ*, استادن; while in Ch. P. we find only the perfect of the Hifil, *haqâîmû*.

d) Prepositions and particles. Instead of S. ʃ2 *ûl*, we find Ch. *kal* = על; both are probably identical, but the Ch. represents by *k* a harsher pronunciation of the original *y*. The preposition *le* (without suffixes) = Heb. Chald לְ, seems to have been of pretty frequent use in Ch., as a sign of the accusative (Hâj. lin. 7. 14.), whilst it is not used in S. in the same cases; it is also once used in connection with a verbal form (Hâj. Ch. lin. 8.), and once with an infinitive (lin. 7.), at it is also in S. lin. 7. There is *patan*, or perhaps *pavîn*, as the characters may also be read, for S. *pavan*; *qadmatman* for S. *lûînî*, 'before'; *âk* for S. *hat; hîp* for S. *âyû;* while *bîsh* is something peculiar, as it may be the preposition *be* = בְּ with a suffix (see pag. 57).

e) In the use of words there also exist, of course, some differences, but they are by no means great. In S., as well as in Ch., both Semitic and Iranian words are freely used. We find Iranian words in S. represented by other Iranian words in Ch.; as *pûhrî-pûhar*, 'grandson', for S. *napî*; *vîm*, 'cave', for S. *dîkî*; and *aûpdasht*, 'ordered', for S. *parmât.* Sometimes an Iranian word in S. is represented by a Semitic word in Ch.; thus we find *âlahâ,* 'divine being', for S. *bagî;* and *banît*, 'constructed', for S. *chîtî.* And sometimes a Semitic word in S. is represented by another Semitic word in Ch.; thus *hararyâ*, 'an arrow', occurs for S. *hatyâ;* and *qadmatman*, 'before', for S. *lûînî.* But the bulk of the words seem to be identical in Ch. and S.

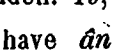
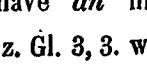
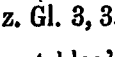
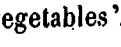
From these observations we are justified in drawing the inference, that the Sasanian-Pahlavî and Chaldæo-Pahlavî are two very closely allied dialects, which can have had, on the whole, but *one* origin. Both contain

Iranian as well as Semitic elements, but the latter far outweigh the former; thus we find, in the S. version of the Hâjiâbâd inscription, about three-fourths, and in the Ch. version four-fifths, of the words are of Semitic origin. This result makes the Iranian character of Pahlavî, at the very outset, exceedingly doubtful; but notwithstanding the great preponderance of Semitic words, this character might nevertheless be granted to it, if it could be shown that its grammar, and specially those parts of speech which determine the character of languages (such as pronouns, or case signs) were of Iranian origin.

As the whole question about the character of the language, depends upon its grammar, I shall proceed to discuss briefly all the points which bear upon it; using, of course, indiscriminately the two inscriptional languages, as well as that of the MSS., but laying stress principally on the first two, as the last has been gradually undergoing a change from a Semetico-Iranian into a purely Iranian language.

a) Declension of nouns.

There is no distinction of genders, as there is in Zand, old-Persian and the Semitic languages; in this respect the Pahlavî of the 3d century was already reduced to the same state in which we find the Armenian in the oldest documents. The dual number of the older Iranian and the Semitic languages has also entirely disappeard.

To express the plural, the termination *ân* is alone used in the Sasanian Pahlavî; but in the Chaldæo-Pahlavî *în* is used as well as *ân*. In the MSS. we find *ân* nearly everywhere, though the termination *îhâ* has occasionally crept in, as in Bundeh. 19, 1. we find  *kûpîhâ*, 'mountains', but in 18, 14. we have *ân* first added, forming  *kûpânîhâ*; also in the Pahl.-Pâz. Gl. 3, 3. we have  *mîvêhâ*, 'fruits', and 4, 7.  *tarîhâ*, 'vegetables'. This termination *îhâ* is no doubt identical with the modern Persian *hâ*, and its frequent occurence in the headings to the chapters of the Pahl.-Pâz. Gl., is owing to their being really modern Persian written in Pahlavî characters, and therefore proving

nothing as to the termination in Sasanian Pahlavî. In the MSS. we find the termination *ân*, which is chiefly confined to animate objects in modern Persian, used also for all other nouns, as in ۱۳۳۳ *shanatâ̊hu*, 'years'.

This plural termination *ân* is generally explained as a remnant of the old-Persian and Zand genetive plural termination *anām*; but this derivation, though at first sight it seems probable, is open to objections. Firstly, the proper termination of the genetive plural, in the old Iranian languages, is not *anām*, but *ām; anām* being only used with nouns whose crude forms end in *a*, or *â*. Secondly, a final *m* in the ancient languages, is generally not changed to *n* in modern Persian; against this assertion, the defenders of the current explanation would, no doubt, adduce the enclitic particle *shâm* = *eshâm* in old-Persian, and identify it with the modern Persian شان *shân* which has the same meaning; but this identification is merely illusory, as the *ân* in *shân*, is only the ordinary plural sign added to the singular ش 'he, she, it'. As no sound reasons can be given for an Iranian derivation of the plural termination *ân*, I do not hesitate to trace it to a Semitic source. In the Assyrian, the emphatic plural actually ends in *ân*, or with the case signs, in *ânu* = ۱۳, *âni* and *âna*, (see Ménant, Grammaire assyrienne, pag. 60—61); in Chaldee the pl. of the fem. is also *ân*; we also find it in Ethiopic, where it is used for the formation of the plural of adjectives and participles (see Dillmann, Grammatik der äthiopischen Sprache, pag. 230). The termination *în* of the Chaldæo-Pahlavî is used in Chaldee and Syriac as the characteristic of the plural.

The cases of the nouns are not expressed by any terminations; those which existed in old-Persian and Zand, have entirely disappeared in Pahlavi, and even in the inscriptions of the 3d century, there is not the slightest trace of them. This would be very remarkable if we considered Pahlavî as an Iranian language, for even the Armenian has preserved several case terminations, and in English some traces of them exist. There are two vowels found at the end of nouns, viz. *î* in the Sasanian Pahlavî, and *û* in the later Sasanian and MSS., which might be taken for case endings; but it would be hardly possible to trace them to any Iranian

language, whereas they can be explained from the Semitic languages, just as simply as the plural in *ân*. The final *î* is nothing but the Semitic vowel *i*, *î*, expressing the genitive case, or connection of one noun with another. It occurs in Hebrew, Phenician, Arabic and Assyrian, but only in Arabic is the use of this *i* (*in* if no article precedes) strictly defined; it is there only used when the noun is preceded by another, on which it depends, or by a preposition; it is thus the proper genitive case, and also the case governed by prepositions. In Hebrew *î* is occasionally used as a connecting vowel in old passages, as well as in poetical ones. It connects: *a*) one noun with another, without any intervening preposition, e. g. Deut. 33, 16 שֹׁכְנִי סְנֶה וּרְצוֹן 'and the pleasure of him who dwells in the thorny bush', Gen. 31, 39 גְּנֻבְתִּי יוֹם וּגְנֻבְתִּי לָיְלָה 'what was stolen by day and what was stolen at night', Is. 1, 21 מְלֵאתִי מִשְׁפָּט 'full of justice'; *b*) also with an intervening preposition e. g. Is. 22, 16 חֹקְקִי בַּסֶּלַע 'excavating in the rock', Gen. 49, 11 אֹסְרִי לַגֶּפֶן 'tying to the vine'; *c*) the components of compound proper names, see pag. 85; *d*) and is added to some prepositions, such as בִּלְתִּי 'without', זוּלָתִי 'except'. In Phenician the connective *î* is not unfrequent in proper names, as in Hann-i-bal, Idd-i-bal and In-i-bal; whether it was also used in appellatives, cannot be ascertained, as in Phenician writing final vowels are not expressed by a separate character, (see more on the subject in Schröder, Die Phönizische Sprache, pag. 177—179). In Assyrian, *i* is frequently added at the end of a noun, and was originally intended for expressing the genitive case, just as in Arabic; but this rule was not strictly observed, even in the inscriptions of Nineveh, as the *i* could occasionally interchange with *u*, which was originally the sign of the nominative, or with *a* which was intended for the accusative; thus we find frequently *sar Babilu*, 'king of Babylon', instead of *sar Babili* [1]). As regards the final *u*, I have

1) Regarding the Assyrian case terminations, see Ménant, Grammaire assyrienne, pag. 58—67; Oppert, Élémens de la grammaire assyrienne, 2d ed. pag. 104—105; and J. Olshausen, Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, for 1864, pag. 485—486.

treated of it already in the introduction to the Zand-Pahlavî glossary, pag. XXIV—XXVI. It was originally the sign of the nominative, as in Arabic and Assyrian (in Hebrew a connecting nowel like ו); it occurs in the *earliest* Pahlavî writing, on the Abd-Zohar coins of the 4th century B. C. In the course of time this *u* seems to have become, in Pahlavî, an indistinct vowel at the end of nouns, infinitives and participles, which was either dropped in modern Persian, or represented by a short *a*, or *e*, e. g. كرد, كردن *karda*, or *karde*, 'made'. It appears that the difference between *i* and *u* was not clearly appreciated in Sasanian times, for in the inscriptions we find *î* employed generally in cases in which only ى *u* is used in the later inscriptions and MSS.

A trace of this final vowel *i*, or *u*, seems still left in modern Persian, in the *idhâfat*, which I unhesitatingly trace to it, and which is generally not expressed in writing, but is sounded like *e* by the Parsi priests in India, who consider that the only correct pronunciation. I am fully aware that linguists are now accustomed to take this *e*, *i*, as a corruption of the Zand relative *ya*, which is often syntactically used in the same manner as the Persians employ the *idhâfat*. But this derivation is open to grave objections; firstly, the *idhâfat* must, if it be the remnant of a relative pronoun, be traced to the old-Persian, and not to the Zand; now in old-Persian, the relative is *hya* in the nominative singular, and *tya* in the other cases; if therefore the *idhâfat* were derived from it, we should expect to find it in the form *he*, *hî*, or *te*, *tî*, but not in that of a short *e*, or *i*. Secondly, if the derivation from the Zand *ya* were correct, we should have it in the form *je*; for an initial *y* is not lost in Persian, but generally becomes *j*; we also find that the initial sound of the interrogative *ka* has been preserved in the modern Persian كه *ke*, which has taken the place of the ancient relative which has been lost altogether. Thirdly, if the *idhâfat* be derived from the ancient Iranian relative, it seems impossible to account for its almost total absence in the inscriptions of the third century A. D., as in that case we might look, with some degree of certainty, for a form like *hî*, or *tî*; for if the old-Persian *Artakhshatra* has undergone only the slight change to *Artakhshatr*, we might fully expect that the

relative would not be further altered than to *hî*, or *tî*, in the inscriptions; but no trace of such a relative can be discovered in them; the relative employed in the inscriptions, is *zî* which is of Semitic origin, and in the books, *zî* and *mûn* (also Semitic). Having shown the improbability of the derivation of the *idhâfat* from the Zand relative *ya*, for reasons which I think conclusive, I shall briefly state my own opinion as to its origin. I consider that it originated in the old Semitic termination *i* of the genitive case, which was, in the course of time, used freely for all cases, and especially when a noun was followed by another noun in the genitive case, or by an adjective; in the third century A. D. the use of *i*, specially as a sign of the genitive, appears to have been very rare; but the Persians accustomed themselves to use it generally as a connecting vowel; and as Pahlavî passed gradually into modern Persian, this vowel was retained and its grammatical function fixed. In the Pahlavî of the books, 𐭩 *e*, *i* is generally used before the genitive, though some prepositions, such as 𐭬 *min*, 𐭭 *yin* and 𐭥𐭱 *avu* = Pâz. *ôi*, are sometimes employed, in the translations, to express the genitive case in Zand; if the genitive precedes the noun, on which it depends, its relation is not expressed by any particle, e. g. *malkân malkâ*, 'king of kings'.

The accusative case is not distinguished in the Pahlavî of books, except occasionally by the postposition *râi* (see the index, pag. 195—196); in Chald.-Pahl. *le* = Heb. ל is sometimes used to denote this case. The dative is distinguished by the particle 𐭥𐭤 *val*, *ûl*, Heb. Chald. לְ (see index, pag. 226); as this is read *ôi* by the Parsis, we often find 𐭥𐭱 *avu* = Z. *avi*, Pâz. *ôi*, substituted for it, but no instance of such substitution has been found in the inscriptions. Instead of 𐭥𐭤 we find occasionally 𐭥𐭤𐭬 *valman*, *ûlman* (*varman*, see index, pag. 227), but this is a demonstrative pronoun, and when used as a sign of the dative, it must be a misreading for 𐭥𐭤; it must be the same with the demonstrative 𐭲𐭧 *ghû* (*ghan*, see index, pag. 123) which we also find occasionally used as a sign of the dative. In the Sas.-Pahl. we find 𐭥𐭲 = 𐭥𐭤, and in Chald.-Pahl. *kal*, which are only various orthographies for לְ. The ablative case is distinguished

by the preposition = Heb. מִן, and the locative by *yin* (which the Parsis read *dayen*, see index, pag. 106—107).

The adjective, when it follows its substantive, is connected therewith by means of the *idhâfat*; but in the Sasanian inscriptions no certain traces of this can be discovered. This practice of joining an adjective to its substantive, by means of a connective vowel, has its analogy in the Assyrian, e. g. *sarru rabu*, 'the great king', not *sar rabu.* Comparative and superlative suffixes have not yet been discovered in the inscriptions; in the MSS. they are *tar* = Z. Sans. *tara* and *tum* = Z. *tema*, Sans. *tama*. There are however instances, in which the comparison is expressed, not by any suffix added to the adjective, but simply by the preposition *min*, just as in the Semitic languages, for instance Vend. 2, 37. (Sp.): *adînu Jam denman damîk barâ sâtûnînît khaduk sarûishûtak min zak mas chîgûn pêsh min zak yehvûntu*, 'then Jamshîd made this earth burst asunder by one third larger than this (was), that it was (larger) than this (was) before'. This way of expressing the comparison is evidently not Iranian, but clearly betrays a Semitic origin.

b) Pronouns.

In both versions of the Hâjiâbâd inscription, the pronouns, without exception, are Semitic, and agree with those in the MSS.; even the *pronomina suffixa*, in this inscription, are thoroughly Semitic (see pag. 51—52, with regard to *âpan*), whilst in the Sasanian inscriptions of the latter end of the third century, they are already Iranian, just as in the books.

Personal pronouns. 1st pers. sing. S. and Ch. *lî*, P. 'I' (to be read *li*, comp. *lij*, and see the index, pag. 189—190 and 196) = Heb. Chald. לִי 'to me'. 1st pers. pl. S. *lanman*, Ch. *lan*, P. *lanman*, 'we' (see *rôman* in the index, pag. 198) = Chald. לָן 'to us'.

-2d pers. sing. P. 𐭫 *lak* = Chald. לָךְ 'to thee'. 2d pers. pl. P. 𐭫𐭥𐭬 *lakôm* = Chald. לָכוֹם, Heb. לָכֶם 'to you'. 3d pers. sing. S. 𐭠𐭥𐭭2 *ûlman*, Ch. *hû*, *hûp*, *hûb*, P. 𐭥𐭫𐭭 *ûlman* (see *varman* in the index, pag. 227) = Assyr. אִל, 'he, she, it'; P. 𐭠𐭭𐭥 *ânu*, probably identical with the demonstrative *ânu* = Syr. ܐܢܘ; P. 𐭩𐭲 *ghû* (see *ghan* in the index, pag. 123) = Ch. *hû*, *hûp*, Heb. Chald. הוּא. 3d pers. pl. P. 𐭥𐭫𐭭𐭮𐭠𐭭𐭱 *ûlmanshân* 'they, those' (with the Iranian pl. suff. *shân*). Regarding the origin of the pronouns of the 1st and 2d persons, they are all Semitic dative cases, formed by the addition of the pronominal suffixes to the preposition לְ; their application as nominatives may be easily accounted for, by the fact that they are chiefly used in connection with past participles; this is evident from the inscriptional Pahlavi, comp. the Ch. version of the Hâj. inscr. lin. 5: *âmat lan zanman hararyâ shadît*, 'when this arrow was shot by us', i. e. when we shot this arrow, which would be expressed in the Pahlavi of the MSS. by 𐭠𐭥𐭬 𐭤𐭭 𐭩𐭭𐭥𐭭 𐭧𐭫𐭭 𐭠𐭥𐭬 𐭤𐭭 𐭩𐭭𐭥𐭭 𐭧𐭫𐭭 *âmat lanman denmen tîr shadîtûnt* [1]); comp. also the S. version, lin. 11: *âkhar lanman parmât* (*farmât*) 'afterwards it was ordered by us', i. e. we ordered. The termination 𐭠 = 𐭥 *man*, in 𐭠𐭫𐭭 = 𐭥𐭫𐭭 and 𐭠𐭥𐭭2 = 𐭥𐭫𐭭, is remarkable; it frequently occurs in nouns, but only in words of Semitic origin, and its derivation will be discussed hereafter.

Besides the personal pronouns above mentioned, there is in Pahlavi a set of pronouns which are joined to particles, especially to 𐭯 *ap*, and as they stand at the beginning of sentences they may be taken as equivalent to the others. The suffixed pronouns in the Sasanian version of the Hâj. insc., are only Semitic; they are *âpan*, 'we', and *âdînan*, 'then

1) A striking analogy is offered by the modern Indian vernaculars, which prefer a passive construction with the subject in the instrumental, instead of the nominative case, in all tenses formed from the past participles of transitive verbs; thus the phrase, 'what fault has he committed'? is expressed in Hindûstânî by *usne kyâ taksîr kî hai?* in Marâthî by *tyâ-ne kây aparâdh kelâ âhe?* in Gujarâtî by *ene suñ gunâh kidho-chê?* all of which are literally, 'by him what fault is committed'?

we' (see pag. 53). In the later Sasanian inscriptions as well as in the MSS. they are only Iranian; the complete set, with 𐭠 *ap*, is as follows: 1st pers. sing. 𐭠𐭯𐭬 *'apam* = S. אפם, pl. 𐭠𐭯𐭬𐭱 *apmân*; 2d pers. sing. 𐭠𐭯𐭮 *apat*, pl. 𐭠𐭯𐭮𐭱 *aptân*; 3d pers. sing. 𐭠𐭯𐭩 *apash* = S. אפש, pl. 𐭠𐭯𐭩𐭱 *apshân*. The particle *ap*, to which 1st *am*, *mân*, 2d *at*, *tân*, 3d *ash*, *shân* are joined, is however Semitic (see pag. 51). They are not confined to this particle, but are also joined to 𐭱𐭥𐭬 *amat*, 'when', 𐭩𐭢 *aîgh*, 'that, thus', 𐭬𐭬 *meman*, 'what', 𐭠𐭣𐭭 *adîn*, 'then', 𐭬𐭱 *mûn*, 'who', and 𐭦 *zî*, 'which' (see *zîam* in the index, pag. 242); also even to prepositions, as 𐭯𐭠𐭥 *pavan*, 'in', which are all likewise of Semitic origin. Sometimes they are joined to nouns and verbs, as is generally the case in modern Persian, where they are not added to the simple prepositions.

The personal pronouns, *li*, *lak*, *ûlman*, *lanman*, *lakôm*, *ûlmanshân*, are also used as *possessiva*, without any change, and can be placed either before, or after, the noun. This circumstance is a further proof that they do not represent nominatives, but oblique cases; for if they were nominatives, their proper place would be only after the substantive, with the *idhâfat* intervening, as in modern Persian. There appear however traces of separate possessive pronouns. One instance is 𐭤𐭩𐭱𐭬 *liûman* = *li-hûman* 'belonging to me' i. e. mine (see *ragôman* ind. pag. 191—192); its plural is 𐭤𐭩𐭱𐭬𐭱 *liûmanshân* 'ours'.

Demonstratives. S. and Ch. 𐭦𐭩 *zak*, P. 𐭪 *zak*, 𐭣𐭩 *dak*, Chald. דְּךָ; S. and Ch. 𐭦𐭠𐭭𐭩 *zanman*, P. 𐭣𐭩𐭭 *denman*, Chald. דֵּין, דֵּן, דְּנָא; S. 𐭠𐭤𐭫 *ûlman*, P. 𐭠𐭤𐭩 *ûlman*, Assyr. *ul*, Syr. ܐܽܘ; Ch. *ânû*, P. 𐭠𐭭𐭥 *ânâ*, Syr. ܐܢܽܘ.

Relatives. P. 𐭬𐭱 *mûn*, Syr. ܡܽܘ; S. 𐭦𐭩 *zi*, P. 𐭦 *zî* (used with suffixes), Heb. זֶה, זוּ [1]), Chald. דִּי; S. 𐭫𐭤, P. 𐭬𐭬 *meman* 'which, of what kind', Assyr. *mamman* (see ind. pag. 153—154).

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1) זֶה is properly the demonstrative pronoun in Hebrew, but it is sometimes used in the sense of a relative, e. g. Job. 19, 19. Ps. 104, 8. and generally in the form זוּ Ex. 15, 13. Ps. 9, 16. 10, 2. 32, 8. 62, 12.

Interrogatives. P. 𐭬𐭥𐭭 *mûn;* but 𐭪𐭬𐭲𐭫 *katâr* and 𐭪𐭬𐭲𐭬 *katâm* are frequently used in this sense, Sans. *katara* and *katama.*

Reciprocals. S. ܢܦܫܡܢ *nafshman,* P. 𐭭𐭐𐭱𐭥𐭭, Heb. Chald. נֶפֶשׁ; P. 𐭮𐭥𐭲 *khût,* Pers. خود; P. 𐭮𐭩𐭱𐭩 *khêsh,* Pers. خویش.

Indefinites. P. 𐭪𐭥𐭭 *kanâ* Chald. כֹּלָא 'all, every one'; P. 𐭬𐭲𐭥𐭬 *mandûm,* Chald. מִנְדַּעַם 'something', for מִנְּדַעַם; 𐭠𐭩𐭱 *aîsh,* 'some one', Heb. אִישׁ; 𐭦𐭪𐭮 *zakâi,* 𐭪𐭥𐭭 𐭦𐭪𐭮 *zak-î zakâi,* 'another', pl. 𐭦𐭪𐭥𐭭 *zakânu,* comp. Heb. זֶה — זֶה 'the one — the other' (Ex. 14, 20. Is. 6, 3); 𐭦𐭪 𐭮𐭲 *zak and,* 'as much', in which expression the second part is Iranian (a corruption of *avant*). The other indefinite pronouns are all Iranian: 𐭪𐭬𐭫𐭮 *katarjâi,* 'any one', Z. *katâra* + suff. *jâi, châi,* which generalizes; 𐭲𐭫 *har,* Z. *haurva;* 𐭲𐭫𐭩𐭮𐭯 *harvisp,* Z. *haurva* + *vîspa,* 𐭲𐭫𐭩𐭮𐭯𐭩𐭥𐭭 *harvispînu;* 𐭲𐭫𐭩𐭮𐭬 *harvist,* 𐭲𐭫𐭩𐭮𐭬𐭩𐭥𐭭 *harvistînu,* in which two latter forms *vist is* only a corruption of *visp;* 𐭧𐭩𐭪𐭥𐭬𐭩𐭫𐭮 *chîkâmjâi,* 'whatever', = *chi* + *kâm* + *jâi,* lit. 'whatever wish'; 𐭧𐭠𐭮𐭪 *chânach,* 'whichever', Z. *chana,* 'any one', + *cha* which generalizes.

c) Numerals.

Cardinal numbers. The numerals from one to ten are all Semitic, but from eleven upwards they are all Iranian, if written in words and not with numerical symbols. I enumerate those of Semitic origin, both in the form in which they are found in the MSS. and in that used on the Sasanian coins.

1. 𐭠𐭧𐭲 *khaduk,* 'one', on the Sasanian coins 𐭠𐭭𐭠𐭩[1]) *ââdî* = *âhadi,* Heb. אֶחָד, Chald. חַד, Ethiop. *akhadu* (see index, pag. 49);

1) See B. Dorn, Mélanges asiatiques, Tome III. pag. 441—442. He enumerates and examines the different orthographies of the word on coins. 𐭣 *d* being often confonnded with 𐭪 *k,* as we have already observed in the Sasanian inscriptions, it has been read *aêvak,* but this is untenable; the traditional pronunciation *aduk* contains an indication of its derivation.

2. 𐭬𐭤𐭭 *tâlîn*, 'two' S. תְּלִין *talîn*, Chald. תְּרֵין; 3. 𐭬𐭤𐭭𐭲 *taltâ*, 'three', S. תְּלִיתָא *taltâ*, תְּלַת *tĕlat*, Chald. תְּלָת; 4. 𐭠𐭥𐭲 *arbâ*, 'four', S. 𐭠𐭥𐭥 *albâ*, *arbâ*, Chald. אַרְבַּע; 5. 𐭧𐭥𐭧𐭩 *khômasyâ*, 'five', S. 𐭧𐭥𐭧𐭠 *khômasâ*, Chald. חַמְשָׁא; 6. 𐭧𐭩𐭮𐭲 *shatâ*, 'six', S. 𐭮𐭬𐭠 *satâ*, Chald. שִׁתָּא; 7. 𐭮𐭡𐭲 *shabâ*, 'seven', S. 𐭮𐭡𐭡 *shabâ*, Chald. שְׁבַעָא; 8. 𐭯𐭥𐭧𐭩 *tômanyâ*, 'eight', S. 𐭯𐭥𐭧𐭠 *tômanâ*, 𐭬𐭥𐭧𐭠 *temanâ*, Chald. תְּמַנְיָא; 9. 𐭬𐭮𐭲 *tasâ*, 'nine', S. 𐭬𐭡𐭡 *teshâ*, Chald. תְּשַׁעָה; 10. 𐭠𐭮𐭩𐭲 *asharyâ*, 'ten', S. 𐭠𐭮𐭡𐭠 *asharâ*, Chald. עַשְׂרָא.
The tens, hundreds and thousands are Iranian, and identical with those in modern Persian, see the glossary, pag. 20, and Mordtmann, 'Erklärung der Münzen mit Pehlevi-Legenden' (Zeitschrift der D. Morg. Ges. vol. VIII. Tafel III.)

The ordinal numbers are almost all of Iranian origin, and in most cases identical with those in modern Persian. From the fourth upwards, they are formed by the addition of the termination 𐭥 *um* to the cardinal numbers, as in modern Persian. 'First' is expressed by 𐭯𐭫𐭬𐭥 *fartum*, Z. *fratema*, and by 𐭪𐭣𐭬𐭥 *nazdest*, Z. *nazdishta*, 'the nearest'; 'second' by 𐭣𐭲 which is pronounced *dod* by the Parsis, and also written 𐭣𐭥, but which can only be identified with Chald. תִּנְיָן 'second' (see index, pag. 113), and is accordingly to be pronounced *tenê*; the Iranian equivalent is 𐭣𐭠𐭲𐭪 *datîgar;* 'third' by 𐭬𐭠𐭲𐭪 *satîgar*, Pers. سدیگر; 'fourth' by 𐭯𐭮𐭥 *tasum* and 𐭪𐭫𐭠𐭮𐭫𐭥 *chchârum*, Pers. چهارم; 'fifth' by 𐭯𐭪𐭫𐭥 *panchum*, Pers. پنجم. Besides *um*, the termination 𐭩𐭭 *înu* = ین is also used for the formation of ordinals, e. g. 𐭩𐭭𐭯𐭪𐭫 *panchvînu*, 'the fifth'.

Distribrutives are formed by the addition of 𐭪𐭠𐭭𐭩 *kânu*, or 𐭪𐭠𐭭 *kânak*, Pers. کان, e. g. 𐭣𐭥𐭪𐭠𐭭 *do-kânak*, 'double', i. e. twin.

Multiplicatives are formed by the addition of 𐭬𐭥𐭪 *tâk*, e. g. 𐭧𐭠𐭣𐭥𐭪 𐭬𐭥𐭪 *khaduk tâk*, 'one-fold'. The numeral adverbs are identical with those in Persian, being formed by the addition of بار.

d) Verbs.

The verbs are partly Semitic and partly Iranian. In the glossary, 104 very common verbs are enumerated, which are all of Semitic origin, and many of which we find in the inscriptions as well as in the books. Some of these verbs appear with, and others without, the prefix *ye*, *ya;* and as they are of the greatest importance for settling the true character of the Pahlavi language, I shall examine into their forms more minutely than might be expected in such an essay. First I shall point out those verbs, occurring in the inscriptions, which are readily identified with those of the MSS.

In the Sasanian Pahlavi, the following Semitic verbs are found: *a)* forms without the prefix ʾ, ʾ, *ye*: 𐭫𐭫𐭲𐭭 *ramîtun* 𐭫𐭫𐭲𐭭 'to throw', 𐭫𐭭𐭦𐭦𐭲𐭭 *shadîtun* 𐭫𐭫𐭦𐭦𐭲𐭭 'to shoot', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭 *hanakhtûn* 𐭫𐭫𐭲𐭭 'to put', 𐭫𐭲𐭫𐭫 *vazlûn* 𐭫𐭫𐭲𐭭 'to go', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭 *hatimûn* 𐭫𐭫𐭲𐭭 'to complete (to fill)', 𐭫𐭲𐭣𐭲 *vakhdûn* 𐭫𐭫𐭲𐭭 'to seize', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭 *âstûn* 𐭫𐭫𐭲𐭭 'to see', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭 *khazîtun* 𐭫𐭫𐭲𐭭 'to see', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭 *sazîtun* 𐭫𐭫𐭲𐭭 'to go', and 𐭫 *katab*, 'to write' (not used in this form in the books).

b) Forms with the prefix ʾ, ʾ, *ye*, *ya*, which is now pronounced *je*, *ja*, by the Parsis, and is sometimes written 𐭦 *ze*, e.g. 𐭫𐭫𐭲𐭭 *zektalûn* (I. 40, 1.) which is however only a different orthography for 𐭫𐭫𐭲𐭭 *yektalûn* (Glos. 17, 3; see index, pag. 132. 238). The following forms, in the Sasanian Pahlavi, are readily identified with those of the books: 𐭫𐭲𐭭𐭲𐭫𐭲 *yahvûn* 𐭫𐭫 'to be, to exist', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭𐭲𐭫𐭲 *yekavîmûn* 𐭫𐭫𐭲𐭭 'to be, to stand' (used as an auxiliary verb), 𐭫𐭲𐭭𐭲𐭫𐭲𐭭𐭲𐭫𐭲 *yakhmatûn* 𐭫𐭫𐭲𐭭 'to come', 𐭫𐭲𐭭𐭲𐭫𐭲𐭭𐭲𐭫𐭲 *yektîbûn* 𐭫𐭫𐭲𐭭 'to write', 𐭫𐭲𐭭𐭲𐭫𐭲 *yemanûn* 𐭫𐭫 'to speak'; of 𐭫𐭲𐭭𐭲𐭫𐭲𐭭𐭲𐭫𐭲 *yamashkhûn*, 'to obtain', no equivalent is known in the MSS.; and 𐭫𐭲𐭭𐭲𐭫𐭲𐭭𐭲𐭫𐭲 *yekarîtun*, 'to call', is used without ʾ in the MSS., in the form 𐭫𐭫𐭲𐭭, but the Sasanian

reading is perhaps not correct. *c)* With the prefix ל *le*, we find לאחד *lekhadû*, 'to seize'.

In the Chaldæo-Pahlavi, there are the following Semitic verbs: *a)* without the prefix *ye*: הקאימו *haqâimû*, 'to make stand, to place', Hifil of קום which is not used in this form in S.; נפל *napal* 'to fall' (see index, pag. 223, s. v. *vaflûnastan*), כדב *kadab* (= Chald. כְּתַב) *yektîbûn*, 'to write'; שדית *shadît* *shadîtûn*, 'to shoot'; רמית *ramît* *ramîtûn*, 'to throw'; בנית *banît*, 'to build, construct', used neither in S., nor in the books, Chald. בְּנָא. *b)* With the prefix *ye*: יהות *yehût* *yahvûn*, 'to be'; יאמזוד *yâmzûd*, 'to make reach, arrive', Hifil of מצא (see pag. 64). *c)* With the prefix *le*: לחדו *lekhadû*, 'to seize', from אחד (see pag. 56—57).

The Iranian verbs are not often used in the inscriptions, and only in the form of the past participle. The following occur in S.: *kalt*, *kaltî* (*kart*, *kartî*) 𐭪𐭫𐭲 'made'; *chîtî*, 'constructed'; *parmât* (*farmât*) 𐭯𐭫𐭥𐭬𐭲 'ordered'; *napashtî* 𐭭𐭯𐭱𐭲 'written'. In Ch. there is only one: *âûpadasht*, 'ordered' (see pag. 61).

Before discussing the forms of the Semitic verbs in Pahlavi, I have to make some remarks on the auxiliary verb which is used in all the Pahlavi dialects. In S. we find 𐭭𐭥𐭬 *hûman*, in Ch. הוין *havîn* (*hovîn*), and in P. 𐭭𐭥𐭲 *hûman*, used in connection with the verbs; and they all seem to be identical (see pag. 60). Their unusually frequent occurrence in Pahlavi, gives us, at the very outset, a hint that they must represent a very common word either in the Iranian, or in the Semitic languages. As it is used as an auxiliary verb, and none like it is discoverable in the Iranian languages, we can only trace it to a Semitic source; and indeed the form הוין in Chaldæo-Pahlavi, does not leave much doubt that it is some form of the verb הָוָא, ܗܘܳܐ 'to be'. הוין may be pronounced *havîn*, or *hovîn*; in either case it is the plural masculine of the present participle of הָוָא, which is in Chald. הָוֵין, in Syr. ܗܳܘܶܝܢ *hovên*; 𐭭𐭥𐭬 *hûman* 𐭭𐭥𐭲, which may perhaps be better read *hômen*, is only another pronunciation of this, *m* being identical with *v*, as is really the

case in Assyrian (see the index, pag. 193—194); this also throws some light on the termination 𐭧, to be discussed hereafter. That the plural *hovêṇ, hômen,* was employed as the standard form, instead of the singular, is not surprising, as all the other verbal forms in Pahlavi, which are taken from the Semitic languages, appear in the plural, with the terminations *ûn, îtûn.* Another and stronger argument for the derivation of 𐭧𐭥 from הָוָא, is the circumstance that both are used in the same way for the formation of tenses and moods. In Chaldee and Syriac, the imperfect and pluperfect are formed by the addition of הָוָא, or ܗܘܳܐ, to the present participle and the perfect (the first tense of the Semitic languages), e. g. ܗܘܳܐ ܡܗܰܠܟ 'he went', lit. he was going; ܗܘܳܐ ܢܣܺܝ 'he had taken'. It is also occasionally used to express the conjunctive and conditional (see Hoffmann, Gram. Syr. pag. 336—337); and in modern Syriac it is more especially used in conditional sentences (see Nöldeke Gram. der neusyrischen Sprache, pag. 299—301). Now in Pahlavi, 𐭧𐭥 *hûman,* (*hômen*) is used exactly for the same purposes: *a)* for the formation of a real perfect tense, as in 𐭪𐭫𐭲𐭩𐭭 𐭧𐭥𐭲 *kartu hûmanam* = كردة ام 'I have made'; *b)* in conditional sentences, as in 𐭤𐭥𐭫 𐭤𐭥 𐭧𐭥𐭲 ... 𐭤𐭥𐭫 𐭤𐭥𐭫 𐭤𐭥𐭫 ... 𐭤𐭥𐭫 𐭤𐭥𐭫 𐭤𐭥𐭫 𐭧𐭥𐭲 *hat le lâ yahbûnt hûmenâi .... jinâk râmeshn dcheshnyâ .... harvest ahvu-i ast-hûmand avu Airân-vêj fraj vazlûneshnyâ bud hûmenâi,* (Vend. 1, 3—4. Sp.) 'if I had not created a place of pleasantness, the whole world endowed with bodies would have gone forth to Irân-vêj'; comp. also the Hâjîâbâd inscriptions S. and Ch. lin. 9—10 (pag. 59—60). It is to be observed that 𐭧𐭥 is used in *both* clauses of the hypothetical sentences, just as ܗܘܳܐ in modern Syriac. — On this occasion I may also mention the word 𐭠𐭲𐭩𐭲 *âîtî* 𐭠𐭲𐭥 *aîtu,* 'it is', which is of very frequent use, and readily identified with the Chald. אִיתַי (in the biblical Chald. אִיתַי, in the Talmud אִיתָא) Syr. ܐܝܬ, Hebr. יֵשׁ 'it is, exists'. Its negative is 𐭤𐭥𐭫 *lôît* 'there is not', Chald. לֵית, Syr, ܠܝܬ, Arab. لَيْسَ.

After these preliminary remarks, I proceed to state my views regarding the character of the Pahlavi verb. It is remarkable, at the very outset, that the commonest verbs are all of Semitic origin, including those expressing 'to go', 'to come', 'to be', 'to speak', 'to have', etc.; and this circumstance would lead us to expect that the Semitic element may also prevail over the Iranian, in the conjugation. This expectation is confirmed by the fact that, in the Sasanian version of the Hâjiâbâd inscription, all verbal terminations which might indicate an Iranian character, are entirely wanting. Moreover, it is from this inscription, as the oldest available record, that we must start, in order to arrive at the real character of the original Pahlavi conjugation.

All the Semitic verbs which are found in this, as well as the other inscriptions, and in the books, are easily recognized by the terminations 𐭥𐭭 *ûn*, S. 𐭥 2 and 𐭩𐭲𐭥𐭭 *îtûn*, S. 𐭩𐭲 𐭥 *îtun*, the 2 *û* not being expressed in writing in the latter termination in S. As those which end in *îtûn*, form a separate class, I take them first. They are all traceable to the so-called ל"ה, or ל"א verbs in Hebrew and Chaldee, which is very remarkable. The list of verbs in the glossary contains the following which are of this kind, and of which the Semitic equivalents can be determined with certainty: 𐭧𐭩𐭲𐭥𐭭 *khavîtûn* (traditionally *anîtûn*), Syr. ܚܘܐ 'to know'; 𐭧𐭦𐭩𐭲𐭥𐭭 *khazîtûn* (trad. *azîtûn*), Chald. חֲזָא 'to see'; 𐭪𐭩𐭲𐭥𐭭 *karîtûn*, Chald. קְרָא 'to call'; 𐭬𐭩𐭲𐭥𐭭 *mahîtûn*, Chald. מְהָא 'to strike'; 𐭬𐭩𐭲𐭥𐭭 *manîtûn*, Chald. מְנָא 'to count'; 𐭫𐭩𐭲𐭥𐭭 *ramîtûn*, Chald. רְמָא 'to throw'; 𐭱𐭩𐭲𐭥𐭭 *sharîtûn*, Chald. שְׁרָא 'to open'; 𐭦𐭩𐭲𐭥𐭭 *zarîtûn*, 'to cultivate, to till', Heb. זָרָה 'to strew'; of the following, the Semitic equivalents have not been determined: 𐭮𐭪𐭩𐭲𐭥𐭭 *sarîtûn*, 'to cohabit'; 𐭮𐭦𐭩𐭲𐭥𐭭 *sazîtûn*, 'to go'; 𐭱𐭬𐭩𐭲𐭥𐭭 *shamîtûn*, 'to stitch'; 𐭱𐭩𐭲𐭥𐭭 *shakîtûn*, 'to take arrows to their aim', is probably miswritten for 𐭱𐭣𐭩𐭲𐭥𐭭 *shadîtûn*, Chald. שְׁדָא, as this is really used in Pahlavi books in the sense 'to shoot' (see pag. 52—53). In the Sasanian version of the Hâjiâbâd inscription, *ramîtun* and *shadîtun* belong to this class; and in the other inscriptions, *khazîtun* and *sazîtun* (see pag. 97).

The remainder of the Semitic verbs in Pahlavî, whether they prefix *ye*, or not, only add the termination *ûn* to the root, e. g. יהבון *yehabûn*, Chald. יְהַב 'to give'. The following have the prefix *ye*, *ya* (see pag. 97): יקומון *yekavîmûn* (trad. *jaknîmôn*) = יְקוֹמוּן, Chald. יְקוּמוּן 'to stand'; יכתיבון *yektîbûn* = Chald. יְכַתְּבוּן 'to write'; יכתלון *yektelûn*, יקטלון *zaktalûn* (*jaktalûn*) = Chald. יְקַטְּלוּן 'to kill'; יאמתון *yâmtûn* = Chald. יַמְטוּן (Afel) 'to arrive, to obtain'; יאמרון *yamlûn*, *yamrûn* = Chald. יֵאמְרוּן 'to speak'; ימלילון *yemancnûn*, *yemalelûn* = Chald. יְמַלְּלוּן (Pael) 'to speak'; יחסנו *yakhsanû*, for *yakhsanûn* (trad. *dâsôn*) = Chald. יְחַסְּנוּן 'to have, possess'; ימיתון *yemîtûn* = Chald. יְמִיתוּן 'to kill'; יאסיגון *yansigûn* (trad. *josgûn*) = Heb. יַשִּׂיגוּן for יַנְשִׂיגוּן 'to take, to seize' (see index, pag. 135—136); יהוון *ychevûn*, *yahvûn* = Chald. יְהֵוֹן 'to be'; יאתון *yâtûn*, יאיתון *yâitûn* = Chald. יֵיתוֹן (from אֲתָא) 'to come'; יאיתיון *yâitîûn*, (trad. *jâîdgôn*) = Chald. יֵיתוֹן for יֵיתִין (from Afel אֵיתִי) 'to bring'; יזבחון *yezbahûn* = Chald. יִזְבְּחוּן 'to sacrifice, worship'; יפארון *yeparhûn* (trad. *gaprhôn*) 'to wish, desire' = Chald. יִפְרְעוּן 'to avenge, retaliate', (comp. *parhônatan*, index, pag. 176).

All these verbs, in which י *ye* (read by the Parsis, *je*, *ja*, *za*, or *ga*, and even *de*, as we shall see hereafter) is prefixed, and *ûn* is added, are easily recognized as third persons plural of the so-called imperfect (second tense in the Semitic languages), as the reader will have already noticed from the foregoing identifications. The termination of the 3d pers. pl. masc. of the imperfect, in Chaldee, is *ûn*, and in the ל״א verbs it is *ôn*. It is also very remarkable that none of the Pahlavî verbs, which can be traced to roots of the ל״א class, have the termination *îtûn* when *ye* is prefixed, although they always have it when the prefix is not used; comp. יהוון *yehevûn* and רמיתון *ramîtûn*, from הֲוָא and רְמָא respectively.

Although the termination *ûn* does not offer any difficulty to the etymologist, when used with the prefix *ye*, the case is different when this prefix is wanting, or when the termination *îtûn* occurs instead of *ûn*. The latter suffix is joined to all classes of Semitic verbs, except those in ל״א (see pag. 100). I enumerate here, according to classes, some of the principal verbs to which it is joined, in

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the unmodified form Qal: 1) Regular verbs with three strong consonants: 𐭪𐭬𐭫𐭥𐭭 *katrûn*, כָּתַר 'to remain'; 𐭬𐭡𐭥𐭭 *tablûn*, *tabrûn*, תְּבַר 'to break'; 𐭬𐭡𐭪𐭥𐭭 *takrûn*, *taklûn*, תְּקַל 'to weigh'; 𐭯𐭠𐭮𐭥𐭭 *paskûn*, פְּסַק 'to cut'; 𐭧𐭠𐭤𐭥𐭭 *khalkûn* (trad. *arkôn*) 'to give', חַלַק; 𐭧𐭠𐭤𐭥𐭬 *khalmûn* (trad. *armôn*) 'to sleep', חַלַם; etc. 2) פ״א: 𐭠𐭤𐭐𐭥𐭭 *alpûn* (trad. *arpôn*), אַלַף 'to learn'; 𐭠𐭮𐭮𐭤𐭥𐭭 *asrûn*, אַסַר 'to bind'; sometimes the initial א is represented by 𐭥, as in 𐭥𐭦𐭤𐭥𐭭 *vazlûn*, אַזַל 'to go' (see index, pag. 230); 𐭥𐭧𐭣𐭥𐭭 *vakhdûn* (trad. *vâgôn*), אַחַד 'to take, seize'. 3) פ״י: 𐭩𐭧𐭐𐭥𐭭 *yehabûn* (trad. *dâbôn*), יְהַב 'to give'; 𐭩𐭕𐭕𐭐𐭥𐭭 *yetîbûn*, יְתִב 'to sit' (this may be taken for the second tense 3 sg. יְתִב, pl. יְתִבון). 4) פ״נ: 𐭥𐭯𐭤𐭥𐭭 *naflûn* (trad. *vaflôn*), נְפַל 'to fall'; 𐭥𐭬𐭤𐭥𐭭 *natrûn* (trad. *vatrôn*), נְטַר 'to guard'; 𐭥𐭮𐭪𐭥𐭭 *naksûn*, נְכַס 'to kill'. 5) פ״ע; the initial ע is generally represented by 𐭥 *v*, *û*, *o* (see index, pag. 231): 𐭥𐭠𐭣𐭥𐭭 *vâdûn*, עֲבַד 'to make', the ב being dropped; 𐭥𐭡𐭪𐭥𐭭 *varîkûn*, עֲרַק 'to flee'. 6) ע״ע: 𐭬𐭬𐭥𐭭 *khatatûn* (trad. *attôn*) חֲטַט 'to sew'. 7) ע״ו: 𐭮𐭠𐭕𐭥𐭭 *sâtûn*, 'to go', שׂוט 'to turn away'; 𐭤𐭩𐭕𐭥𐭭 *lishûn* (trad. *rîshôn*), לוּשׁ 'to knead'; 𐭪𐭤𐭥𐭭 *kûlûn* (trad. *kadrôn*), כּוּל 'to measure'. 8) פ״א with ל״ה: 𐭠𐭯𐭯𐭥𐭭 *appûn*, אַפָּה 'to cook' [1]).

Of the modified forms, the principal are Pael (intensive), Afel and Shaphel (both causative). Pael: 𐭧𐭠𐭅𐭩𐭕𐭥𐭭 *khavîtûn*, 'to know', חַוִא; 𐭧𐭠𐭩𐭕𐭥𐭭 *khâîtûn*, 'to twist', חַיִט 'to sew'; 𐭤𐭠𐭤𐭩𐭥𐭭 *khalelûn* (trad. *alalôn*), חֲלֵל 'to wash'; 𐭦𐭠𐭡𐭠𐭪𐭥𐭭 *zamarûn* (trad. *zamlôn*), זַמַר 'to sing'; and with the prefix *ye*: 𐭩𐭥𐭥𐭤𐭠𐭤𐭥𐭭 *yemalelûn* (trad. *jamnôn*), מַלַל 'to speak'; 𐭩𐭅𐭥𐭧𐭠𐭅𐭩𐭥𐭭 *yekavîmûn* (trad. *jaknîmôn* 'to stand', קַיִם for קַוִם. [2]) Afel: 𐭠𐭧𐭪𐭠𐭧𐭥𐭭 *ashkakhûn*,

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1) For the ל״א class, see pag. 100. The modified forms of this class are however enumerated here again, along with the same modifications of the other classes, in order to set the Semitic character of the Pahlavî verb more clearly before the reader.

2) Although there can hardly be any doubt that *yekavîmûn* is to be traced to a Pael form, there is some difficulty as regards the meaning. The Pael קַיִם

אַשְׁכַּח 'to obtain'; 𐭠𐭭𐭠𐭧𐭮𐭲𐭥𐭭 *anakhtûn*, 'to put', אַנָּחַת; 𐭠𐭲𐭬𐭩𐭥𐭭 *hatîmûn* (trad. *atîmôn*), הָתַם from תָּמַם 'to complete' (see pag. 71); 𐭠𐭲𐭥𐭥𐭭 *haimenûn*, הֵימִן 'to believe' (see ind. pag. 47—48): 𐭠𐭲𐭮𐭥𐭭 *âîtûn*, אֵיתִי 'to bring', from אֲתָא; and with the prefix *ye*: 𐭩𐭠𐭲𐭮𐭥𐭭 *yâîtîûn*, id.; 𐭩𐭥𐭲𐭥𐭭 *ycmîtûn*, 'to kill', יְמִית; 𐭩𐭠𐭲𐭥𐭭 *yâmtûn*, 'to come', יַמְטִי (יַמְטוֹן). Shafel: 𐭱𐭠𐭧𐭥𐭭 *shochrûn*, 𐭠𐭧𐭥𐭭 *sochrûn*, 'to plunder, pillage', שַׁעֲצַר.

There are some instances of other modifications of the Semitic verbs, besides those enumerated above. In 𐭩𐭠𐭱𐭥𐭭 'to hear', which is traditionally read *vashmamôn*, I believed I recognized the Ithpeal, or Ithpael (both passive-reflexive forms of Peal, the unmodified verb, and Pael, the intensive form, respectively) of the root שְׁמַע 'to hear'; the Semitic form which underlies it, would be אִשְׁתְּמַע, or אִשְׁתַּמַּע, from which the *t* was dropped, and the initial א can be represented by 𐭩 (see index, pag. 228). The verb. 𐭩𐭠𐭱𐭠𐭧𐭥𐭭 'to eat', which is traditionally read *vashtamôn*, I have explained as an Ishtafal (passive-reflexive form) of טְעַם 'to eat'; the original form אִשְׁתַּטְעַם being corrupted into אִשְׁטַעַם by dropping the first *t*, and א being again represented by 𐭩. Both verbs can, however, be explained in another and, I think, more simple way, by means of the Assyrian, in which the Pael of שמע would be *yushamma* in the 3d, and *ushamma* in the 1st pers. sing.; and the Shafel of טעם would be *yushaṭam* and *ushaṭam* [1]). The Pahlavî verbs *vashmamôn* and *vashtamôn* would thus correspond to the 3d pers. pl. of the aorists (imperfects), *yushammûn*

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has, in Chaldee, a causative meaning, 'to make firm, to promise, to swear, to preserve alive', while *yekavîmûn* has never any of these meanings, but is merely an equivalent of the Persian ایستادن 'to stand', and often used as an auxiliary verb. As this Pael is however of very frequent and extensive use in Chaldee, it is not surprising that the Persians, who spoke the Aramaic dialect which underlies the Pahlavî, confounded it with the Qal יְקוֹם 'he stands', which would have been the proper equivalent for the Persian *istâdan;* for we should expect *yekûmûn*, instead of *yekavîmûn*.

1) See Oppert, Élémens de la grammaire assyrienne, 2d ed. pag. 61. 69.

and *yushtammûn*, when these have lost their initial *y*; this explanation appears to me preferable to the former, as it offers no phonetic difficulty.

Some verbs are difficult to class with the others, and deserve some special notice, as from the form in which they appear in Pahlavî, it cannot be at once determined whether they have a prefix or not. These are 𐭣𐭣𐭫𐭭 *dadrûn*, 'to bear, to take'; 𐭮𐭠𐭱𐭭 *dâbhûn*, 'to laugh'; 𐭩𐭦𐭦𐭠𐭥𐭭 *dazbamôn*, 'to wish, desire'; 𐭬𐭠𐭣𐭠𐭬𐭭 *madammûn*, 'to wish, to think, ponder'; 𐭤𐭦𐭣𐭠𐭬𐭭 *rapmamôn*, 'to bring'. 𐭣𐭣𐭫𐭭 *dadrûn* must be traced to Chald. דְּרָא 'to carry' (see index, pag. 103); if the first letter 𐭣 be *da*, according to tradition, we could only explain it as the Chaldee relative דְּ, דִּי, and the verb would thus correspond to דְּדָרֵי 'who bears, or carries'; but this is a phrase and not a verbal form; and as the prefix 𐭣 must generally be read *ye*, as is clearly proved from the inscriptions, it will be better to do so in this case, and read *yadrûn* which is then a form like *yâitûn*. 𐭮𐭱𐭭 'to laugh', cannot be explained in any way, if we read it *dâbhôn*, according to tradition; it can be derived from Chald. חוּךְ 'to laugh', which is frequently used in the imperfect of Pael יְחַיֵּךְ which stands for יְחַוֵּךְ, in the same way as יְקַיֵּם does for יְקַוֵּם (comp. 𐭩𐭥𐭪𐭠𐭲𐭥𐭭 *yckavîmûn*); I propose therefore to read *yekhabkhûn* = יְחַוְּחוּן for יְחַיְּחוּן; the substitution of *b* for *v* is not surprising, and the change of the final *k* into *kh* need be no difficulty, as they sometimes interchange in the Semitic languages (comp. Heb. מִחַר and מִכַר). 𐭩𐭥𐭦𐭠𐭥𐭭 'to wish', cannot be traced to any Semitic root, if we adhere to the traditional reading *dazbamôn*; I propose to read it *yezbamûn*, and trace it to a root זבם which appears to be identical with זבא 'to wish'. In 𐭬𐭠𐭣𐭠𐭬𐭭 *madammûn*, the participial prefix *ma* may perhaps be recognized, but I am not certain about it; this verb must be derived from דַּמָּה 'to think, imagine'. In 𐭤𐭦𐭣𐭠𐭬𐭭 traditionally read *rapmamôn*, we have probably an Assyrian optative form, with the prefix *le*; I read it *lipammûn* = *libammûn* (see index, pag. 193—194, see more about *le* further on).

Having examined all the Semitic verbs in Pahlavî, which can be of any importance in deciding the question as to the form in which they

appear, I proceed to state my conclusions regarding the termination *ûn*. As the reader will have seen, it is used in various ways: *a)* with the prefix *ye; b)* without it; *c)* preceded by *ît*, forming *îtûn; d)* with the prefixes *mâ* and *le*. Regarding the forms with the prefix *ye*, there cannot be the slightest doubt (as has been already remarked) that they are in the 3d pers. pl. masc. of the second Semitic tense, the so-called imperfect, aorist, or future, the termination of which 3d pers. pl. is *ûn*, *ôn*, in the Chaldee, Syriac and Mandæan dialects; they agree in almost every particular with the respective Chaldee forms, as is evident from the instances quoted above (pag. 101).

It is more difficult to determine, to which Semitic form we have to trace the other verbs ending in *ûn*, but without the prefix *ye*. The most natural supposition is that they represent the 3d pers. pl. masc. of the first Semitic tense, the so-called perfect, or preterit; but the circumstance that its termination is generally *û* in the Aramaic languages, and only rarely *ûn*, is not very favorable to this opinion. As no other suitable tense, or form, can be found, I think they must also be traced to the second tense (the imperfect) with the omission of the prefix *ye*. It is true that such an omission is unusual in the Semitic languages, but some instances of it occur in the Assyrian (Oppert, Gram. assyr. preface pag. XX). Some weight may also be attached to the fact, that the second tense, with the prefixes, is exclusively used in the Assyrian versions of the Persian inscriptions (see the list of verbs in Oppert l. c. pag. 47—49), as well as in the historical records of Babylon and Niniveh; no certain traces of the first tense having been as yet discovered. A further proof in favor of the opinion I have advanced, is afforded by the two verbs אתיתון *âîtîûn* and יתיתון *yâîtîûn*, 'to bring', the former of which is merely an abbreviation of the latter, by the omission of the prefix *ye;* this is evident from its termination being *ûn*, and not *îtûn*, for its root אתא 'to come', is of the א"ל class, which in Pahlavî take the termination *ûn* only when they have the prefix *ye*, but when without that prefix, they take the termination *îtûn* (see above, pag. 101).

Now arises the question, how are the forms in *îtûn* to be explained? I took them at first for the 2d pers. pl. masc. of the first tense, which in Chaldee, ends in *êtûn, îtûn* (גְּלֵיתוּן, סְנֵיתוּן); but I cannot uphold this view, as it would be very strange, if the verbs in ל"א were used in the 3d pers. pl. masc. of the second tense, when preceded by the prefix *yc*, and in the 2d pers. pl. masc. of the first tense, when not preceded by it. As we find these verbs in Chaldæo-Pahlavî, ending only in *ît*, without the *ûn*, e. g. *shadît, ramît, banît*, and construed like passive participles, we may not be wrong, if we take them as such also in Sasanian Pahlavî. Now the past participles of the verbs ל"א, in the unmodified form in Chaldee, end in *î*, *ê*, in the masc. sing., and in *yâ* in the fem. sing., which latter becomes *yat* in the *status constructus*, and *îtâ* in the *status emphaticus*; in Syriac, the masc. sing. is *î*, the fem. sing. *ît* in the stat. constr., and *îtô* in the stat. emph.; in Assyrian, the masc. is *û*, the fem. *it*, e. g. *banit* (see Oppert, Gram. assyr. pag. 87). Thus the Chaldæo-Pahlavî *ramît*, *shadît*, *banît* correspond exactly to the Syriac forms ܪܡܝܬ *r'mît*, ܫܕܝܬ *sh'dît*, ܒܢܝܬ *b'nît*, which are feminines of the past participles, in the *status constructus*, of the roots ܪܡܐ, ܫܕܐ, ܒܢܐ; in Chaldee, the corresponding forms are רָמְיָת, שְׁדְיָת, בְּנְיָת, where *yat* is used instead of *ît*. If we now proceed to explain the Pahlavî verbal forms ending in *îtûn* (in Sasanian Pahlavî 𐭩𐭲𐭭 *îtn, îtun*, or *îtan*) in the same way, as we are fully justified in doing, the final syllable *ûn* appears to offer some difficulty; but this is solved by reference to Assyrian, in which there is a plural termination *ûn*, used sometimes with participles, e. g. מְצַבְתּוּן 'the captives' (Oppert, Gram. assyr. pag. 26). The verbal forms in *îtûn*, according to this investigation, are plurals of passive participles in the feminine gender, of verbs of the ל"א class. That they are taken from the Semitic languages in the plural form, is not surprising, as the other verbal forms appear also in the plural.

In the same manner, the final *ûn* in 𐭬𐭣𐭬𐭥𐭥 *madammûn*, can be explained, if the prefix *ma* be taken as an indication of the participle, as it may be; in that case, however, *madammûn* must be derived from a root דמה of the ל"ה class, and ought to end in *îtûn*; but this difficulty

may be removed, by taking it as the plur. masc. with the loss of ' before *ûn*, as occurs in the 3d pers. pl. masc. of the second tense.

The explanation of the final *ûn* in לִבַּמּוּן *libammûn* (*rapammûn*) 'to bring' (see index, pag. 193—194) is simple enough. The prefix *l* is well known in Assyrian, as forming optatives with the terminations of the second tense (see Oppert, Gramm. assyr. pag. 51—52); لِ *li* occurs also in Arabic to form imperatives of the 3d person, as in لِيَكْتُبْ 'let him write', (it is not to be confounded with لَ *la* before the emphatic mood ending in *anna*); in the Chaldaic portions of the Old Testament, לְ is frequently prefixed to הֲוָא with the terminations of the second tense, as in לֶהֱוֹא, לֶהֱוֹן, in the sense of an optative, precative, imperative, or simple future (see Dan. 2, 20. 28. 41. 43. 3, 18. etc.). In the Chaldæo-Pahlavî of the Hâjîâbâd inscription, there is also להוינד *le-havînd* (see pag. 58).

From the preceding remarks, the reader will see that the Semitic verbs in Pahlavî are partly passive participles, and partly 3d persons of the second tense, but in either case always in the plural. Now in this shape, they were certainly not much adapted to the requirements of those who used the language, as the persons have to be expressed in one way or other. In the Hâjîâbâd inscription, the oldest record of the Sasanian Pahlavî, in which verbs are found, they occur in the manner described, without any suffix denoting the person; the only terminations observable being *ûn* and *îtun* which have been already described.

In the Chaldæo-Pahlavî version of the same inscription, there is in most cases a *t*, *d*, or *dî* at the end of the Semitic verbs, which it will be difficult to explain from the Semitic languages, except in *ramît*, *shadît*, *banît* (see pag. 106) and perhaps *napalt*. In the last, נפלת lin. 8, the *t* cannot be the termination of the 1st pers. sing. of the first tense, which is נְפַלֶת in Chaldee, as the first person is not used in the sentence; but it might be the 3d pers. sing. fem. נְפָלַת, or the *status constructus* of the feminine participle of the active voice נָפְלַת; the latter interpretation is preferable, as *ramît*, etc. clearly show that feminine participles were really used in this dialect. The connection with להוינד, which is the *verbum*

finitum, shows that it is a participle, as the verb הֲוָא 'to be', is very frequently used, with the active participle, to form present and past tenses, for instance, חָזֵה הֲוַיְתָ 'thou wast seeing'; the verbal form נפלת להוינד would be נָפְלָא לֶהֱוָא in Chaldee. Another participal form is כרב lin. 11. 14. = Chald. כָּתֵב 'writing'.

The other Semitic verbs in Chaldæo-Pahlavi, which have a final *t*, or *d*, cannot be explained as Semitic participles, as regards their form; we find, for instance, הקאימות *haqâîmût* (*haqâîmûd*, lin. 12), יאמזוד *yâmzûd* and יהות *ychût*. הקאימות may be traced to the 3d pers. pl. of the first tense, Heb. הֲקִימוּ, Chald. אֲקִימוּ; יאמזוד may be traced to יָמְטוּ, the 3d pers. plur. of the so-called *futurum apocopatum* of the Afel of מְטָא 'to come'; and יהות may be traced to יְהוֵי, the 3d pers. sg. of the fut. apoc. of הֲוָא 'to be'; the final *t*, or *d*, must be an Iranian termination, in these verbs, but that it was not originally wanted, is shown by *haqâîmû* occurring without it, in the Pâî-Kûlî inscription 26, 3. and also by שדיו *shadyû* in Hâj. Ch. lin. 13. If we trace this termination to the Iranian languages, it must be either the termination of the past participle, or that of the 3d pers. sing. of the present, or imperfect tense. In Hâj. Ch. lin. 7. ('the feet were placed in this cave'), the construction requires a past participle as *haqâîmût* stands in parallel with *ramît*; but in lin. 12, a 3d pers. pl. of the conjunctive, or imperative, is wanted, and here the *d* in *haqâîmûd* is evidently the sign of a 3d pers. but is probably superfluous, as it is wanting in the parallel word *shadyû*. In lin. 9, *ychût* must be a past participle; but in lin. 8, it is a 3d pers. sing., according to the context, and so is *yâmzûd* in lin. 14; the final *t*, or *d*, in these last two cases, must therefore be the characteristic of the 3d pers. sing. Instead of *t*, or *d*, we sometimes find *dî* = Zand *tî*, as the characteristic of the 3d pers. sing., e. g. *havîndî*.

Now the addition of Iranian terminations to inflected Semitic verbs, looks rather strange, but it is nevertheless a fact, and finds its complete analogy and explanation in Assyrian, as will be shown hereafter. This addition forms one of the characteristics of the Sasanian Pahlavî and occurs throughout the MSS. and frequently in the inscriptions, except in the

Sasanian version of the Hâjiâbâd inscription. The reader will however have learned, from the third section of this essay, that these terminations are not always added, even in the later inscriptions. Thus, for instance, they are never added to *yahvûn* (*ychevûn*, N. Raj. 6. 11. 13. 15. P. K. 17, 5. 18, 2. N. Rust. 53. 58. 60); other instances of this omission are 𐭩𐭲𐭧𐭬𐭭𐭩 *yahmatûn* (N. Raj. 22. N. Rust. 28; but *yahmatûnt* in N. Raj. 21), 𐭩𐭲𐭩𐭪𐭩𐭩 *yektîbûn* (N. Raj. 25), 𐭩𐭲𐭥𐭭𐭲 *vakhdûn* (P. K. 3, 5), 𐭩𐭲𐭲𐭧𐭭𐭩 *ychkhshûn* (P. K. 7, 5) and 𐭩𐭲𐭧𐭩 *ycmanûn* (N. Raj. 18); to the auxiliary verb 𐭪𐭲𐭭 *hûman* (see pag. 98), the termination of the 3d pers. is never added, as we always find 𐭪𐭲𐭭 for the 𐭠𐭧𐭬𐭭𐭣 *hûmânad* of the MSS. (N. Raj. 6. 19. P. K. 22, 1); but we find it with the characteristic *m* of the 1st pers., forming 𐭣𐭪𐭲𐭭 *hûmanam* = 𐭧𐭧𐭬𐭣 (N. Raj. 4. 11. 12. 13. 27. 28. 29. 31).

The Iranian terminations are thus seen to be entirely wanting in the oldest of the known Sasanian inscriptions containing verbs, and were only gradually and optionally used in the subsequent inscriptions of the third century A. D.; these facts clearly indicate that these terminations did not form part of the original Pahlavi, which Ardeshîr Bâbegân made the official language of Persia. It is true that they are never wanting in the MSS., as they have been handed down to us, and it is chiefly on this account, that the original Pahlavi has been declared to have been an Iranian language; but this opinion is no longer tenable, since we find there was a period when these Iranian terminations were not used. According to the foregoing investigation, the original state of the verbal conjugation in Pahlavi, seems to have been as follows: Semitic verbs were used instead of Iranian ones, and represented, for the most part, the 3d pers. pl. masc. of the second tense, the so-called Assyrian aorist, which tense prevailed over all others in the ancient languages of Babylon and Niniveh; some verbs however (those traceable to roots of the so-called ל"ה and ל"א classes) were used in the past participle pl. fem. These forms were used, without regard to their grammatical meaning, to express only the verbal idea. That the Iranians chose these forms, and no others, may be explained by the supposition that they were most frequently used

in that Aramaic dialect, from which Pahlavi arose. The persons of the verb were expressed by suffixes joined to a particle (generally *âp* = אף), which was placed at the beginning of the sentence; and for the expression of tenses and moods, the auxiliary verb 𐭧𐭥𐭱 *hûman* = 𐭧𐭥𐭬 was used (see pag. 99). But this way of conjugating the verb, was soon found very insufficient; and as the Persians began to read the Iranian equivalents for the Semitic words (see pag. 38), they found it convenient to add the Iranian terminations; and hence the conjugation assumed an Iranian appearance.

The Pahlavi of the MSS. distinguishes four moods, viz. indicative, conjunctive, conditional and imperative. The indicative has a present tense, a first preterit and a second preterit; the conjunctive has a present tense and a preterit; and the conditional has two forms, one of which is a preterit.

Indicative. The terminations of the present tense are like those in modern Persian, viz. 1st sing. *am* = Z. *âmi*, pl. *îm* = Z. opt. *aêma;* 2d sing. 𐭩 *ai* = Z. ind. *ahi*, *âi*, pl. *ît*, *ad* = Z. opt. *aêta*, ind. *ati;* 3d sing. *ît*, *êt* = Z. opt. *aêta*, pl. 𐭭 *and* = Z. ind. *anti*. Ex. 𐭥𐭠𐭣𐭥𐭭 *vâdûnam*, 'I make', 𐭥𐭠𐭣𐭥𐭭𐭩 *vâdûnai*, 𐭥𐭠𐭣𐭥𐭭𐭩𐭯 *vâdûnêt*; 𐭥𐭠𐭣𐭥𐭭𐭩𐭬 *vâdûnîm*, 𐭥𐭠𐭣𐭥𐭭𐭩𐭯𐭬 *vâdûnît*, 𐭥𐭠𐭣𐭥𐭭𐭭 *vâdûnand*. The first preterit is nothing but the past participle[1]), which is used either with, or without, the final 𐭥 *u*, or 𐭣 = 𐭣 *î* in S. (comp. *âstûndî*): Ex. 𐭥𐭠𐭣𐭥𐭭𐭮 *vâdûnt*, 'he made'; a final *d* is also used instead of *t* (comp. N. Raj. 18. 19. 20. 21, see pag. 69—70); when necessary, the persons are expressed by pronominal suffixes joined to 𐭠𐭯 *âp*, or to some other particle (see above): Ex. 𐭠𐭯𐭬𐭲𐭭 𐭥𐭠𐭣𐭥𐭭𐭮 *âpmân vâdûnt*, 'we made' (comp. N. Raj. 20. 21. 22. 24, see pag. 70—71). The second preterit is formed by the auxiliary verb 𐭧𐭥𐭬 *hûman* (see pag. 99), or 𐭣𐭥𐭢𐭠𐭲𐭥𐭬 *yckavîmûn*, to which the terminations of the present tense are added; it is used both actively and passively: Ex. 𐭥𐭠𐭣𐭥𐭭𐭯𐭬 𐭣𐭥𐭢𐭠𐭲𐭥𐭬 𐭥𐭠𐭫𐭥𐭭𐭮 *vazlûnt yckavîmûnêt*, 'he has gone', 𐭧𐭧𐭬 𐭥𐭠𐭫𐭥𐭭𐭮

1) I have shown this in my review of Spiegel's Pârsî grammar, in the Göttinger Gelehrte Anzeigen of 1853, pag. 196—197.

kartu hûmanam, 'I have made' (comp. 𐭪𐭫𐭲𐭮 𐭪𐭭𐭩 *kaltî hûmanam*, N. Raj., see pag. 72—74). Instead of 𐭫𐭲𐭮 *hûman*, 𐭩𐭯𐭲𐭮 *havîtun*, (the past part. pl. fem., see pag. 106) seems to have been also used in the inscriptions, thus in N. Rust. 2. we find 𐭩𐭯𐭲𐭮 𐭪𐭭𐭩 *kaltî havîtun*, which has probably a passive meaning, 'he was made'. 𐭩𐭦𐭪𐭯𐭲𐭩𐭭 *yekavîmûnt* is also found, in N. Rust. 8, in connection with a past participle 𐭭 _ 𐭲𐭪𐭦; supplying 𐭩 for the missing letter we obtain 𐭭𐭩𐭲𐭪𐭦 𐭩𐭦𐭪𐭯𐭲𐭩𐭭 *nipishtî yekavîmûnt*, 'he has written', or 'it has been written'. A separate future tense is wanting; the present tense and the conjunctive being used to express it, as is the case in Zand and Vedic Sanscrit; and sometimes 𐭠𐭥𐭥 = 𐭥𐭤, or 𐭠𐭥𐭱 *hamâi*, is prefixed to a verb with a future meaning.

Conjunctive. The only terminations which occur are 2d sing. 𐭱 *êsh*, (𐭱 *sh*); 3d sing. 𐭩𐭯 *ât*, pl. 𐭭𐭯 *ând*, 𐭭𐭩 *ênd*, 𐭩𐭥 *yen*. These are all remnants of the ancient Iranian conjugation, as shown by the old-Persian and Zand; 𐭱 *êsh*, *îsh* is evidently the 2d sing. opt. mid. in Z. *aêsha; ât* is the 3d sing. conj. pres. act.; *ând* the 3d pl. conj. pres. act. *âoñti* = *ânti*; *ênd* the 3d pl. opt. mid. *yañta;* and *yen* the 3d pl. opt. act. *ayen*, *yen*. Ex. 𐭥𐭠𐭥𐭥𐭩 *vâdûnêsh*, 𐭥𐭠𐭥𐭥𐭩𐭥 *vâdûnyen*, etc. There is also a perfect of the conjunctive in use, which is formed by the auxiliary verb 𐭫𐭯 *hûman*, or 𐭠𐭥𐭠𐭯𐭩𐭭 *yekavîmûn*, with the terminations of the conjunctive, as 𐭩𐭯𐭫𐭯 *hûmanât*, etc. added to the past participle of the verb.

Imperative. The 1st sing. ends in 𐭭𐭯 *âni*, just as in Zand, and appears to be also used for the plural; the 2d sing. is merely the crude form of the verb, as 𐭥𐭠𐭥 *vâdûn;* the 2d pl. ends in *ît*, which must be traced to the 2d pl. opt. *aêta*.

Conditional. This mood is formed by adding 𐭭𐭫𐭯, 𐭯𐭫𐭯, 𐭱𐭫𐭯 *hûmanâi*, without any personal terminations, to the past participle. In the Sasanian inscriptions also, 𐭫𐭲𐭮 *hûman* is used to express this mood; see pag. 59—60.

Participles. The present participle ends in *ân* = Z. *añt*; and the past participle ends in 𐭬 *tu*, S. 𐡕 *tî* = Z. *ta*. The infinitive is formed by the suffix 𐭭𐭭 *tanu* (probably for *tanî*) = old-Pers. *tanaiy*, modern Pers. تن, دن.

The forms ending in 𐭮𐭭𐭱 *eshnu*, 𐭮𐭭𐭩𐭭 *eshnyâ*, or *eshnîh*, deserve special notice; they are chiefly used in the sense of a Latin future participle passive in *andus*, *endus*, as 𐭥𐭠𐭣𐭥𐭮𐭭𐭱 *vâdûneshnu*, 'it is to be done'; but they are also used in the sense of a 3d pers. of the imperative, or optative, e. g. 𐭮𐭭𐭩𐭲𐭠𐭩𐭲𐭮𐭭𐭩𐭭 *setâyeshnîh*, 'let him praise' (Vend. 19, 73.), and likewise abstract nouns, e. g. 𐭪𐭥𐭮𐭭𐭱 *gubeshnu*, 'speaking, speech'.

The origin of these terminations, which are applied equally to Semitic and Iranian verbs, is difficult to ascertain; see my remarks on them in the Zand-Pahl.-Gloss. pag. XXVIII.

The causative is formed by adding the termination *în* to the crude forms; this is probably traceable to a nominal suffix *ayana*, derived from the old causal in *aya*.

The passive voice is formed like the 2d preterit, by means of the auxiliary verbs 𐭲𐭥𐭬 *hûman* and 𐭩𐭪𐭥𐭢𐭥𐭭 *yekavîmûn*, and can hardly be distinguished from the active; this is not to be wondered at, as the essential part of both preterits is the past participle (see above, pag. 110).

e) Remarks on some suffixes.

There are some suffixes in Pahlavî which deserve special notice, as they appear to be of Semitic origin.

1. 𐭬 *man*, S. 𐡌 (see pag. 44—45). This suffix is only found at the end of Semitic words of various classes, such as nouns, pronouns, verbs and adverbs. Its origin cannot therefore be always the same. In the adverbs 𐭬𐭬𐭩 *tamman*, S. 𐡕𐡌𐡍 'there', and 𐭠𐭬𐭬𐭩 *letamman*, 'here', it clearly corresponds to the syllable *mân* in Chaldee, as we recognize 𐭬𐭬𐭩, without any change in תַּמָּן *tammân*, 'there', לְתַמָּן *letammân*, 'thither'. Its occurrence in the auxiliary verb 𐭲𐭥𐭬 *hûman*, S. 𐡄𐡅𐡌𐡀,

has been already explained (pag. 98); it is there a contraction of *vain*, and *hûman* stands for an original *hôvain*. But it is most frequently found at the end of nouns, especially those which signify parts of the body, e. g. 𐭫𐭥𐭱𐭧𐭭𐭠𐭭 *rôêshman*, 'head'; 𐭱𐭧𐭥𐭭 *shârman*, 'hair'; 𐭠𐭩𐭭𐭭𐭠𐭭 *aînman*, 'eye'; 𐭠𐭯𐭭𐭯𐭠𐭭 *unapman*, 𐭠𐭭𐭭𐭠𐭭 *anamman* (אנף) 'face'; 𐭯𐭥𐭭𐭱𐭠𐭭 *pumman*, 'mouth'; 𐭩𐭠𐭭 *yadman*, 'hand'; 𐭱𐭯𐭠𐭣𐭩𐭯𐭠𐭭 *aôjtapman*, 'finger'; 𐭫𐭠𐭲𐭠𐭭 *ragalman*, 'foot'; 𐭫𐭥𐭠𐭭 *lebabman*, 'heart'; 𐭲𐭫𐭩𐭯𐭩𐭱 *garûjadman*, 'belly'; etc. Two of these words occur in both versions of the Hâjiâbâd inscription, viz. 𐭫𐭠𐭲𐭠𐭭 = S. 𐡠𐡣𐡠𐡤 *lagalman* and Ch. נגרין *nagarîn*, and 𐭩𐭠𐭭 = S. 𐡩𐡳𐡣 *yadman* and Ch. ידא *yadâ*. It is remarkable that S. 𐡠𐡣𐡠𐡤 *lagalman* should be rendered by Ch. נגרין = רגרין, which is evidently a plural form; but the suffix *man* can also be explained, without difficulty, as a plural termination, *vân*, of the Chaldee, *m* and *v* always interchanging in Assyrian (see index, pag. 193—194); for Chaldee nouns whose singular ends in *ût*, stat. absol. *û*, form their plural stat. absol. in *vân*, e. g. מַלְכוּת 'empire', stat. absol. מַלְכוּ pl. מַלְכָן *malkvân*. This termination *vân*, which clearly presupposes a singular in *u*, is however not confined to feminine abstract nouns in *ût*, but is also used as an optional plural form of other nouns, thus we have נָהַר 'a river', pl. נַהֲרִין and נַהֲרָן *naharvân;* אִזְמֵל 'a knife', pl. אִזְמֵלִין and אִזְמַלְוָן *izmalvân*; סוּס 'a horse', pl. סוּסִין and סוּסָן *sûsvân;* אָת 'a sign, miracle', pl. אַתִּין and אַתָן *atvân;* etc. Many of the nouns which take the suffix 𐭥 *man*, are the names of such parts of the body as exist in a duality, or plurality, such as the hands, feet, eyes, hair and nose (the two nostrils, comp. Heb. אַפַּיִם); some however are only single, such as the head and mouth; while another class of these nouns can be either singular or plural, such as 𐭫𐭥𐭱 *barman*, 'son', 𐭫𐭩𐭥𐭱 *bartman*, 'daughter', 𐭭𐭫𐭱𐭠𐭭 *nêshman*, 'wife', 𐭱𐭥𐭣𐭥𐭱 *khâtman*, 'sister'; but the use of the plural of these words can be easily accounted for, as it is customary to speak of family relationships in a collective form, such as sons, daughters, sisters and (where polygamy is practised) wives. It is more difficult to account for the plural form of some other words, such as 𐭯𐭠𐭱𐭯𐭠𐭭 *napshman*, 'self, himself'. In such cases the old termination *vân* was perhaps

confounded with the suffix *ân*, which forms abstract and concrete nouns in Chaldee. In the pronouns 𐭠𐭭 and 𐭥𐭭, *man* is probably also traceable to a plural termination, as they may stand for *denvân* and *ulvân*, which presuppose singulars like *denût* and *ulût*; the form, sing. masc. *ullu*, fem. *ullât*, 'that one', occurs in Assyrian. The preposition 𐭤𐭠𐭭 *levatman*, 'with', was originally an abstract noun לְוָת, from לְוָא 'to join', and may have been used in the plural, as is the case with several prepositions which were originally nouns, e. g. Chald. קֳדָם 'before', in קָדָמֵיכוֹן 'before you', where קָדָמֵי is in the *status constructus* pl. m.; Chald. בָּתַר, בַּתְרֵי 'after' (comp. Heb. אַחַר from אַחֲרֵי); etc. In 𐭤𐭠𐭭 *lanman*, 'we, ours', 𐭠𐭭 *man* appears to stand for 𐭠𐭥𐭭 *hûman*, 𐭥 being omitted from *lanhûman*, 'belonging to us', i. e. 'ours', Chald. לָן הָוִין, or לָן הָוֵן; in 𐭤𐭩𐭠𐭭 *li-ûman* (trad. *ragôman*) 'mine', we have a similar form, almost unaltered.

The results of this investigation are that 𐭠𐭭 *man* is traceable: *a)* to a suffix *ân* preceded by a radical *m* which is doubled, as in 𐭠𐭠𐭭; *b)* to the Chaldee plural termination *vân*, or the nominal termination *ân*; *c)* to the part. act. pl. masc. 𐭠𐭥𐭭 *hûman*, *hôman* = Syr. *hôvên* 'being, existing, belonging'. The use of plural terminations is not surprising, as verbal forms were also received into Pahlavî in the plural; these terminations had, for the most part, lost their meaning, when the so-called Huzvâresh was formed.

2. 𐭩 *yâ*, or *îh*. This suffix, which has not been discovered in the inscriptions, is found at the end of Iranian as well as Semitic words, and does not appear to have always had the same origin. In Semitic words, it is sometimes only a variant of the 𐭠 *â*, in which so many Semitic words end in Pahlavî, and which is the termination of the *status emphaticus* in the singular; thus 𐭥𐭤𐭠𐭩 represents only בִּשְׂרָא 'flesh', and stands for 𐭥𐭤𐭠 *besrâ*, as is evident from Ibn Muqaffa's quotation (see pag. 38). Now the question arises, is 𐭩 only an orthographical variety of 𐭠, or was it originally a different termination, the proper meaning of which is lost? I think the latter must be the case, for that 𐭩 was really pronounced *yâ*, is clearly proved by the word 𐭬𐭩𐭢 *meyâ*, 'water', which

could not be explained if read in any other way. It is, in my opinion, the *status emphaticus* of the plural, as Chald. מַלְכַיָּא 'the kings', from מַלְכָא 'the king'. In some of the words which have this termination, it can be easily explained as a plural form, e. g. 𐭱𐭬𐭲𐭭 *shemayâ*, or 𐭱𐭬𐭲𐭭 *shemayyâ* (trad. *shamhâ*) = שְׁמַיָּא 'heaven', which is always used in the plural; also in 𐭲𐭭𐭭 *hunayâ*, for *hudnayyâ* = אוּדְנַיָּא 'ears', in 𐭬𐭲𐭭 *menayâ*, *melayâ* (trad. *môdâ*) = מְלַיָּא 'words, speech', and in other words, the plural form can be easily accounted for, as these terms are perhaps more frequently used in the plural than in the singular. But there are some words with this termination, which are essentially singular in their meaning, such as 𐭱𐭣𐭱𐭲 *shemsyâ* = שִׁמְשָׁא 'the sun', 𐭪𐭥𐭲 *kamryâ*, 'the moon' (which is unknown in Chaldee, but exists in the Arabic قَمَر), and these must stand for *shemsâ* and *kamrâ;* the plural form being simply misapplied, as we have seen is sometimes the case with the termination *man.* It is more difficult to explain 𐭲, when it is added to Iranian, or Semitic words, to form abstract nouns, as in 𐭣𐭭𐭢𐭲 'knowledge, wisdom', which is read *dânâgî*, from *dânâk*, 'wise'; here 𐭲 is best identified with the modern Persian abstract suffix *î*. In the Sasanian inscriptions some abstract nouns in 𐭩 *î* actually occur, as 𐭯𐭠𐭲𐭪𐭱𐭣𐭫𐭩, 𐭤𐭠𐭲𐭪𐭱𐭣𐭫𐭩 *pâtakhshatrî* = پادشاهی, but none in *yâ*; whether 𐭩 *hî*, in 𐭲𐭤𐭠𐭤𐭩 *tagalâhî*, 'edict, order', be identical, is doubtful. In 𐭠𐭱𐭥𐭲 *ashbâryâ*, or 𐭱𐭥𐭲 *asbâryâ*, 'assisting, assistance', 𐭲 can be easily explained as the termination of a Semitic infinitive, which is an abstract noun; for *yâ* is really used, in the Mandæan dialect, to form the infinitives of the modified verbs, and to such a form (the Afel of סְבַר), *asbaryâ* is to be traced (see the index, pag. 55, s. v. *aiabârî*). With regard to the question whether this suffix 𐭲 can be traced to an Aryan, or to a Semitic source, when used for forming abstract nouns, it must be remarked that there is no abstract suffix *yâ*, either in Sanscrit, or Zand, and it is therefore not safe to trace it to an Aryan origin; but it is probably the Semitic infinitive termination *yâ* which

has been just described. Alongside this termination there must also have been a form in *î*, or *ê*; this we find to be the case in the Chaldaic dialects of the Talmud and the Targums, where there are infinitives (abstract nouns) in *ê*, as סיועי 'to help, helping', אנוחי *anûkhê*, 'to place, placing'; and such forms have been preserved in modern Syriac (see Noeldeke, Gram. der neusyr. Sprache, pag. 214).

3. 𐭠𐭭𐭩 used chiefly for the formation of adverbs from nouns. This suffix is generally read *îhâ*, and explained as an old Zand instrumental of nouns ending in *aṇh*; but this is quite illusory, and cannot be accounted for in any reasonable way. It is probably of Semitic origin, and may be identical with the Assyrian termination *ish*, which forms adverbs from nouns (see Zand-Pahl. Gl. pag. XXVII), and with the Syriac termination *ôît* (for *âish*), used for the same purpose (see the index, pag. 53). I propose reading it *yîsh*, *yêsh*, comp. Heb. יֵשׁ 'it is, exists'; it is true, this word occurs, in Pahlavî in its Chaldee form 𐭩𐭮𐭩 *aît*, but the original *sh* may have been preserved, when the word was used as a termination. Words formed with this suffix, such as 𐭣𐭠𐭭𐭥𐭩𐭮𐭩 and 𐭥𐭫𐭮𐭥𐭩𐭮𐭩, may be thus analysed: *dânâk-yêsh*, 'being wise, or as a wise man', i. e. 'wisely'; and *vanâskâr-yêsh*, 'being a sinner, or as a sinner', i. e. 'sinfully'.

4. 𐭮𐭭, 𐭮𐭭𐭥, *shn*, *shnu* (*shnî*). This suffix, which has been already mentioned (pag. 112), cannot be explained from any Semitic, or Aryan language. It is probably of Turanian origin, as it is found in the second class of the Achæmenian cuneiform inscriptions (see the Zand-Pahl. Gl. pag. XXVIII). It is principally used for forming abstract nouns, and seems to be still preserved in the modern Persian termination *ish*.

5. 𐭧𐭥𐭲𐭭 *hûmand* is a suffix used to form adjectives, and is still preserved in modern Persian, e. g. برومند, although it is generally there shortened to *mand* (for *ûmand*). It is usually traced to the Aryan suffix *mant* which, when added to substantives, gives the same adjectival meaning as *hûmand;* but this derivation does not explain the initial 𐭧 *hû*. I take it, unhesitatingly, as identical with the auxiliary verb 𐭧𐭥𐭲 *hûman* +

participal suffix 𐭣 *d*, and this, as we have seen, is of Semitic origin (see pag. 98).

6. 𐭪 *ak*, 𐭩𐭪 *îk*, 𐭥𐭪 *ûk*. This final 𐭪 is found at the end of many words, and is represented in Persian by ه *h*, if preceded by a short vowel, as in ماده *mâdah* = 𐭬𐭲𐭬𐭪 *mâtak*, or is omitted when preceded by a long vowel, as in دانا *dânâ* = 𐭣𐭭𐭠𐭣 *dânâk*. The Parsis do not pronounce the *k*, and consider it superfluous. It is sometimes of Aryan, and sometimes of Semitic origin. When preceded by short *a*, and represented by ه in modern Persian, it is the old Aryan suffix *ka;* this is clear from بنده = 𐭥𐭲𐭣𐭪 = old-Pers. *bandaka*, 'servant'; but when there is neither *k* in the ancient, nor ه in modern Persian, the final 𐭪 is of Semitic origin, e. g. پارسیک *Pârsîk* = پارسی = old-Pers. *Pârsâ*, 'a Persian'; here it is the guttural which is so frequent in Assyrian words, as a final after vowels, see the Zand-Pahl. Gl. pag. XXVII. The final *îk* often corresponds to the termination *î*, or *ai*, in the Semitic languages, by which *nomina gentilicia* are formed, e. g. Heb. פָּרְסִי 'a Persian', יִשְׂרְאֵלִי 'an Israelite', עַרְבִי 'an Arab'; Assyr. *Pârsai*, Chald. פָּרְסִי or פָּרְסַי 'a Persian'. As the form پارسی is identical with these Semitic expressions, but not with the old-Persian *Pârsa*, the Semitic origin of the *î* is clear enough. The so-called یای وحدة *ê*, which is found in Pahlavi and modern Persian, is probably identical with it.

f) Particles.

The most common particles are of Semitic origin. In the Sasanian inscriptions, Iranian particles are very rare, only one certain instance having been noticed, viz. 𐭥𐭩𐭥𐭲 (Hâj. S. 10) = بیرون 'outside, out, forth'; a second instance may be 𐭪𐭲𐭫𐭭 (N. Raj. 22) = چگونه 'how', but this reading is less certain. In the scanty fragments of the Chaldæo-Pahlavi, no trace of an Iranian particle has been found.

1. Adverbs. In the inscriptions are the following: S. 𐭬𐭬𐭭 *tamman*, Ch. id., 'there' = 𐭬𐭬𐭭, Chald. תַּמָּן; S. 𐭠𐭣𐭩𐭭 *âdîn*, Ch. id.,

'then' = 𐭠𐭮𐭭, Chald. אֱדַיִן (see ind. pag. 90); S. 𐡀𐡇𐡓 *akhar*, 'after, afterwards' = 𐭠𐭧𐭥, Heb. Assyr. אַחַר; S. 𐡀𐡌𐡕 *âmat*, Ch. id., 'when, as' = 𐭠𐭥, Mandæan עמאת (see ind. pag. 47); S. 𐡁𐡋𐡀 *balâ*, Ch. לברא, 'out, out of' = 𐭱𐭠 *barâ*, Chald. בָּרָא, לְבָרָא; S. 𐡋𐡅𐡉𐡍𐡉 *lûînî*, 'before' = 𐭫𐭭𐭩, Chald. לְעֵינֵי 'before the eyes'; Ch. קדמתמן 'before' = Chald. קֳדָמַת (before suffixes); S. 𐡋𐡀 *lâ*, Ch. id., 'not' = 𐭫𐭠, Chald. לָא; S. 𐡏𐡓𐡉, Ch. היף (for היוף) 'dont' = Assyr. אי (see pag. 62—63); S. 𐡀𐡐 *âp* = 𐭯, Chald. אַף, to which the pronominal suffixes are joined, see pag. 51—52. In the MSS., there are the following adverbs of Semitic origin, besides those already mentioned: 𐭫𐭬𐭬𐭥𐭭 *letâmman*, 'here', Chald. לְתַמָּן; 𐭫𐭥𐭤 *lâlâ*, 'upwards', Chald. לְעֵילָא; 𐭫𐭠𐭪𐭢𐭥𐭫 *lâkhvâr* (trad. *rânâr* and *rakhâr*) 'back, away', Chald. לְאָחוֹר; 𐭠𐭥𐭬 *aêmat* (trad. *admat*) 'how, when', Syr. ܐܝܟܡܐ 'when'?; 𐭠𐭣𐭥𐭭𐭣𐭩𐭭 *admandîn*, 'in this manner' (see ind. pag. 45—46); 𐭠𐭣𐭥𐭣𐭩𐭣𐭥𐭪 *adûdûnak*, 'in this manner' (see ind. pag. 49); 𐭪𐭩𐭭 *kûn*, 'now', Chald. כְּעַן; 𐭠𐭤 *al*, 'dont', Heb. אַל (not found in Chaldee). There were originally very few Iranian adverbs; one was probably 𐭧𐭮𐭠𐭭 'how', which is traditionally pronounced *chasûn*, but is better read *chigûn*; 𐭠𐭩𐭮𐭩𐭭 *aîtûn*, 'thus, now', is identical with ايدون, but its Iranian origin is doubtful (see index, pag. 50).

2. Prepositions. In the inscriptions are the following: S. 𐡋 *le*, 'to, in order to' (Hâj. S. 7), in Ch. the sign of the acc. (see pag. 57), Chald. לְ; S. 𐡋𐡅𐡋 *ûl, val*, Ch. *kal* = 𐭤𐭫, 𐭩 'to, for', Chald. עַל (see ind. pag. 226); S. 𐡌𐡃𐡌 *madam* = 𐭬𐭣 'on'; S. 𐡐𐡅𐡍 *pavan* = 𐭯𐭥𐭭 'in', Ch. *patan*, or *pavîn* (see ind. pag. 180); S. 𐡌𐡍 *min* = 𐭬 'from', Chald. מִן, Ch. appears to have בְּ 'in', in *bîsh* (Hâj. Ch. 7). In the MSS. there are the following additional prepositions: 𐭱𐭠 *barâ*, 'without', Chald. בָּרָא (see adverbs); 𐭩𐭭 *yîn* (trad. *dayen*) 'in', comp. Assyr. *in*; 𐭫𐭬𐭬𐭥𐭭 *levatman*, 'with', Chald. לְוָת; 𐭢𐭥𐭣 *vad*, 'till, until', Chald. עַד (see ind. pag. 222—223); 𐭠𐭥𐭧𐭫 *bâtar*, 'after', Chald. בָּתַר. One preposition of Iranian

origin is 𐭩𐭥𐭯 *javît* (Z. *yûta*), Pers. جُد 'except'; and 𐭫𐭩 *râi* is a postposition, see ind. pag. 195—196.

3. Conjunctions. In the inscriptions are the following: S. 𐭠𐭫𐭪 *âîk*, Ch. id., 'that' (also the adverb 'where') = 𐭮𐭢 (see ind. pag. 87—88); S. 𐭧𐭮 *hat*, 'if' = 𐭩𐭮, Arab. حتّى, Ch. *âk;* S. 2 *û*, Ch. id., 'and' = 𐭥, Chald. 𐡅; 𐭬𐭬 *meman*, 'for'. In the MSS. there are the following additional conjunctions: 𐭠𐭩𐭥𐭯 *ayûp*, 'or', comp. Heb. Chald. אוֹ (see ind. pag. 48—49); 𐭥𐭲𐭫 *vadnâ*, 'but, unless', עַל־לֹא. Of very frequent use is 𐭧 *ch* appended to words, in the sense of 'also, even'; it is the ancient Aryan enclitic *cha.*

g) Some remarks on the construction of sentences.

The arrangement of the words in a Pahlavî sentence has more of an Aryan than a Semitic appearance. The genitive is, chiefly in titles, placed before the noun with which it is connected, e. g. *malkân malkâ*, 'regum rex'; *magûpatân magûpat*, 'the mobed of the mobeds', i. e. 'the chief mobed'; and this is never the case in the Semitic languages; but it is also often placed after the other noun, in which case, the *idhâfat* intervenes in the MSS., but not in the inscriptions. The adjectives follow their substantives, as in the Semitic languages, except when they form a compound; when they follow, there is an intervening *idhâfat*, as in modern Persian.

The sentence usually begins with the nominative, whose place may be taken by a pronoun which is often affixed to a particle (see pag. 93—94); then follows the object in the accusative; and the verb generally stands last and concludes the sentence. This position of the words is the same as in modern Persian; but it is not quite the same in old-Persian and Zand, where the verb frequently occupies the first place [1]) in the

1) This is occasionally the case also in the Pahlavî translations of the Zand-avesta, but then it is only a slavish imitation of the position of the words in Zand.

sentence, though it is also often found at the end. The construction in the Semitic languages is somewhat different; here the object generally follows the verb; but in the Assyrian inscriptions, it happens, not unfrequently, that the verb stands last, without any special reason (see the inscr. in Oppert, Expéd. en Mésop. II. pag. 295—296; comp. pag. 312, lin. 40—42. 47. 50. etc.).

Notwithstanding the prevalence of the Aryan character, in the construction of the sentences, there are also undeniable traces of a Semitic construction to be found. It is well known that the relative pronoun, in the Semitic languages, serves merely to express the relation of sentences to one another, and looks more like a particle than a relative pronoun, as used in the Aryan languages; if the sense requires the relative to be governed by a preposition, as in oblique cases, the preposition is not prefixed to the relative, but is quite separate from it, often after the verb, and always with a pronominal suffix referring to the principal word in the preceding sentence; for instance, Deut. 1, 22. Heb. הֶעָרִים אֲשֶׁר נָבוֹא אֲלֵיהֶן, Chald. קִרְוַיָּא דִּנְיעוּל לְהֵן 'the towns to which we shall come', literally 'the towns which we shall come to them'. Now there is the same construction in Pahlavî; for instance, Bund. 19, 16—17. 𐭠𐭩 𐭮𐭩𐭥 𐭤𐭠𐭫𐭠𐭥𐭥 𐭮𐭠𐭫𐭠𐭮 𐭠𐭩𐭥 𐭮𐭩𐭥 𐭮𐭠𐭫𐭠𐭮 𐭮𐭩𐭥 𐭠𐭮𐭠𐭫𐭠𐭮 'from which the seeds of all sorts of trees have grown', literally 'which the seeds of all sorts of trees from it have grown'; comp. also Bund. 19, 6. 22, 8—11. 24, 3. 26, 14. 28, 10. etc.

h) Conclusions on the character of Pahlavî, with special reference to that of other mixed languages.

From the foregoing short sketch of the principal grammatical features of Pahlavî, any reader, who does not adhere to preconceived opinions, will perceive that the Semitic element far outweighs the Iranian; so that its Iranian character becomes more than merely doubtful. We have seen that all the case signs and even the plural suffixes in the nouns; all the personal, demonstrative, interrogative and relative pronouns; all the numerals from one to ten; the most common verbs (including the auxiliaries)

such as 'to be, to go, to come, to wish, to eat, to sleep, to write', etc.; almost all the prepositions, adverbs and conjunctions, and several important terminations for the formation of nouns, as well as a large majority of the words in general (at all events in the Sasanian inscriptions), are of Semitic origin. The only arguments that can be adduced in favor of an Iranian origin, are the verbal terminations, the suffixed pronouns and the construction of the sentences. The first two of these arguments vanish altogether, when we trace back the language sufficiently far, since I have shown from the Hâjiâbâd inscription, that in this early record of the Sasanian Pahlavî, the Iranian verbal terminations are completely wanting, and were only gradually added in the later inscriptions (see pag. 109); while the suffixed pronouns were originally Semitic (see pag. 93—94). Even in the construction of the sentences there are some Semitic traces; and the reason why it is generally of an Iranian character, will be presently explained. The defenders of the Iranian origin, who have hitherto been unacquainted with the language of the inscriptions (excepting a few words), will, no doubt, further point out, in favor of their views, that the Semitic nouns, verbs, and particles are often replaced by their Iranian equivalents, in the books. Now this fact, as well as all others which can be adduced in favor of the Iranian origin, is easily explained from Ibn Muqaffa's statement (pag. 38) and from the fact that the Parsis, down to the present day, never read the Semitic words which are written, but always pronounce their Iranian equivalents. To enable the Persians to read books in this strange way, which is an incontestable fact, a *farhang*, or glossary, containing the Semitic words alongside their Persian equivalents, was necessary, just like the one published in this volume; and that such a *farhang* existed in the Sasanian times, we learn from Ibn Muqaffa's statement.

The question now arises, can this strange fact (that Semitic words were written, but Iranian ones pronounced) be explained in any reasonable way by analogy? This can be answered in the affimative. The decipherment of the Assyrian inscriptions has shown, beyond doubt, that the very same fact existed in connection with the Assyrian. For instance, they

wrote *atuya*, 'my father', but read *abuya* (Bis. lin. 1); they wrote *ud-shi*, *ud-um*, *ud-mu* and *ud-mi*, but read respectively *shamshi*, 'the sun', *yum*, 'day', *yummu* (nom. sing.) and *yummi* (pl. of *yum*) (see Norris, Assyr. Dict. I. pag. 210—211); they wrote *mat-ud* [1]) and *mat-ti*, but read *akshud*, 'I take, I hold', and *kishidti*, 'holding, capturing' (Oppert, Expéd. en Més. II. pag. 98). Here one sees, at the first glance, that the Assyrians added to the foreign word which they wrote, only the final syllable of the word which they pronounced. If the character, whose phonetic value was *ud*, meant 'sun', the Assyrians pronounced it *shamshu*, or *shamshi*, which was their name for 'the sun', comp. Heb. שֶׁמֶשׁ, and to prevent the character from being read in any other way, the syllabic sign for *shu*, or *shi*, was added to it; again, if the same character meant 'day', it was pronounced *yum*, *yummu*, or *yummi*, Heb. יוֹם, and to distinguish these different forms, the signs for the syllables *um*, *mu* and *mi* were respectively added to the original character.

If we ask for an explanation of this strange fact, the celebrated bilingual tablets of Sardanapal, which are now in the British Museum, give us a decisive answer. From them we learn, that the Assyrians must have received their system of writing, from a nation whose language was quite different from theirs; and they used the characters, which were partly ideographic and partly syllabic, for the same values as they had with the people who invented them. In this foreign tongue, which belonged to the Turanian stock, *adda* is 'father' (comp. Turkish ata); now if the Assyrians wished to write 'father', they used the first character *ad*, or *at*, of *adda*, but pronounced it *ab* which was their own word for 'father'; and to express 'my father', they wrote *atuya*, but read it *abuya*; *u* being the Assyrian nominative termination, and *ya* the suffix meaning 'my'; which, in the writing, were added to the foreign word *at* (see Oppert, Expéd. en Més. II. pag. 77—83. 98—100). This proceeding has its exact counterpart in the Pahlavi written words 𐭠𐭱𐭯𐭲𐭥 *abîtar*, 'father', and 𐭱𐭯𐭲𐭥

1) I use here the most common phonetic value attached to the sign which is pronounced *mat*, *kur*, *sat*, etc., and is the ideograph for 'country'.

amîtar, 'mother', being pronounced *patar* and *matar* respectively, and this Iranian pronunciation being indicated by the syllable *tar* added to the Semitic word.

Another very striking analogy is offered by Japanese writings, which are much intermixed with Chinese, and especially by the way in which the Japanese read Chinese texts. Japanese may be written entirely in Chinese characters which are then, however, not read in Chinese words, but in their Japanese equivalents; or secondly, the Chinese characters may be accompanied by a complete interlinear translation in the Japanese character; or thirdly, the Chinese characters may have merely the Japanese terminations added to them, with numerals for indicating the different position of the words in Japanese. This mode of reading the Chinese characters as if they were Japanese words, is called *yomi*, or *wa-kun*, which corresponds to the term Huzvâresh (see pag. 38. 43). [1] For the sake of illustration, I quote the beginning of the *Lun-yu*, the Confucian analecta, in Chinese, with the Japanese translation, or reading; the Chinese being expressed by capital letters: [2] Chin. TSE YUE: HIO URL SHI SI CHI PU YI YUE HU? 'the master said: is it not pleasant to study and daily practise it'? These words are read by the Japanese as follows: *si-no notamavaku: manande tokini korewo naravu mata yorokobasi-kara-zu ya?* i. e. the master's saying (is): does it not again give pleasure to study and daily practise it? They do not merely pronounce the Japanese equivalent for each Chinese word, but they also add their grammatical particles and invert the construction. *Si-no* stands for TSE 'master', *no* being the genitive particle; *notamavaku*, 'saying', stands for YUE 'to speak'; *manande*, 'learning, studying', a gerund formed by the termination *de*, stands for HIO 'to learn'; URL 'and', is not expressed by a separate word, but by the preceding gerundial form, and the whole sentence

1) See Hoffmann, Japansche Spraakleer, pag. 29—35; Donker Curtius, Proeve eener Japansche Spraakkunst, pag. 27—32; Léon de Rosny, Introduction à l'étude de la langue Japonaise, pag. 61—64.

2) The instance is taken from the work of Donker Curtius, pag. 30—31; but the analysis of the text is my own.

thus is contracted into 'by studying, practise it'; *tokini* = *toki*, 'day, time', + *ni*, dative particle, stands for SHI 'day'; *naravu*, 'to study', stands for SI 'to practise'; *korewo* = *kore*, 'this' + *wo*, accusative particle, stands for CHI 'this'; *zu* stands for PU 'not'; *mata*, 'another time', stands for YI 'also, even'; *yorokobasikara* = *yorokobasi*, 'giving pleasure', + *kara*, ablative particle, stands for YUE 'to be pleasant; to be pleased'; and *ya* stands for HU, an interrogative particle.

The second mode of adding to the Chinese a complete interlinear Japanese version, is analogous to the practice of writing a complete Pâzand version, word for word, under the Pahlavî, as is often done. While the third mode of merely adding the Japanese terminations and transposing numerals to the Chinese characters, is quite analogous to the way of writing the Huzvâresh words in the MSS. with Pazand terminations; as may be seen from the following imitation of the third mode of writing the sentence already quoted, with the Japanese complements: TSE*no* YUE: HIO*te(de)* URL SHI*ni* 2SI*vu* 1CHI*wo* 2PU*zu* YI 1YUE*kara* HU*ya*.

On comparing this text with the complete Japanese interlinear version, the reader will observe that the position of certain words, such as *kore* and *zu*, is here changed, but their proper order for pronunciation is indicated by numerals. This change is caused by the difference of construction in Chinese and Japanese; thus in Chinese, CHI 'it, this', must follow the verb, while in Japanese, the corresponding word *kore* with the particle *wo* must precede it; in like manner, the Chinese negative PU always precedes the verb, but the Japanese *zu* must follow the word to be negatived.

These analogous cases, together with Ibn Muqaffa's statement, and the mode of reading Pahlavî at the present day, clear up all the mystery attached to Pahlavî writings. Pahlavî, as written and read in the Huzvâresh mode, represents, in fact, two languages, one an Aramaic dialect, and the other a degenerated form of old-Persian. The Aramaic text could be written in three ways, just as the Japanese when written with Chinese characters: *a)* Semitic words without any indication of their being read as if they were Iranian; of which class, the Sasanian version of the Hâjiâbâd

inscription is an instance; *b)* Semitic words with the addition of Iranian pronominal suffixes and verbal terminations, and the occasional replacement of the Semitic words by their Iranian equivalents; which is the mode in which Pahlavi MSS. are written; *c)* Huzvâresh texts of the *b* class, with a complete interlinear version in the Zand character and Persian language, which is the so-called Pâzand.

Pahlavi is, therefore strictly speaking, no strangely mixed language, as it appears to be; but is either a purely Semitic language, with some admixture of Iranian words and a prevailing Iranian construction, or it is a purely Iranian tongue; the former is the case, if we look only to the way in which it is written, and the latter if we consider only the way in which it is read. We know now, that words like 𐭩𐭧𐭥𐭥𐭩 *ychevûnt*, 𐭩𐭧𐭥𐭥𐭥𐭩 *ychabûnêt*, 𐭩𐭧𐭥𐭥𐭥𐭥𐭩𐭩 *yetîbûnastan*, etc., never really existed, but they were only written as symbols for بود 'he was', دهد 'he gives', نشستن 'to sit', etc.; their proper reading being indicated by the finals *t*, *êt*, *astan*, etc., which represented the terminations of the Iranian words that were to be read. But *ychevûn*, *ychabûn*, *yetîbûn*, etc., without the Iranian terminations, are by no means mere symbols, although the Persians may have used them as such; for they are true Semitic words, and must have been taken originally from some living language. The Iranian element prevails in the construction, for the simple reason that Iranian words were read; for instance, *malkân malkâ*, 'king of kings', was read *shâhanshâh* [1]), and therefore was not written according to the Semitic idiom, *malkâ malkân*.

1) Comp. Ammianus Marcellinus XIX. 2, 11: 'Persis Saporem et Saansaan adpellantibus et Pyrosen, quod rex regibus imperans et bellorum victor interpretatur'. The Persian king here mentioned was Sapor III, A. D. 308—381 and the war alluded to, was that with the Roman emperor Constantius, who returned to the western provinces of his empire about A. D. 350. The foregoing notice of Ammianus, that the Persians called Sapor III. by the title *saansaan*, i. e. *shâhanshâh*, 'king of kings', and not *malkân malkâ*, as the title is always written on his coins, clearly proves that *malkân malkâ* was pronounced *shâhanshâh*, as if it were a Persian word, and not according to its orthography and derivation as a Semitic one. This is a proof that the peculiar way of reading Pahlavi, as described by Ibn Muqaffa, existed as early as the middle of the 4th century A. D.

In order to show that, even if we had not the foregoing simple explanation of the origin of the strangely compounded words, Pahlavi could not be regarded as an Iranian language with an intermixture of Semitic words, as has been hitherto the general opinion, I adduce two further analogies from mixed languages, viz. Turkish and Singhalese.

The Turkish language consists of three elements, Turkish proper, Persian and Arabic. The number of Persian and Arabic words, especially in poetry, is overwhelming, and in excess of those of Turkish origin; but certain parts of speech, as well as the grammar and construction remain everywhere purely Turkish. The case terminations, pronouns and postpositions (used instead of prepositions) are all of Turkish origin, as are also the most common verbs, such as اولمق *olmaq*, 'to be', گلمك *gelmek*, 'to come, to arrive', ديمك *dîmek*, 'to speak', وار *wâr*, 'it is', يوق *yoq*, 'it is not', etc., and many common nouns, such as اتا *ata*, 'father', اوغل *oghul*, 'son', يل *yel*, 'year', صو *sû*, 'water', قزل *qezel*, 'red', etc. The words taken from Persian and Arabic, are for the most part, abstract nouns, especially Arabic forms of the infinitive, used as a noun, and various participles; but they are never used to express the simplest ideas. For instance, they never use the Arabic term لَيْسَ, or the Persian نيست, to express the idea 'there is not', but they always use the phrase يوق در which is thoroughly Turkish; and they do not express the negative by the Arabic لا, or the Persian نه, but in the genuine Turkish way, by the affix *ma, me;* thus they do not say لا يازدم, or نه يازدم, for 'I have not written', but يازمدم *yazmadum* (from *yazmaq*, 'to write'). Now in Pahlavi, we find לא כתבתי *lâ nepesht*, 'he did not write', לית = לֵית 'there is not', etc.

More instructive is the analogy of the Singhalese, or Elu. This consists of two elements, the Sanscrito-Pâli and the proper Singhalese. [1]).

1) The Singhalese grammarians distinguish three kinds of words: *a) nipan*, original Singhalese, such as *rekur*, 'to make' (instead of *karanavâ*); *b) tasama*, Sanscrit and Pâli words with Elu terminations; *c) tabava*, words derived from Sanscrit and Pâli, with some slight alteration. See the Sidath Sangarawa translated by J. de Alwis, pag. 4.

The intermixture of the foreign (Sanscritic) element, is here much more extensive than in any other known language. Not only all the numerals, but even some of the most common verbs, such as *yanavâ*, 'to go', and *karanavâ*, 'to make', are taken from Pâli, and also in conjugating the verbs, besides the genuine Singhalese mode, which is very imperfect, they use that of the Pâli (with the terminations *mi, hi, ê*, etc.) which is more complete. But the auxiliary verb, *innavâ*, is Elu, and so are also the pronouns [1]) and case signs; for instance, *api*, 'we'; *umbâ*, 'thou'; *umbalâ*, 'you'; *mê*, 'this'; the postposition *gê* of the genitive case, *ṭa* of the dative, *gen* of the ablative, etc.; none of which can be explained from Sanscrit, or Pâli.

The intermixture of a foreign element cannot certainly go further than it has in Elu. But if the Semitic element in Pahlavi were the foreign one, we should have a language in which the pronouns and case signs were all foreign, for we have seen they are all Semitic. Now as no language exists, whose pronouns and case signs are all foreign, we are justified in regarding the Semitic element as not being the foreign one in Pahlavi, which we can, therefore, no longer consider an Iranian language.

Having now shown the impossibility of classing the so-called Huzvâresh with the Iranian languages, and having explained the strange-sounding forms and words of that language, in a reasonable way, I have to add merely a short remark, on the complete disappearance of the Semitic words of the Pahlavi, from modern Persian. As we have seen, the Persians, when reading Huzvâresh texts, substituted for each Semitic word its Iranian equivalent; in the course of time, they began to make this substitution also when writing; and as soon as they began to write the texts just as they pronounced them, that is, when they wrote only Persian words, their writings became modern Persian. This is the simplest way of explaining the total disappearence of all the Aramaic words of Pahlavi,

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1) The pronouns *mama*, 'I', and *to*, 'thou', may be explained from Sanscrit; but their plurals *api*, 'we', and *topi*, 'you', will baffle all attempts at such a derivation. See F. Müller, in the 'linguistic part' of the 'Reise der Novara', pag. 209.

from modern Persian; which certainly would not have occurred if the Aramaic words had formed part of the spoken language. Some slight Aramaic traces, however, still remain in the grammar, as the *idhâfat* and some terminations, such as the pl. suffix *ân*, clearly show.

5. On the origin and age of Pahlavi.

As I have already treated of this question, in the introduction to the Zand-Pahlavi glossary, I shall confine myself here to briefly summing up the principal results I have arrived at, and adding such observations and remarks on the subject, as have been suggested to me by a continuous study of it.

It has hitherto been the general belief, as the reader will have seen from my sketch of Pahlavi studies (pag. 1—32), that Pahlavi was a language which originated, in a mixture of Semitic and Iranian elements, on the frontiers of Iran and Chaldæa (Savad), in the first, or second, century A. D., and thence spread gradually over the whole Persian empire, under the rule of the Sasanian dynasty, even to the confines of India. But against such an opinion, several strong arguments can be urged.

Firstly, it would be surprising, if a curious jargon of Semitic and Iranian words and inflections (in which the former element even outweighs the latter), such as Pahlavi appears to superficial observers, had been adopted by the Sasanian kings (A. D. 226—640) as their official language, into which the sacred books were translated, and in which an extensive literature, sacred and profane, arose. And this adoption of a newly-formed jargon, for such purposes, would be still more surprising, if we reflected that the Sasanian kings were very zealous promoters of Persian ascendancy, and restorers of the Zoroastrian religion. We may search the history of nations and languages in vain for a similar instance. It has never happened that a mere jargon, originating on a frontier (from the intercourse of the inhabitants speaking different languages) has become the official and ecclesiastical language of a large empire for four centuries. The

reasons for adopting a foreign language, or for giving preponderance to a foreign element, are generally of a political, or a religious, nature. Thus, wherever Arabic has spread and gained an influence over any native tongue, such as Persian, Turkish and Malay, it has been owing to the spread of the Mohamedan religion, the sacred writings of which are in Arabic. Similarly, the influence of Sanscrit and Pâli over foreign tongues, such as Singhalese and Barmese, can be accounted for, only by the spread of Buddhism, the sacred books of which were composed both in Pâli and Sanscrit. Chinese writing and literature extended over Korea, Japan and Cochin China, in consequence of early conquests by the Chinese. Latin became the official and ecclesiastical language of Europe, in the middle ages, in consequence of the early Roman conquests, and the establishment of the Romish church over all the Christian nations of the west. Hindûstânî, which is a mixture of Sanscritic, Persian and Arabic elements, did not arise before the Mohamedan conquest of India. The Anglo-Saxon of Britain was not mingled with French till after the Norman conquest. Even Greek, which was the language most widely spread at the beginning of the Christian era, owed its great diffusion to conquest, for although the Hellenic nation was rather a colonizing than a conquering race, yet colonists are always conquerors more or less; and the spread of their language in the east, was chiefly owing to the Macedonian conquests, and the establishment of the Seleucidan and Bactrian empires with Greek rulers.

Now none of the reasons which led to the diffusion of any of the above-mentioned languages in a foreign country, or to their production of mixed languages, can be shown to have caused the formation of Pahlavî, if we assign its origin to the first, or second, century of the Christian era. No Semitic nation conquered Persia at that time: nor did any religion, whose sacred language was an Aramaic dialect, spread over the whole Persian empire at that period, and upset that of Zoroaster; nor yet did any foreign literature exercise such a paramount influence over Persia, at that time, as to give birth to a new language of a mixed character, by the blending of its words and phrases with the Persian tongue. Though Greek literature was then most widely spread, and was not unknown in

Persia, it left but very few traces in the Persian language. The Christian literature of the Syrian church, then in its infancy, seems to have exercised no influence over the indigenous literature, as we find no specifically Christian terms in Pahlavi books. Although Christianity began to spread in Persia, under the Sasanian rule, and gave birth to a new branch of religious literature, now wholly lost, it gained no influence over Zoroastrianism, which was very hostile to the new religion, for at the instigation of the Magi, the Christians were persecuted by the kings and put to death. If even so polished and refined a literature as the Greek, left so few traces in the Persian language, far less change can be attributed to the influence of the exclusively religious literature of a sect, which was barely tolerated and sometimes persecuted. To assume otherwise, would be equivalent to asserting, that the colloquial jargon of the modern Jews had exercised some influence over the languages of the European nations, among whom they are scattered, which would be simply absurd. Thus we see that history furnishes not a single valid reason for the origin of Pahlavi, as a mixed language, in the first and second centuries; but it rather supplies arguments against such an origin.

Secondly, the complete disappearance of the Aramaic words of Pahlavi, in its successor, the modern Persian, even as early as the time of Firdûsi (A. D. 1000), could not be explained, if Pahlavi had been a frontier language, or jargon, of Semitic and Iranian elements. When foreign words have once become naturalized, and been employed in standard works of literature, they will, for the most part, never disappear, but will henceforth remain a part of the language; such has been the case with the Persian and Arabic words in the Indian vernaculars, with the Latin words in the Teutonic languages, and with the Arabic ones in modern Persian. If the Aramaic words had formed a part of the Persian language, as spoken during the Sasanian times, there must still have been some relics of them, in so early a poem as that of Firdûsi; but not a trace of them can be found; even the royal title *malkân malkâ*, had disappeared. But this disappearance is easily accounted for, when one understands the real character of the Pahlavi writings, as set forth above (pag. 121.) It was

only in a few grammatical points, that traces of a Semitic element remained; but these are easily accounted for, if one considers that, in the constant practice of reading Semitic words as if they were Persian, some minute details (such as the plural termination, the *idhâfat*, the conjunction ,, and some terminations) which were not changed when reading Semitic texts in Persian, would naturally be preserved, when the texts began to be written as they were pronounced.

Thirdly, the whole character of Pahlavi, as described in the fourth section, is opposed to the supposition that it was a frontier language of the first, or second, century. At that time, and indeed for many previous centuries, various Semitic alphabets existed, which comprised only a limited number of letters with a specific phonetic value attached to each; it would therefore have been very strange, if the Sasanian kings had chosen for official use, so clumsy a kind of writing as the Pahlavi, in which the various groups of letters were regarded merely as symbols for Persian words. There was certainly no reason for their publishing documents, and inscriptions on their coins, in Semitic words, if they were always to be read in Persian. And if the Semitic words were used for the benefit of their subjects of Semitic origin, then the language ought to have been of Semitic construction, so as to have been readily understood by the Semites. But Pahlavi, even in Sasanian times, was not well adapted for either Persians, or Semites; the Persians could not read it, till they had learned the Persian meaning of some five hundred symbols, which must have been too unpleasant a task for a ruling race to set themselves; while the Semites must have found the symbols scarcely intelligible, although they were really Semitic words, as they did not clearly represent any Semitic language. The verbs were used only in the plural form, as we have seen, and the persons were expressed by suffixes joined to particles. Now we possess Aramaic texts of the first and second centuries A. D. (in Chaldee and Syriac), and the persons, in them, are not expressed in such a manner, but by prefixes and affixes to the verb itself, as in all the old Semitic languages. It is evident from my remarks in section 4 (*i* and *h*), that the Semitic language which underlies the Pahlavi, was not left un-

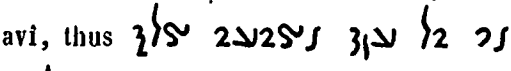
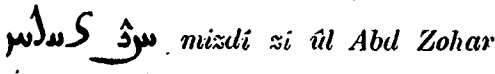
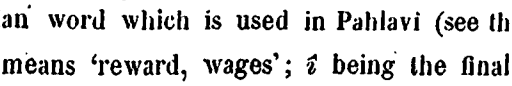
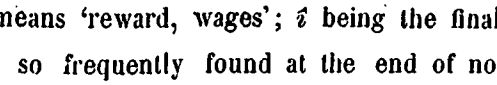
changed, but was adapted to the Persian mind; and the Semitic texts were written with a view to their being read by the Persians as if they were Persian. But as this mode of writing and reading had no convenience to recommend it, we must suppose that the Sasanian kings would not have adopted it, unless they had found it already existing as a time-honored practice.

Fourthly, the fact that two Pahlavi dialects, similar in character, were used in the earlier Sasanian inscriptions, precludes the supposition that Pahlavî was a frontier language of the first and second centuries. For if this view were correct, we should have to admit the existence of two jargons, which both originated on the frontiers of Persia, Assyria and Babylonia, and both spread over the Persian empire, at about the same time. But can such an opinion bear a critical examination for a moment? It may be answered that one jargon, the so-called Chaldæo-Pahlavî, might have been in use one or two centuries earlier, under the Arsacidan rule; while the other jargon, the Sasanian Pahlavî, might have come into use in the time of Ardeshîr Bâbegân, and superseded the former. But it would be very strange if each dynasty, the Arsacidan as well as the Sasanian, had adopted as its official language, a separate jargon, originating on a frontier merely through the intercourse of two neighbouring nations; both jargons, though distinct, being formed on the same principles. Why did they not rather adopt the Persian language, which has always been the vernacular of Persia, since that country became known in history?

Having shown the great improbability, if not impossibility, of the supposition that Pahlavî was a frontier language, which originated only a short time before Ardeshîr Bâbegân ascended the throne of Iran, it is now incumbent on me to offer a more satisfactory explanation of its age and origin.

The first question to be considered, is whether there are any inscriptions, or literary compositions, in either the Sasanian, or Chaldæo-Pahlavî, anterior to the third century of the Christian era? This can be answered in the affirmative; as the reader will find, on reference to pag. 30, that there are legends extant, on coins from the south of Persia, in the so-

called Chaldæo-Pahlavi character and language, and Dr. Levy has shown that these cannot be later than the third, or beginning of the fourth, century B. C.; they clearly exhibit the words מלכא *malkâ*, 'king', and זי אלה *zî alah*, 'of God', *zî* being the relative pronoun in Pahlavî (see pag. 74), but used to express the genitive.

The legends on the so-called Abd-Zohar coins [1]) present us with an earlier form of Pahlavî; for they belong to the so-called Satrap coins and, for numismatical reasons, cannot be later than the latter part of the Achæmenian rule, which was overthrown by Alexander B. C. 330; and they may even go back to the fifth century B. C. As they are important for proving the antiquity of Pahlavî, I shall make some remarks upon their language. The legend, which can be restored with some degree of certainty, by comparing different specimens of the same coin, is in a very early form of Aramaic character, and runs as follows: מזדי זי על עבד זהראו חלק. If this be written in Pahlavî characters, no alteration in the words, or their position, is necessary to render it into pure Sasanian Pahlavî, thus  =  *mizdî zi ûl Abd Zoharâû Khalk.* Now *mizdî* is an Iranian word which is used in Pahlavî (see the index, pag. 156, s. v. *mazd*) and means 'reward, wages'; *î* being the final vowel which is, as we have seen, so frequently found at the end of nouns, in the Sasanian inscriptions, e. g. *bagî* for *bag*, *chîtâkî* for *chîtâk*, *Shahpûhrî* for *Shahpûhr*, etc. (regarding its origin, see pag. 88—90); *zî* is the relative pronoun used throughout the Pahlavî (see index, pag. 241—242, s. v. *zêsh*, *zîam*); *ûl*  (trad. *var*) is identical with the preposition על (initial ע being sometimes expressed by the Pahlavî  , see index, pag. 222. 231) and is used everywhere, in Pahlavî, as a sign of the dative, in the sense

1) See Duc de Luynes, Essai sur la numismatique des Satrapies sous les rois Achæménides, pag. 26—30; Supplement à l'Essai, planche III et IV; Blau, De numis Achæmenidarum, pag. 5. 11. 12; Levy, Beiträge zur aramäischen Münzkunde Kleinasiens, in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. XV. pag. 623 et seq.

of 'to, for'. That על was used occasionally in this sense, in the Aramaic dialects, we know not only from books, but also from inscriptions; thus we read in Dan. 4, 24: מְלְכִי יִשְׁפַּר עֲלָיִךְ 'let my counsel be acceptable unto thee'; Ezra 7, 18: מָה דִי עֲלָיִךְ וְעַל אֲחָיִךְ יִיטַב 'whatsoever shall seem good to thee and to thy brethren'; comp. also Dan. 6, 19 and Ezra 5, 17. In the oldest inscription known to exist at Palmyra, No. 30 [1]), which is dated 304 of the Seleucidan era = B. C. 9, על is also used as a sign of the dative, like לְ, thus: קבראדי בנו עלוהי בנוהי 'the tomb ..... which his sons built for him'; comp. the frequent formula על חיוהי 'for his welfare', in that large class of Palmyrenian inscriptions, termed 'inscriptions religieuses', by Count de Vogüé (see pag. 55—74 of his work); על is also found with the same meaning in the inscriptions of Hauran, thus, 2, c. (de Vogüé, pag. 93): די הו בנה על בעשמין 'which he made to the Lord of Heaven'. Returning to the legend on the coins; Abd-Zoharâû was the name of the satrap of Cilicia, under whose rule the coins were struck; here the final *û*, which is a characteristic of the book Pahlavi, is remarkable, as it is frequently found at the end of proper names, on the coins of other satraps of the same period, comp. פרנבזו *Pharnabazû*, תבלו *Tabalû*, etc. (see Zand-Pahl. Gl. pag. XXIV). Although this final *û*, in names, is not found in Chaldee and Syriac books, we meet with it in the Aramaic inscriptions of Palmyra and Hauran, and those of the Nabathæan kings; thus, Palm. 4, 2. מקימו (in the Greek translation) *Μοκίμου* [2]), 15, 1. מלכו *Μαλχου*, 18, 2. עזיזו *Λιζίζου*, 11, 1. שריבו *Soraîkû*, 30, 2. כהילו *Kohîlû*; Haur. 3, 2. מעירו *Μοαιερου*, 3, 4. כדו *Kaldû*, כלבו *Kalabû* (de Vogüé, pag. 99); Nabath. 3, 2. 3. אושו *Ausû*, 6. רוחו *Rûahû*, מתבו *Matabû*, אכלבו *Akalbû*, נבטו *Nabṭû*, etc. It is also found in ancient names in the Old Testament, comp. יִתְרוֹ *Yithrô* (Jethro), מְתוּשָׁאֵל *M'tû-shael*

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1) In Count M. de Vogüé's Inscriptions Sémitiques, text, pag. 37.

2) The ου in the Greek translations represents the genitive case, as the names generally follow the words בר 'son', or צלמא די 'image of'; but the ו in the Aramaic names, is no genitive termination, as it occurs also where the name is in the nominative case.

(Methusael), שְׁמוּאֵל *Sh'mûel* (Samuel), etc. The last word of the legend, חלך *Khalk*, is the name of Cilicia in Asia Minor, which was governed by native rulers who were dependent upon Persia; it is enumerated in the list of subject provinces, in the cuneiform inscription of Naksh-i Rustam, under the form *Karaka*, which cannot mean 'Carthage', as has been supposed.

The meaning of the whole legend on the Abd-Zohar coins, is clearly as follows: 'pay (i. e. soldier's pay) which (belongs) to Abd-Zohar of Cilicia', i. e. which is to be distributed by him to his soldiers. The language of this legend, as we have seen, contains four characteristic features of the Pahlavi of Sasanian times: *a)* the final *î* in *mizdî*; *b)* the relative pronoun זי *zî*; *c)* על in the sense of a dative characteristic, or the preposition 'to, for'; *d)* the final *û* in *Abd-Zoharâû*. Those who may object to my opinion that the language of this legend is identical with the primitive Sasanian Pahlavi, will probably say, that it represents only that Aramaic language which was current in Cilicia, during the Achæmenian rule, and does not furnish any argument for the higher age of Pahlavi. But among the four characteristics already mentioned, at least two are specifically characteristic of that Aramaic dialect which underlies the Sasanian Pahlavi; these are, first, the relative זי *zî*, which is די *dî* in all other Aramaic dialects, such as Chaldee, Syriac, Palmyrene, Hauranitic, Nabathæan, etc.; second, the final *î* in מזדי *mizdî*, which is wanting in the other dialects.

After a fair consideration of the arguments here adduced, which have been based on the careful numismatic researches of De Luynes, Blau, Levy, etc., and on my own investigations, it will be hardly possible to deny that the Semitic dialect of the Pahlavi was in use, in the Persian empire, as early as the fourth century B. C.; at any rate, *before* the Macedonian conquest. The question then arises, did it originate during the later period of the Achæmenian rule, or at a much earlier time? As the Achæmenian rulers were of Persian origin, and employed three languages simultaneously, in their cuneiform inscriptions, viz. Persian, Susian and Assyrian, we cannot see any reason for their giving a preference to

a Semitic dialect in the provinces subject to them, unless they found it already existing and firmly established; especially as this Semitic dialect of the Pahlavî was not identical with the Assyrian, as exhibited in the Assyrian versions of the Persian cuneiform inscriptions; which versions represent, on the whole, the same language as the records of Niniveh and Babylon, and this seems to have been the ancient Assyrian as employed on monuments and in literary records, but differing from the language commonly used by the people. The latter, which was a true Aramaic dialect, was written, even at an early period, in the so-called Phenician character, of which the Pahlavî alphabets are descendants.

These characters are found on the Assyrian weights which go back to the eighth century B. C., and also on clay tablets (now in the British Museum) which must have been inscribed, at any rate, before the destruction of Niniveh, B. C. 606. As two characteristic features of Pahlavî are easily discovered, in one of the latter inscriptions [1]), I give it in full. with the necessary remarks, as follows: בחצרן V לם סרנרג שערן זי בר מלכא על נבירבן מן עירן V. ב VII. Sir H. Rawlinson explains it as an order for the assignment of grain, and I think his opinion is, on the whole, well founded, though I differ from him in some particulars. The first five words evidently contain the date, given in the usual Assyrian manner, by naming the year after the eponym; ב is the Hebrew preposition בְּ which is used, with regard to time, in the sense of 'about, at', e. g. בְּיוֹם 'at this day', i. e. 'now', בָּעֵת 'at this time'; חצרן is the Syrian month ; לם is 'eponymy', and סרנרג the name of the eponym, which is, however, not to be found in the lists hitherto known, which extend from B. C. 938 to 642 [2]); hence we may conclude that the date of this inscription is pro-

1) A facsimile of it, with a transliteration in Hebrew characters, is given by Sir H. Rawlinson in the 'Cuneiform inscriptions of Western Asia', vol. II. pag. 70, No. 16; and with a commentary, in the Journal of the Royal Asiatic Society, new series, vol. I. pag. 223–227.

2) See Oppert, in Zeitschr. der Deut. Morg. Ges. vol. XXIII. pag. 138—144; and Sir H. Rawlinson, Cuneiform inscriptions of Western Asia, vol. II. pag. 68—69.

bably between B. C. 641 and 606, the latter being the date of the end of the Assyrian rule. שערן is the Chald. שַׁעֲרִין, שְׁעוֹרִין, Heb. שְׂעֹרִים 'grains of barley', which is generally used in the plural. זי is the relative pronoun and one of the characteristic features of the Semitic dialect of the Pahlavi; it is also found in other inscriptions of the seventh century B. C., as in No. 2 of the bilingual readings by Sir H. Rawlinson, and in No. V [1]) of the appendix to them. בר מלכא 'the son of the king', i. e. 'prince' corresponds to the Pahlavi גלופא זנא. על is here used in the sense of a dative characteristic, just as on the Abd-Zohar coins (see pag. 133) and in Pahlavi. נבירבן looks like the name of him to whom the grain is assigned, and is probably a plural, signifying a title. מן עירן can hardly be the name of the weight, as Sir H. Rawlinson supposes, though it is followed by the numeral V; for מן must be the preposition מִן 'from, among', and not מנה (as the name of the weight is always written on the Assyrian lion-weights), since final vowels are not left unexpressed in the ancient Aramaic, as they are in Phenician; עירן is evidently a plural, and can be traced either to עִיר 'town', which is not, however, common in Chaldee, or to עִיר 'a guardian', used of guardian angels in Dan. 4, 10. 14, 20. ב with the numeral VII, is the symbol for the respective measure of grain which is assigned. I would propose to translate the whole inscription thus: 'On the 5th day of the month *Khaziran*, in the eponymy of *Sar-Narag* (i. e. in the year called after his name), barley grains of the royal prince (have been assigned) to Nabîraban, among the five guardians (of the place), to the amount of 7 *b*...' (the name of the measure is uncertain). It is thus clearly an assignment of grain to some high court officers, from the granary of a prince.

Before leaving this old inscription, I have to remark upon the probable pronunciation of the plural forms שערן and עירן; the final syllable may have been pronounced either *în*, or *ân*, but as the *î*, in *în*, is

1) See Journal of the Roy. As. Soc. new series, vol. I. pag. 232—234; comp. also Levy, 'Siegel und Gemmen mit aramäischen, etc. Inschriften' (Breslau 1869) pag. 6.

generally expressed in Chaldee, thus ן־, while the *â*, in *ân*, is frequently unexpressed, thus ן־, and as *î* is several times expressed in the inscription (and not omitted, as in Phenician), I think it most probable that we should read *scòrân* and *'îrân*, which forms quite agree with the plurals in Pahlavi. It is also deserving of special notice, that the end of each word, except ן, is indicated by a dot, unless it concludes a line, or is followed by numeral strokes. This mode of indicating the division of the words, in all cases which might admit of doubt, is the more remarkable, as it is not usual in Semitic inscriptions; in Phenician, Palmyrene, Nabathæan and other inscriptions, no dividing dot is used, and in most of them, such as the Phenician, no additional space even is left at the end of a word; it is only in the Himyaritic inscriptions, that the words are divided by a vertical stroke. Among early writings, this mode of marking the ends of the words, has its analogy in the old-Persian of the cuneiform inscriptions, where the words are divided by oblique strokes and in the Avesta, where the end of each word is indicated by a dot. May there not be some connection between this old Iranian practice, and the system adopted in the Assyrian inscription above-noticed? [1])

We have now traced the Semitic dialect of Pahlavi as far back as the seventh century B. C. According to our investigation, it is identical with that form of the Assyrian language which was written in the so-called Phenician character, and which was, no doubt, spoken at Niniveh, whence it spread, with the Assyrian rule, over all the subject provinces. After the Assyrian empire had been destroyed by the Medes and Babylonians, the Assyrian language continued to be used, for a long time, in

1) It appears from a letter from Jerusalem, dated 18th Jan. 1870 and published in the Moniteur of 5th Febr., that an inscription of more than thirty lines, in old Phenician characters, has lately been found, eastward of the Dead Sea, in which the words are separated by dots, and the phrases by vertical lintes. It is said to be commemorative of the deeds of Mesha, king of Moab, mentioned in 2 Kings 3. (about B. C. 900); and its language is stated to differ from Hebrew only in some orthographical peculiarities; what relationship it may bear to the Assyrian vernacular has yet to be determined.

the former dominions of the conquered state; thus alone can we explain its use, in the legends on the coins of Cilicia and other western provinces, in Achæmenian times.

Another strong proof of the high antiquity of the Semitic element of Pahlavî, is the peculiar way in which it is read, which can only be explained by the supposition of an original ideographic writing, such as is frequent enough in the Assyrian cuneiform inscriptions. We have seen that the Assyrians read the Turanian ideograms as if they represented Assyrian words, in the same way as the Japanese now read Chinese characters as though they stood for Japanese words. But as Pahlavî is written with phonetic, and not with ideographic, characters, it appears strange that the Iranians did not, from the first, use the Pahlavî alphabet to write the words in their own language, instead of writing Semitic words, and reading them as if they were Iranian. Those who do not believe in the high antiquity of Pahlavi, but prefer to cling to the idea of its much later origin, may explain this strange fact by asserting that the Semitic words were retained, either because the Pahlavî alphabet, being of Semitic origin, was better adapted for expressing Semitic words than Iranian ones, or because the higher classes of Iranians, especially the priests, preferred such a mode of writing, in order to conceal the contents of their books from laymen, or the lower classes in general. But neither of these explanations can be accepted. With regard to the first, it may be remarked that, though the Semitic characters were intended only to express such sounds as occur in Semitic idioms, the Iranians might have adapted them to the phonetic requirements of their own language, just as easily as the Greeks who adopted the Phenician alphabet, or the modern Persians and Indian Mohamedans when they took to the Arabic alphabet. The second explanation is contradicted by the fact, that the Sasanian kings employed Pahlavî in their public inscriptions and the legends on their coins; for it cannot be supposed that the kings would have chosen, for public purposes, a language and a writing which was understood by only a very small number of their subjects. In fact, no other explanation will suffice, but the supposition of an original ideographic writing. There can be no

doubt that the learned, among the Iranians, were acquainted with the cuneiform writing of their Assyrian conquerors. As its study was difficult and troublesome, it is natural to suppose that they used, in order to facilitate their studies, transliterations into Aramaic (the so-called Phenician) characters [1]). As a cuneiform ideogram, representing an entire word, might be pronounced either as a Semitic, or as an Iranian word, at the option of the reader, the Iranians probably regarded the Semitic transliterations of the cuneiform signs, merely as equivalent ideograms, and accustomed themselves to read these, as well as the cuneiform ideograms, only as Iranian words. In the course of time, and chiefly on account of the introduction of other writing materials, such as prepared ox-hides, or sheep-skins, the cuneiform writing disappeared altogether from ordinary records, and was reserved for monumental purposes; but the transliterations in Aramaic characters remained, and continued to be pronounced as Iranian words, in the same manner as their cuneiform equivalents had formerly been.

The origin of Pahlavi, we have now seen, can be sought for only during the period of the Assyrian rule, which lasted over Iran, for 520 years (Herodotus I. 95), and was established as early as the twelfth century B. C., if not earlier. In the whole history of Iran, from Assyrian down to Arsacidan times, there is no other period, during which its rise and spread could be explained in any reasonable way. It is not however to be supposed, that the Iranians adopted the Assyrian language in its purity. They learned it as a conquered race learns the language of their conquerors, and mingled it with words of their own vernacular idiom; but those parts of speech which are decisive of the character of a language, such as pronouns, prepositions, particles, the most common nouns

1) There are still some bi-lingual tablets extant, in Assyrian cuneiform writing, with a transliteration, or rather a translation, into Aramaic characters and the vulgar Assyrian dialect which underlies the Pahlavi. They have been published by Sir H. Rawlinson, with an explanation, in the Journal of the R. As. Soc., new series, vol. I. pag. 187—246.

and verbs, the declension and even some suffixes, remained Semitic. It was only in the conjugation of the verbs, and in the construction of the sentences, that Iranian influence gradually prevailed. This is not surprising, for the Assyrian way of denoting tenses and moods is much inferior to the Aryan; the Assyrians used only one principal tense, the so-called aorist (with the personal characteristics prefixed), and active and passive participles, whilst the Iranians used a present and three past tenses, besides various forms of participles, and different moods, such as the optative and conjunctive, which the Assyrians could not well distinguish. It was quite natural that the Iranians should prefer the passive construction with the past participle (see pag. 106. 109. 110.) as the most simple [1]), for it required hardly any proper knowledge of the Assyrian conjugation. The persons were expressed by pronominal suffixes, joined to Semitic particles which were generally placed at the beginning of the sentence. As we have seen above (pag. 106), some ready-made passive participles were taken from Assyrian; but along with them, the Iranians used the Assyrian aorist forms in the plural, frequently omitting the initial *y* (see pag. 105), but treated them as past participles. This is evident on comparing the Sasanian and Chaldæo-Pahlavi versions of the Hâjiâbâd inscription; for in the latter, there are regular Assyrian past participles fem. in *it*, such as שדית, רמית and בנית; whereas in the former there are forms ending in *u* (*un*), such as שדיתון *shaditun* = שדיון, and רמיתון *ramîtun* = רמיון. The prevalence of the passive construction in Pahlavi, accounts for two remarkable circumstances; firstly, the almost total absence of the Semitic forms of the active participle, and secondly, the want of a proper passive voice. When the Iranians read the Semitic texts in the Persian language, they had to add the terminations of the present tense, the conjunctive mood, etc., as these could not be expressed by past participles.

1) A similar course is adopted by the modern *pandits* in India, when they write and speak Sanscrit. Only those who have made grammar a special study, employ the perfect and aorist tenses; but the larger number, who possess a mere smattering of grammar, always use the past participles with the instrumental case, to express any past event.

This Pahlavi form of Assyrian remained one of the recognized languages, long after the downfall of the Assyrian empire. We find it in the Persian provinces under the Achæmenian rule, and after the conquest of Persia by Alexander the Great, and the establishment of the Arsacidan empire (see pag. 30). Under the kings of the latter dynasty, we find only that dialect used which is now styled Chaldæo-Pahlavi, and which remained in official use, alongside the Sasanian Pahlavi, until the middle, or end, of the third century A. D. Of this dialect we have discovered no traces, anterior to the legends on the so-called sub-Parthian coins (see pag. 30), which are later than the Macedonian conquest, but may be older than the foundation of the Arsacidan dynasty, and may thus range between B. C. 320 and 260. These coins are chiefly found in the south-west of Persia, where this dialect seems to have prevailed; and as it bears, in some features, a striking resemblance to Chaldee (comp. the plural in *în*, instead of *ân*, and the use of אלהא for 'god', which is not found in the Sasanian Pahlavi), it may be taken as an offspring of the Babylonian which, no doubt, spread widely, in consequence of the conquests of Nebuchadnezzar, early in the sixth century B. C.; but it seems never to have spread eastwards, as the Sasanian Pahlavi did, which we have identified with the vulgar Assyrian.

The fact that Ardeshîr Bâbegân and his successors made the Assyrian-Pahlavi, and not the Chaldæan one, the official language of their whole empire, proves clearly that the former was much better known in Iran than the latter, especially in the central and eastern provinces. But I doubt if the greater extension of the Assyrian Pahlavi was the only reason why the Sasanian kings made it their state language, in preference to Persian. There must have been some literature, chiefly of a religious character, existing in that language, before the Sasanian dynasty was founded; and as Ardeshîr Bâbegân was the restorer of the Zoroastrian religion, it may be supposed that he would naturally give the preference to a language which had been, for centuries, the medium by which the Zoroastrian traditions had been preserved, and which had thus obtained the character of a certain degree of sacredness.

But those who hold that Pahlavi is a frontier language of the second century A. D., may object that no Pahlavi literature existed before the Sasanian times, and assert that all the Pahlavi works, we now possess, are of later date, and not anterior to the seventh and eighth centuries A. D. It is quite true, that no Pahlavi work is now extant, which is older than the third century A. D. [1]), that is, later than the foundation of the Sasanian dynasty; but this does not prove that no literature existed, in the Assyrian Pahlavi, before the time of Ardeshir Bâbegân. In fact, we have every reason to believe that comments upon the *Avesta*, or even verbatim translations of parts of it, existed in the Pahlavi language, long before the Sasanian times. According to the *Ardâi-Virâf-nâmeh* (which was probably composed some time in the reign of Shâpûr II., but certainly

1) The earliest which has reached us, seems to be the *Kâr-nâmeh* of Ardeshir Bâbegân, of which I possess a copy. This comprises 46 pages, each containing 11 or 12 lines, and each line about 6 or 7 words; it was carefully copied for me, by my friend Destur Hoshengji himself. This little work describes Ardeshîr's usurpation of the throne and his wars with Ardavân, the last king of the Arsacidan dynasty. Tradition ascribes its authorship to Ardeshir himself (according to *Masûdî*, see Quatremère, Journal des Savants for 1840, pag. 350; comp. S. de Sacy, Mémoires sur diverses antiquités de la Perse, pag. 280); but this opinion is contradicted by the book itself, since it concludes with the accession of Hormazd I. to the throne of Irân (A. D. 269), and the acknowledgement of his rule by the *kîsar-i Arûmâ,ân*, i. e. the Roman emperor, the ruler of Kâbûl and Hindûstân (𐭪𐭥𐭲𐭮𐭥𐭲𐭮 𐭪𐭠𐭡𐭥𐭥), and the *khâkân* (𐭪𐭥𐭲𐭮) of the Turks (𐭮𐭠𐭫𐭥). In the postscript, a blessing is invoked upon the first three kings of the Sasanian dynasty, viz. *Artakhshadr Pâpakân* (𐭠𐭫𐭲𐭪𐭥𐭮𐭮𐭠𐭫 𐭯𐭠𐭯𐭠𐭪𐭠𐭭), *Shahpûhr Artakhshadrân* (𐭠𐭫𐭲𐭪𐭥𐭮𐭮𐭠𐭫 𐭱𐭧𐭠𐭯𐭥𐭲𐭥𐭭) and *Auharmazd Shahpûhrân* (𐭱𐭧𐭠𐭯𐭥𐭲𐭥𐭭 𐭠𐭥𐭲𐭥𐭫𐭥𐭭). As the blessing is not extended to any of the following kings, we are entitled to assign the composition of this work, which has reached us only in a fragmentary state, to the reign of Hormazd I. (A. D. 269—271). If it had been composed during the reign of one of Hormazd's successors, the name of the reigning sovereign could not well have been omitted by the author, in the blessing he invokes upon the Sasanian kings.

not later than the sixth century), the people's ignorance of the religious books was so great that there was no Destur, nor any one, who knew the religion [1]). Though this statement may be exaggerated, we learn thus much from it, that the knowledge of the Avesta was certainly not in a flourishing state, among the priesthood, at that time. Even in the time of Ardeshir Bâbegân, the priests do not seem to have been great proficients in the study of the sacred books; for the Dîn-kart states, that Herbad-Tosre collected [2]), by order of this king, all the fragments of the Avesta which were scattered about the country; hence it follows that the priests must have been very careless about their sacred books, otherwise collections of them would have been already in existence. Now the language of the Avesta, which is commonly called Zand (though very improperly, as we shall presently see), possesses a large number of inflections, and its grammar, as far as we know, was never studied and propagated as a distinct science, as has been done with that of Sanscrit in India; on the other hand, the Persian language of Ardeshîr's time, had lost the majority of its ancient inflections; how can it be supposed, therefore, that priests could be found, in his time, who could muster such a knowledge of Zand and its numerous inflections, as the Pahlavi translators of the Vendidad evidently possessed? There is no probability that any such existed, and that is the opinion of all Parsi priests of the present day. We may further add, that if any of the Sasanian kings had

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1) See Zand-Pahl. Gl. pag. XLI. This sad state of things was altered in the time of *Adarbâd Mahraspand*, who is expressly mentioned in the *Ardâi-Virâf-nâmeh*, but as unfortunately no royal name of the Sasanian dynasty occurs, we cannot exactly state the time. In the Dîn-kart (vol. I. pag. 5 of my MS.), an *Adarbâd* (אדרבאד) is mentioned, as a restorer of the Nosks of the Avesta, who lived during the reign of Shâpûr II.; but as the name of his father is not added, we cannot be quite sure of his identity with the great *Adarbâd Mahraspand*. However, as Parsi tradition places the latter under the reign of Shâpûr II., there can be little doubt of their identity.

2) See the Zand-Pahl. Gl. pag. XXXIII. 6. He is also mentioned in the proclamation of Khosru Parviz, which I shall presently notice.

ordered a Pahlavî translation of the whole Avesta to be made, we should certainly find so important a fact mentioned in the Pahlavî books. In a very long proclamation of Khosru Parvîz [1]) (A. D. 531—579), in which all the efforts of former kings, for the preservation and study of the Avesta, are mentioned, no translation is spoken of, though he would hardly have omitted to notice the fact, if any translation had been ordered to be made. The following is a translation of the more important part of this proclamation, bearing upon the history of the fate of the Zoroastrian writings [2]):

1. 'Vishtâsp, the king, who was afflicted in consequence of his war with Arjâsp, ordered to collect every work which was composed in the language of the Magi, that the Mazdayasnian religion might receive help, in various ways, from all the knowledge which was in readiness; now came Arjâsp and the others, from outside (the kishvar) Qaniras (in which Iran is situated), to Frashôshtar, to inform themselves on the religion'. . . . . .

2. 'Dârâi, the son of Dârâi, ordered two written copies of the whole Avesta and Zand, just as Zertohesht received them from Ormazd, to be preserved, one in the treasury of Shapikân, and the other in the fortress of written documents (i. e. the archives)'.

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1) It is contained in the Dîn-kart (vol. I. pag. 1—9 of my MS., and probably in the second part of the sixth book); my MS. begins in the middle of the proclamation, but that it was published by Khosru Parvîz, appears unmistakeably from pag. 7. lin. 1, where he introduces himself in the words: اپرهرد سپدلد ورسهرس چاوس چاوسهر 'I *(lîûman,* see the index s. v. *ragôman)* Khosrû, the king of kings, descendant of Kavât'. He has previously mentioned several of the former rulers of Iran, as detailed in the text; and as none of his successors are mentioned, the proclamation can hardly be later than his time.

2) The Pahlavî text will be found in the appendix to this essay. As the translation is made from a single MS., and without the assistance of any Pâzand commentary, it is not very literal in the more obscure passages; but it gives the general meaning of the original.

3. 'Valkhash (Vologeses), the descendant of Ashkân, ordered that the whole of the Avesta and Zand, as they had come down in their purity, whatever fragments thereof had escaped the destruction and ravages of Alexander and the Roman (i. e. western) soldiers in the Iranian country, and remained partly in writings, and partly in oral tradition, with the Destur (Desturs), should be searched for, in each town he came to, and taken possession of, for the emperor [1]) (i. e. for the imperial library)'.

4. 'He that was Artakhshatr, the king of kings, the son of Pâpak, in order to obtain correct decisions (in religious matters), summoned Tosar, with all (the sacred books) that were scattered about, to his residence; when Tosar came, him alone he accepted, and the rest of the Desturs he dismissed. And he issued this order: 'All that may be obtained of the Mazdayasnian religion (religious books), differing from what is now (recognized) as knowledge and wisdom, in future does not exist for us (i. e. is not acknowledged)".

5. 'Shahpûhar, the king of kings, the son of Artakhshatr, ordered to collect again the non-religious writings on medicine, astronomy, and the investigations on time, place and quality, creation, existence and growth (i. e. philosophy), on the observance of religious orders, documents and other records and (literary) means, which were scattered in Hindûstân, Rûm and other lands, and to put them again together with the Avesta, and to present a correct copy of all this, to the treasury of Shapikân; and it was taken (there), to show it to all those who were not dead, to enlighten them on the Mazdayasnian religion'.

6. 'Shahpûhar, the king of kings, the son of Auharmazd, collected all the sayings of the inhabitants of all parts of the earth, for enlightenment and investigation, in order to adorn the Apân Khânak (?). After Atrô-pât had purified the sayings (of Zertohesht) which were compared with all those of different creeds, the Nosks were counted (their

1) I read *shatruyâr*, 'emperor', instead of *shatruihâ*, 'cities', in the Pahlavi text.

number fixed); and to those who were not dead (the Zoroastrians), he (Shahpûhar) thus said: 'Now since we have seen the religion (religions) in the world, no one should leave the other (each should keep to his religion); this I endeavour much to bring about".

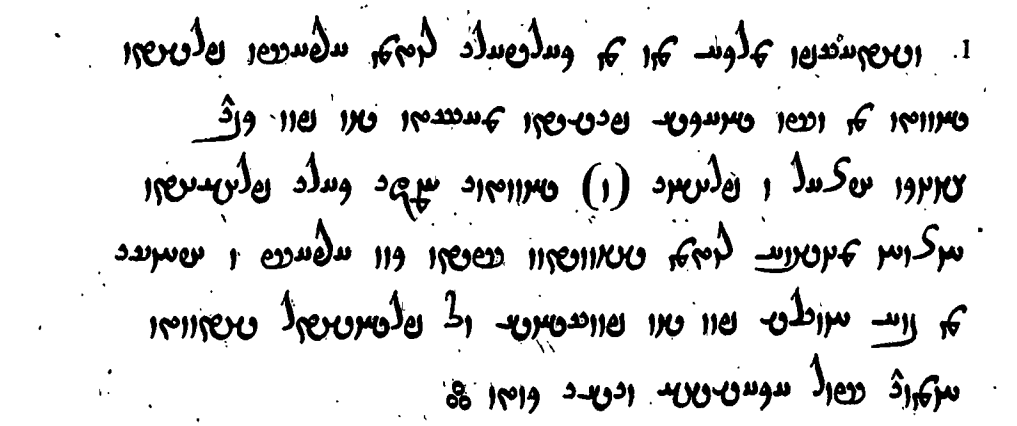
From this important document, we learn that various Persian rulers of three different dynasties, the Achæmenian, Arsacidan and Sasanian, took an interest in preserving the Zoroastrian books, which are generally called Avesta-Zand, and in collecting the fragments and restoring the sacred writings to their primitive purity, after they had become scattered. But nowhere do we find a translation into the vernacular language mentioned. It is however stated that king Darius (II. or III.), the descendant of Darius (I. or II.), had two copies of the Avesta and Zand prepared. Now we know, from the Zand-Pahlavi Glossary 3, 6 (see also ind. s. v. *zand*, pag. 239—240), that *Zand* denoted the Pahlavi language; for the expression 'Avesta and Zand' means only the original text, with its commentary in the Pahlavi language. Hence arises the question whether the Pahlavi translations of the Vendidad, Yasna and Visparad, which we now possess, were actually composed *before* the Sasanian times. This must be answered in the negative, since it can be proved that they contain allusions to events which happened in those times, such as the appearance of Mazdak. Most probably, they were brought into their present form, in the sixth century A. D., during the reign of Khosru Parviz who is said, in the Dîn-kart [1]), to have 'ordered the most intelligent and best of the Magian priests to make quite a new explanation of the Avesta and Zand'. This probably refers to the notes which are added to the translations, and now form part of them; for there can be no doubt that the bulk of the Pahlavi translation is founded on older versions, which had come down either from Arsacidan, or even from Achæmenian times. This is proved, not only from the considerable knowledge of Zand inflections, exhibited

1) Vol. I. pag. 7 of my MS.: ...

by the translation of the Vendidad, but also by passages in the translation of the Yasna, such as 30, 1., where both the Avesta and Zand are mentioned as scripture. Now the Zand, as we have seen, was the translation of the Avesta into Huzvâresh; and as we cannot suppose the translator was attributing the character of sacredness to his own work, we must conclude that he was referring to earlier translations, in this mention of Zand.

Appendix.

(A passage from the Din-kart, vol. I. pag. 4—5 of my MS., relative to the fate of the Zoroastrian writings down to the time of Shâpûr II., translated in pag. 145—147).



1. *Veshtâspu malkâ, mûn men kârîzâr-i levâtman Arjâspu faryâtu yehevûntu, men vespu dânâkîh pêsîtu mahîstu dînu pavan kabed ayjînînaku afzâr va farhâng-i yehevûntu-i ham-chi kâr-i farhâkhtu huzvân magosîvâ levatman yakhsanûnîtanu sazîtu; kûn Arjâsp va avâr.k-i men barâ Qanîras, pavan dînu purseshnîh, val Frashôshtar yâtûntu hûmanand; sapar âkâsyêsh vîsh-i kartu.*

2. Dârâi-i Dârâyân, hamâk Avestâk va Zand, chigûn Zartûhashtu men Auharmâ patîraftu, va napeshtaku 2 pechînu, khaduku pavan ganju-i Shapîkânu, khaduku pavan dazu-i napeshtu, dâshtanu farmûtu.

3. Valkhash-i Ashkânân, Avestâk va Zand, chigûn avîzakyêsh yîn yâtântu yekavîmûnâtu, hamuku-chi afash konâ maman men vazand vâshuftkârîh-i Alaksandar va asvâr va rûpu-i Arûmâgân, yîn Aîrân shatru pôrgandakyêsh madam napeshtaku vad maman huzvân avasepardânîk pavan dastûbar katrûntu yekavîmûnâtu yîn, shatru chigûn frâz matu yekavîmûnât, nckâs dâshtanu val shatruîhâ asbâtkâr kartanu farmûtu.

4. Valman-î-i Artakhshatar malkâânu malkâ-i Pâpakânu, pavan râstu dastûbarih, Tôsar zak ach hamuku-i pargandak va hamâk val babâ bûnshûnast; Tôsar madam matu; zak-î khaduku frâz patîraftu va

avârîk men dastûbar shîkûnyîn. Denman-cha farmân yehabûntu aîgh: fràz val lanman konâ nakîzeshn zakâi yehevûnêd, men dînu mahîstu maman kûn-cha âkâsîh va dâneshnu, afash farôtu lôîtu.

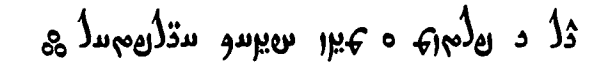
5. *Shahpuhar malkâânu malkâ-i Artakhshatarânu, napîkîhâ-ch-i men dînu barâ, madam bejashekîh va satar-gûbeshnîh, vajûîshnu va damânu, jînâk va gôhar, yakhscnon, yehevûneshnu va vakhseshnu, dataku aîrîh va gûbâkîh va avârîk kîrûkîh va afzâr, yîn Hendûkânu, Arûm, avârîk-cha damîkîhâ pargandaku yehevûntu, lakhvâr val ham yâityûntanu, levatman avestâk lakhvâr andâkhtanu, konâ zak-i durèst va pechînu val ganju-i Shapîkân yehabûntanu farmûtu; va khasetinîtanu-i hamâk arîstakânu madâm dînu mahîstu val huskâr vakhdûntu.*

6. *Shahipuhar malkâânu malkâ-i Auharmazdân, hamâk kîshvarîkânu,*

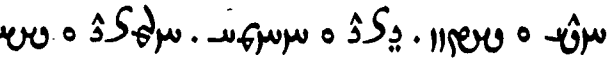
pavan patkâreshnu Avân Khânaku kartanu, haṃâk gûbeshnu val huskâr va vajûîshnu yâîtyûntu, akhar men bûkhtanu-i Atôrô-pâtu pavan gûbeshnu pîshîd, va levatman hamâk valmanshânu javîḍu sarîḍakânu va nûsk hûshmûrḍ; anchu-i javîḍu rîstakânu denman-cha guftu aîgh: kûn amat-mânu dînu pavan sati barâ khedîûnt, aîsh-cha asyûnîh barâ lâ shîkûnyîn; vîsh madam tukhshâk tukhshem.

Chapter I.

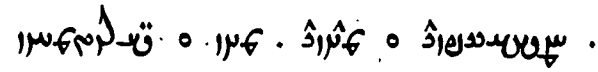
The invisible world and the celestial bodies.



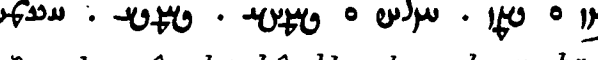
.âgereptâr avînâk mînô .partum e der



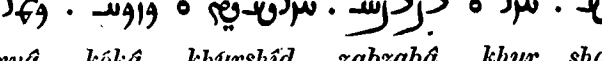
.yazdân ,yehân .hormazd ,anhomâ .yazad ,jâtan .khodâ ,monâ



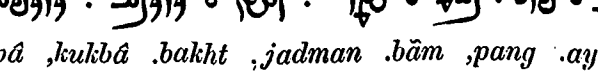
.grotmăn ,gârôtmăn .mînô ,madonad .amshâspand ,amăspand



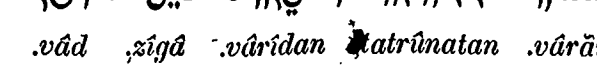
.âsmăn ,shamyâ ,shamhâ .khorah ,gadman .bayăn ,nâdăn



.mâh ,kamryâ ,kókâ .khûrshîd ,zabzabâ .khur ,shamsyâ



.setârch ,kukpâ ,kukbâ .bakht ,jadman .băm ,pang .ayâm ,ayem



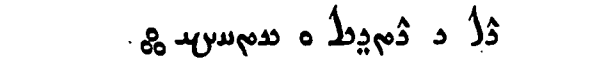
.nûrâ ,naglîâ .vâd ,zîgâ .vârîdan .atrûnatan .vârăn ,matrâ

.âtash

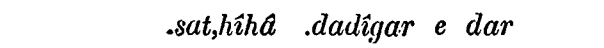
1 D.E. *amhuspand.* — 2 D.E. *yadman,* which is wrong.

Chapter II.

Things relating to the world.

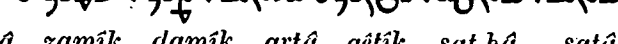


.sat,hîhâ .dadîgar e dar

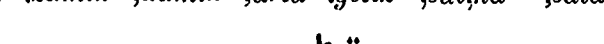


.bûm ,lakâ .zamîk ,damîk ,artâ .gêtîk ,sat,hâ ,satâ ,satyâ

.shahar ,shatan .jâe ,jinâk .gêl ,tînâ .khâk ,avrâ ,avryâ

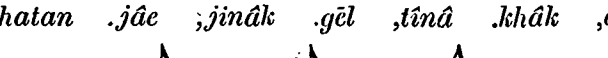


.deh ,matâ .rustâ ,rudastâ .shahrastăn ,madînâ ,môdînâ

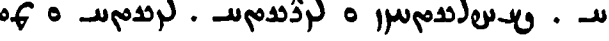


.bâzâr ,vâzâr ,shôkâ .khalâ ,shatnâ .râh ,râs

.kenâreh ,shtâr .gâh ,arshyâ .gâh ,gâs .shâêgăn ,manâ



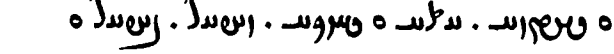
.bâe ,basad ,âsyâv .dar ,babâ .bă̆n ,arbîtâ .khă̆neh ,bîtâ



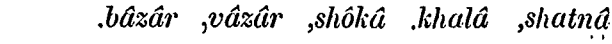
. dozakh ,dôshă̆n ,shôlman .kôshak ,bapgûn

Chapter III.

W a t e r s.



.mîâhâ .sadîgar e dar



,damdamyă̆n ,damdamâ ,damdamyâ .zarah ,zarâ .âb ,mîâ

---

1 This is only found in D.E. — 2 in D.E.

.nâyûdâ ,joê ,shatmatâ .kch ,katas .rôd ,damâ .daryâv

.mâhî ,kanâras .joê ,arkyâ .châh ,bîlâ

Chapter IV.

Cereals and fruits.

.mîvêhâ va jordâkîhâ .chahârum e babâ

.nakhud ,mîzûk .arzan ,gâvars ,pag .jov ,shak ..gandum ,ag

,shamag .zêt ,kashmak .kâh ,tabnâ .tokhm ,jânâk ,bazrâ ,vînûk

.darakht ,shajrâ .garmch ,gomch .nân ,lâmâ .ârd ,kâmâ .kunjêd

,chîbâ .naê ,kanyâ .gul ,vartâ .mord ,anîtâ .mug ,daknyâ

,tôpâ .bêh ,saparjalîâ .vâdrang ,bilbôshîâ .hêzam ,chîpâ

.khalûjî ,mashmashyâ .anâr ,rômanâ ,rôramnâ .hormôd ,kumtrâ .sêv

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1 In almost all glossaries this word is explained by 'small', but كه has also the meaning 'w a v e' which is quite appropriate in this place according to the classification. D.E. has کاریزه 'a causeway, a fountain'.

2 Omitted in D.J.; it is apparently superfluous.

3 *mîvêhâ* is taken here from the following chapter, as it belongs to this one.

4 D.E. makes it two words, *bil* and *bôshîâ*.

𐬞𐬀𐬵𐬌 . 𐬥𐬀𐬎𐬌 . 𐬥𐬀𐬭𐬀𐬎𐬌 . 𐬥𐬀𐬭𐬎𐬌 . 𐬥𐬀𐬎𐬌 . 𐬞𐬀𐬌

.khyâr ,bôjînâ .kharbûzch ,marbôyâ ,arbojînâ .halû .pang

𐬘𐬀𐬥𐬌 . 𐬥𐬀𐬭𐬎𐬌

.anjîr ,tangûn

Chapter V.

Wine, drinking, etc.

𐬘𐬀 [1] 𐬥𐬀𐬌𐬎𐬌 𐬐𐬀𐬌𐬀𐬌 𐬛 𐬥𐬀𐬌

.mâêhâ .panjum e babâ

𐬞𐬀𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬎𐬀 . 𐬛𐬀 . 𐬥𐬀𐬌𐬀 . 𐬐𐬀𐬌 . 𐬞𐬀𐬎

.âs ,âsyâ .khôrmâ ,tag .angûr ,anbaman .raz ,kalmâ

𐬞𐬀𐬌𐬌 . 𐬞𐬀𐬌 . 𐬛𐬀 . 𐬐𐬀𐬌𐬀 . 𐬐𐬀𐬌𐬌 . 𐬞𐬀𐬌 . 𐬞𐬀𐬎

.serkeh ,khliâ .jâm ,mănman .bâdeh ,basyâ .mâê ,amrâ

𐬘𐬀𐬥𐬌 . 𐬛𐬀𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬌𐬎𐬌 . 𐬥𐬀𐬌𐬎𐬌 . 𐬥𐬀𐬌𐬎𐬌 . 𐬥𐬀𐬌𐬎𐬌

.khush ,basîm .angmîn ,gôbashyâ .khâr ,shakarâ .shakar ,atôr

Chapter VI.

Vegetables.

𐬘𐬀 𐬥𐬀𐬌𐬎𐬌 𐬐𐬀𐬌𐬀𐬌 𐬛 𐬥𐬀𐬌

.tarîhâ .shashum e babâ

𐬞𐬀𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬌 . 𐬥𐬀𐬌 . 𐬥𐬀𐬌

.sîr ,tumâ ,shûn .piyâz ,shamshdar .tarch ,bakaryâ ,jalkâ

𐬘𐬀𐬥𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬌𐬌 . 𐬥𐬀𐬌𐬎𐬌 . 𐬥𐬀𐬌𐬎𐬌 . 𐬥𐬀𐬌𐬎𐬌

.gîhâ ,gabhâ .gashnîz ,kozbartâ .kâshnî ,angopâ

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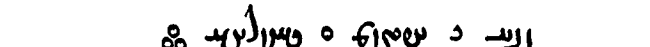
1 Corrected from 𐬘𐬀𐬥𐬌𐬎𐬌 to 𐬘𐬀𐬥𐬌𐬎𐬌 as the latter is the word required here. D.E. has 𐬞𐬀𐬌𐬎𐬌 *khurashn.*

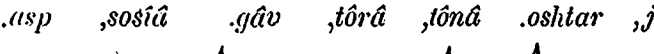
Chapter VII.

Quadrupeds, etc.



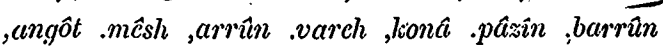
.jânvarhâ .haptum e babâ

.lamkâ .asp ,sosîâ .gâv ,tôrâ ,tônâ .oshtar ,jamnâ

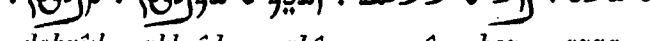


.gospand ,kanâ ,kalyâ .astar ,kôtînâ .khar ,amlâ ,amnâ .mâdyān

.kâvêd ,angôt .mêsh ,arrûn .varch ,konâ .pâzîn ,barrûn ,barkhûn



,tasubrîd ,dobrîd ,akbrîd .vahî ,zazrâ .boz ,azag .gâv ,az

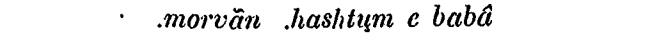


.shîr ,alyâ .pêh ,talbâ .âhû ,tîbâ .khûk ,azorâ .sêbrîd

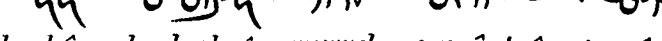
.khîk ,zakyâ .pôst ;jaltâ .pânîr ,goptâ .rôghan ,mâshyâ ,mashyâ

Chapter VIII.

Birds, etc.



.morvăn .hashtum e babâ



.dâlman ,chachâ ,charboshyâ .murvch ,zazrûntyâ ,tangûryâ

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1 In Farhang-i Jehângîrî it is انگوتن, in Burhân-i qâti', انگوتین and گاود, instead of *kâvêd* which is right.

ترنآوریا . الکا . لخرس . نکنگ . لوکا . خرگ . سوسوبربیتا .

,sosobarbîtâ .karg ,khôrg ,nakang ,lokâ .khrûs ,alkâ ,tarnâvaryâ

پرستک . خاون . خارون . پرگ . رارگ . بزگونتن . پریدن .

.parîdan ,bazgônatan .prag ,rârag .khârûn ,khâûn .prastûk

کمچا . ملک .

.malek ,kamchâ

Chapter IX.

Beasts of prey, etc.

تندبارها . نحم . بابا .

. tandbârhâ .nahum e babâ

سگ . کلبا . گرگ . دچا . شیر . اسدر . گربه . شومارمن .

.gurg ,dĉbâ .shêr ,asdar .gurba ,shomârman .sag ,kalbâ

تورچ . ازبا . تتمامن . خیرس . تتماتا . روپا . ازبا . تالمن .

,tûrch ,îzbâ ,tatmaman .khirs ,tatmatâ .rôpâ ,azbâ ,tâlman

زندپیل . زنگلوتا . پیل . بانبربیتا . شغال .

.zendpîl ,zanglôtâ .pîl ,bânbarbîtâ .shaghâl

Chapter X.

Parts of the body.

اندامها . دهم . بابا .

.andâmhâ .dahum e babâ

استخ . ورکوتا . خون . دمیا . گوشت . بصریا . چهر . چتر .

.asteh ,varkôtâ .khûn ,damîyâ .gusht ,basryâ .cheher ,chatar

مو . مزدا . سبسبا . سر . روشمن . رگ . جایا . پا . اکبیا .

.môê ,mazdâ ,sabsabâ .sar ,rôeshman .rag ,jâyâ .paê ,akbyâ

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1 These words must have crept into this chapter from the preceding; they belong apparently to chapter VII.

ayôman ,peshānî ,shôman .gôsh ,rarâ ,hunyâ .varas ,shârman

hupman .khandch ,shtînâ .negâh ,nakâs ,nakdar ,naksar .chashm

.lap ,shaptînâ .dchān ,pômaman .vînî ,tâlman .rôê ,hômaman

adväz .huzvān ,shanâ ,gobyâ .dandān ,kakâ .avrusht ,shârman

.râst ,radadâ .râz ,sarkôtâ .vāng ,kâlâ .sakhûn ,môdâ .âvâz

yadman .grûûn ,chôlman .rîsh ,dîkâ ,âlakâ .darôgh ,kîbâ ,kadbâ

.pôsht ,gabmaman ,apman .var ,âsyâ .angusht ,hochtpaman .dast

.ashkambch ,dushman ,garûjdman .dîl ,rabmaman .jân ,adâ

.tanvâr .chûch ,mâmchîâ .abach ,bachûchyâ .kîr ,abar ,aêrman

,bazānûk ,hûshnûk .papar ,paprâ .kûn ,shatman ,dôbar .shckam

.pâc ,raglaman .rān ,armê .zānûk

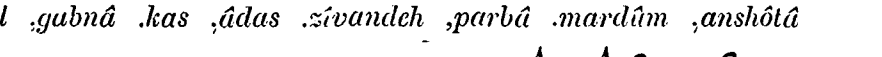
1 In E.D. there is *ashkam* only, in J. both.

Chapter XI.

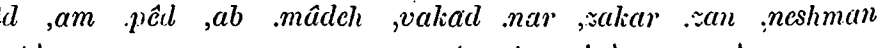
Mankind and degrees of relationship.

.mardumân gangân .yâzdahum e babâ

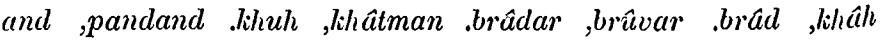
.mard ,gabnâ .kas ,âdas .zívandeh ,parbâ .mardûm ,anshôtâ



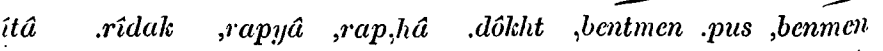
.mâd ,am .pêd ,ab .mâdeh ,vakad .nar ,zakar .zan ,neshman



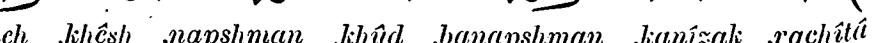
.farzand ,pandand .khuh ,khâtman .brâdar ,brâvar .brâd ,khâh



,rapîtâ .rîdak ,rapyâ ,rap,hâ .dôkht ,bentmen .pus ,benmen



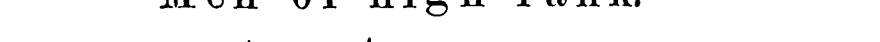
.bîtânch .khêsh ,napshman .khûd ,banapshman .kanîzak ,rachîtâ



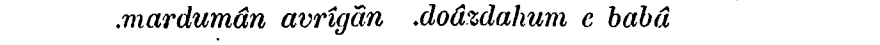
.avarnâê ,avornâk ,javān ,jódān .bîgânch

Chapter XII.

Men of high rank.

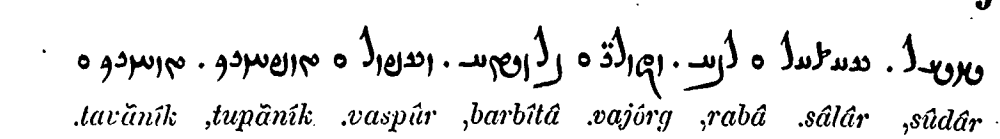


.mardumân avrîgān .doâzdahum e babâ

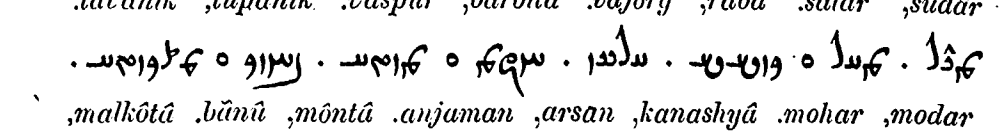


,malkûtâ .shâheryâr ,shatanyâr .pâdshâh ,shrîtâ

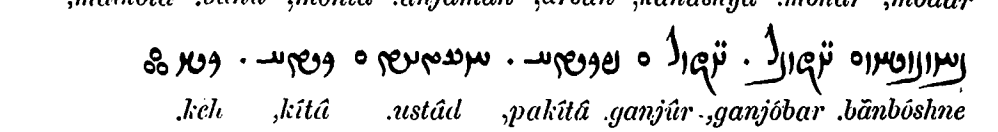
.bôland ,zîn .meh ,mas .keh ,kad .shâh ,malkâ .dahyôpat



.tavănîk ,tupănîk .vaspûr ,barbîtâ .vajórg ,rabâ .sâlâr ,sûdâr



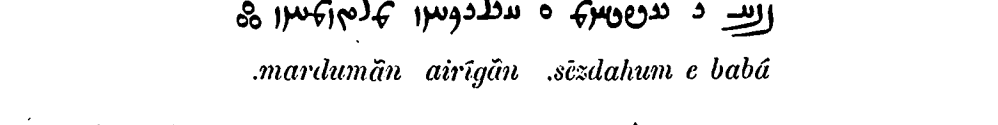
,malkôtâ .bănû ,môntâ .anjaman ,arsan ,kanashyâ .mohar ,modar



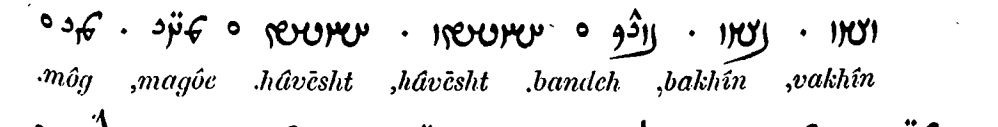
.kch ,kîtâ .ustâd ,pakîtâ .ganjûr ,ganjóbar .bănbóshne

Chapter XIII.

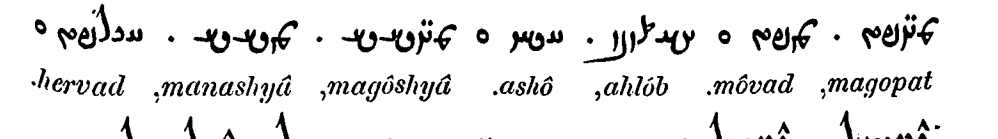
Men of lower rank.



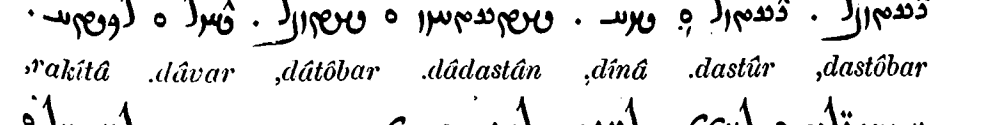
.mardumăn airîgăn .sēzdahum e babá



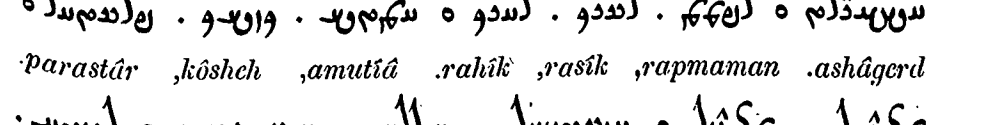
.môg ,magôe .hâvēsht ,hâvēsht .bandch ,bakhîn ,vakhîn



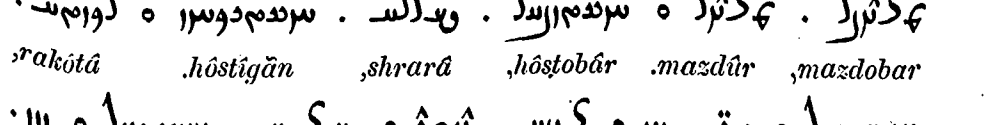
.hervad ,manashyâ ,magôshyâ .ashô ,ahlób .môvad ,magopat



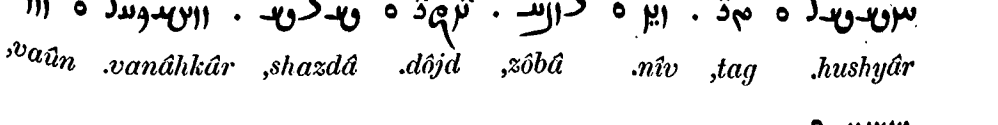
,rakîtâ .dâvar ,dâtôbar .dâdastân ,dînâ .dastûr ,dastôbar



.parastâr ,kôshch ,amutîâ .rahîk ,rasîk ,rapmaman .ashâgerd



,rakôtâ .hôstîgăn ,shrarâ ,hôştobâr .mazdûr ,mazdobar

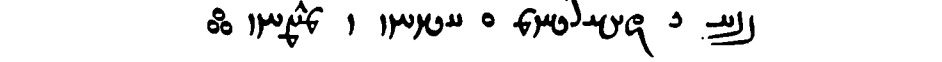


,vaûn .vanâhkâr ,shazdâ .dôjd ,zôbâ .nîv ,tag .hushyâr

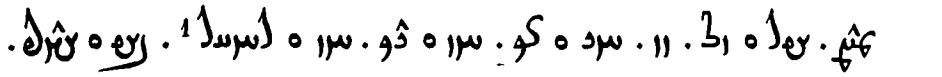
.vahmăn

Chapter XIV.

Prepositions and particles.



.madmăn va asûăn .chehârdahum e babâ

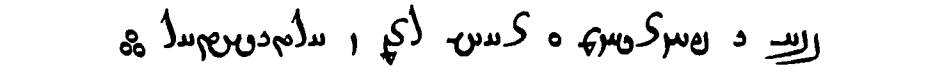


,advarz .bâz ,rakhâr .ăn ,dak .ăn ,zak .ôe ,vô ,var .avar ,madam

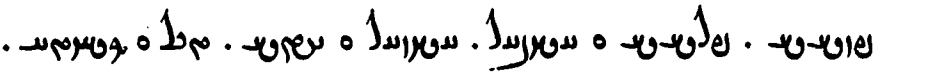
.chch ,maman .ačvarz

Chapter XV.

Implements of war and warriors.

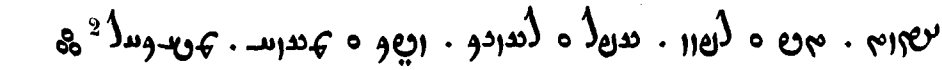


.artishtâr va razm zâhi .pânzdahum e babâ



,kashôtâ .tîr ,atyâ .asôvâr ;asôbâr .prashyâ .panashyâ

.kârad ,sakînâ .shavshîr ,dôbrâ .vastan ,shakîtonatan .kamăn



.mashkâr ,masnâ .nēzch ,rasnîk .sapar ,rapûn .tēz ,atôt

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1 Corrected from in all MSS.

2 Some words in this chapter appear from the classification to belong to chapter 13; but all implements of war can be thus classified separately.

Chapter XVI.

Writing, etc.

ꞵ ꞷꞁꞇ꞉꞉ꞌ ꞉ ꞎꞷ꞉꞉ꞷꞷ ꞉ ꞁꞷꞁ

.dapgûnî .shâzdahum c babâ

꞉ꞷ꞉꞉ . ꞷ꞉꞉ . ꞉ꞌꞇ[2] ꞉ ꞎꞷꞎꞷ . ꞷ꞉꞉ . ꞌꞇꞇ ꞉ ꞌꞇꞇ . ꞇꞇꞌ[1] ꞉ ꞌꞇꞇ . ꞷ꞉꞉ . ꞷ꞉꞉ ꞉

,tutâ ,jutâ .khâmch ,papyâ .davîr ,dapgûn .paspûk ,oesh

꞉ꞌꞇꞇ . ꞷ꞉꞉ ꞉ ꞷꞷ꞉ . ꞷ꞉꞉ ꞉ ꞷꞷ . ꞷꞷ ꞉ ꞷꞷ . ꞷ꞉꞉ ꞉ ꞷꞷ[3] ꞁꞁꞁ ꞉

.navēdân ,gshôtâ .nâmch ,morēd ,magartâ .madēt ,tanak .zabâb

ꞵ ꞇꞇꞇ . ꞷꞷ . ꞁꞁꞁ ꞉ ꞁꞁꞁ . ꞁꞁꞁ ꞉ ꞁꞁꞁ . ꞁꞁꞁ ꞉ ꞁꞁꞁ

.sakhûn ,môdâ ,srôbâ .pêghâm ,pêtâm .avrâh ,avrâs

Chapter XVII.

Clothes, etc.

ꞵ ꞷꞷꞷ ꞉ ꞎꞷ꞉꞉ ꞉ ꞁꞁꞁ

,jâmak,hâ hafdahum c babâ

꞉ꞌꞇꞇ . ꞷ꞉꞉ . ꞉ꞌꞇ ꞉ ꞌꞇꞇ . ꞷꞷ꞉ ꞉ ꞌꞇꞇ . ꞷ꞉꞉ ꞉ ꞌꞇꞇ . ꞷ꞉꞉ ꞉

.tasî ,huchart .jôlâh ,shupkâ .azd ,azman ,azdaman

ꞵ ꞷꞷ . ꞷ꞉꞉ ꞉ ꞷꞷ꞉ . ꞷ꞉꞉ ꞉ ꞷꞷ꞉

,jâmch .tôpâ .pcrâhan ,arbcrîâ

1 In E.D. it is ꞷꞷꞷ; in D.N. *pasaj.*

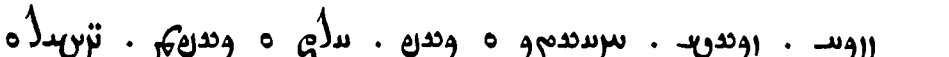
2 In D.J. it is ꞎꞷꞎꞷ *khâmch*, 'a pen', but another MS. has ꞷꞷ *jâmch* 'a dress'; the former being more appropriate in this chapter I have adopted it; as *'clothes'* are out of place here, according to the classification. In J.D. *papâ* is in chapter 20, and is translated قلم.

3 Corrected from *zabâ*, according to D.J which has ꞁꞁꞁ in the margin.

Chapter XVIII.

Money, metals, etc.

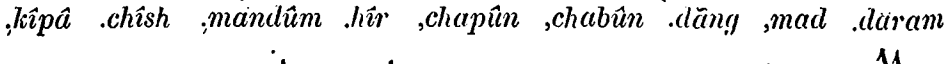
.ayokhshast va khâstak,hâ .hazdahum c babâ



.guhar ,kaspman .arz ,kasp .khâsteh ,nakasyâ ,vankâ

,zôzan ,jôjan .sîm ,asîm ,kaspâ .zar ,zâbâ ,tâbâ ,dâbâ

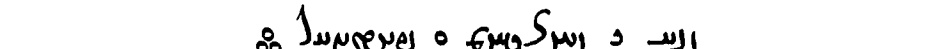
,kîpâ .chîsh ,mandûm .hîr ,chapûn ,chabûn .dâng ,mad .dâram



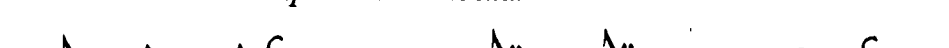
.namak ,malâhî ,mîlâî .âftâveh ,kukamâ .sang ,jârarâ

Chapter XIX.

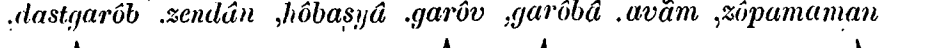
Crime and criminals.



.pâdîmâr .nôzdahum c babâ

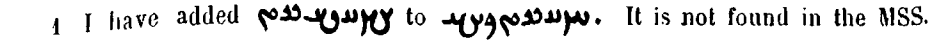


.dastgarôb .zendân ,hôbaṣyâ .garôv ,garôbâ .avăm ,zôpamaman



.pâdefrâs .hushtâv ,pardân .pâdîmâr ,pagdân .dastgarôk

.pâdefrâh

1 I have added  to . It is not found in the MSS.

Chapter XX.

Verbs. Adverbs.

𐬛𐬀𐬨𐬀𐬌 𐬛 𐬀𐬱𐬱𐬌

bîstum c babâ

𐬨𐬀𐬛𐬨𐬀𐬛𐬌𐬱𐬌𐬥 · 𐬨𐬀𐬛𐬨𐬀𐬛𐬌𐬱𐬌𐬥𐬀𐬯 𐬱𐬀𐬵𐬀𐬯𐬌𐬛 · 𐬨𐬀𐬛𐬨𐬀𐬛𐬌𐬱𐬌𐬥 𐬱𐬀𐬵𐬀𐬯𐬌𐬛 · 𐬨𐬀𐬛𐬨𐬀𐬛𐬌𐬱𐬌𐬥𐬀𐬯𐬀𐬯𐬌𐬛

madmamûnēm .sahēd ,madmamûnēd .sahastan ,madmamûnastan

𐬛𐬀𐬨𐬵𐬀𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 𐬛𐬀𐬨𐬵𐬀𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 𐬛𐬀𐬨𐬵𐬀𐬥𐬌𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥𐬀𐬯𐬌𐬛

kâmēm ,dazbamônēm .kâmēd ,dazbamônēd .kâmestan ,dazbamônastan

𐬛𐬀𐬨𐬌 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 𐬛𐬀𐬨𐬌 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 𐬛𐬀𐬨𐬌𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥𐬀𐬯𐬌𐬛

varóēm ,admûnēm .varôēd ,admûnēd .varustan ,admûnastan

𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥

,jamlônēd ,jamnônēd .goftan ,jamlônatan .goftan ,jamnônatan

𐬛𐬀𐬨𐬌 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬥𐬌𐬱𐬌𐬥 𐬛𐬀𐬨𐬌

.gobēm ,jamlônēm ,jamnônēm. .gobēd

𐬛𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥𐬀𐬯𐬌𐬛 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥𐬀𐬯𐬌𐬛 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥

.khâhēd ,gaprhônēd ,parhônēd .khâstan ,gaprhônatan ,parhônatan

𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥𐬀𐬯𐬌𐬛 𐬱𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥𐬀𐬯𐬌𐬛 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥

.arpônēd .âmókhtan ,arpónatan .khâhēm ,gaprhônēm ,parhônēm

𐬛𐬀𐬵𐬌 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥

.kardan ,bahûnatan ,vâdûnatan .âmôzēm ,arpônēm .âmôzēd

𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥

,parshônatan .kûnēm ,bahûnēm ,vâdûnēm .kûnēd ,bahûnēd ,vâdûnēd

𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥

,paskônatan .vajârēm .parshônēm .vajârēd .parshônēd .vajârdan

𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥 · 𐬛𐬀𐬵𐬀𐬨𐬀𐬱𐬌𐬥

.darîdan ,sîkônatan .bûrēm ,paskônēm .bûrēd ,paskônēd .bûrîdan

𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬀 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ·

,azrônēd .kandan ,azrônatan .darēm ,sikônēm .darēd ,sikônēd

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.duzēd ,attônēd .dukhtan ,attônatan .kanēm ,azrônēm .kanēd

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.nakanēd ,shamîtônēd .nakandan ,shamîtônatan .duzēm ,attônēm

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.henjēd ,pazpônēd .henjîdan ,pazpônatan .nakanēm ,shamîtônēm

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.râēd ,kadhônēd .râstan ,kadhônastan .henjēm ,pazpônēm

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙

,azdrônēm .drûēd ,azdrônēd .drûdan ,azdrônatan .râēm ,kadhônēm

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.kârēm ,zarîtônēm .kârēd ,zarîtônēd kēshtan ,zarîtônatan .drûēm

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.chînēd ,mashrûnēd ,chadrônēd .chîdan ,mashrûnatan ,chadrônatan

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

,nas,hônēd .vēkhtan ,nas,hônatan .chînēm ,mashrûnēm ,chadrônēm

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

,pas,hônēd .avshândan ,pas,hônatan .vēzēm ,nas,hônēm .vēzēd

𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

,kadrônēd .padmûdan ,kadrônatan .avshânēm .pas,hônēm .avshânēd

𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 ° [𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭 · 𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭] ° 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

.takrônatan .kapîz .kapâ ,gabâ .padmâēm ,kadrônēm .padmâēd

𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬵𐬭𐬀𐬎𐬌𐬙 [𐬀𐬵𐬭𐬀𐬎𐬌𐬙 · 𐬀𐬵𐬭] ° 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙 · 𐬀𐬎𐬌𐬙𐬀 ° 𐬀𐬵𐬭𐬀𐬎𐬌𐬙𐬁𐬌𐬙

,mazînâ ,mazônâ sanjēm .takrônēm .sanjēd ,takrônēd .sakhtan

ارارستن . ارارنات . ارارند . ارارنم . ارارت . ارارن [ارارستن
.shôtem ,ararônêm .shôtd ,ararônêd .shôstan ,ararônatan .tarâzûk

آرستن . آرنات . آرند . آرنم . آرت . آرن . آرستن .
,khâîtônatan .ârêm ,tahônêm .ârêd ,tahônêd .ârdan ,tahônatan

رشتن . رشتنات . رشتند . رشتنم . رشتت . رشتن . رشتن .
,rîshônêd ,nasbahônêd .sarêshtan ,rîshônatan ,nasbahônatan .vêkhtan

پختن . پختنات . پختند . پختنم . پختت . پختن . پختن .
.pukhtan ,appônatan .sarêshêm ,rîshônêm ,nasbahônêm .sarêshêd

بشتن . بشتنات . بشتند . بشتنم . بشتت . بشتن . بشتن .
,bashrônêd .breshtan ,bashrônatan .pazêm ,appônêm .pazêd ,appônêd

یشتن . یزبهنات . خردیه . تنگریا . برزم . بشرنم . برزد
.yeshtan ,yezbahônatan .khordîh ,tangûrîâ .barîzêm ,bashrônêm .barîzêd

نسدمن . نمز . نسم . یزم . یزبهنم . یزد . یزبهند .
,nasdaman .nemâz ,nasîm .yezêm ,yezbahônêm .yezêd ,yezbahônêd

نماز . نشیدمن . نهاردست . نماز [
.nevêh ,mahônâdast .nahûmâz ,nashîdman .namâz

واشتمنم . خوردن . واشتمنات . واشتمند .
,vashtamônêm .khôrêd ,vashtamônêd .khôrdan ,vashtamônatan

سرایم . گرفتن . گرفتند . گرفتنم . گرفتت . گرفتن . سرایم .
.sarâêm ,zamlônêm .sarâêd ,zamlônêd .sarûdan ,zamlônatan .khôrêm

آرمیدن . واندیدن . شکبهنات . خندیدن . دبهنستن .
,ârmônatan .vandâdan ,shakbahônatan .khandîdan ,dabhônastan

کیمونستن . نشستن . جتیبهنات . گودن . ساتیهنات . خفتن .
,kîmûnastan .neshastan ,jatîbônatan .gâdan ,sarîtônatan .khoftan

سازیهنات . رفتن . ساتهنات . یستودن . جکنیمهنستن . خاستن .
,sazîtônatan .raftan ,sâtônatan .yêstâdan ,jaknîmônastan .khâstan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

,jâtônatan .hûpast ,vaflânastan .davîdan ,râdônatan .raftan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

.shodan ,vazrônatan .âvardan ,rapmamônatan .âmadan ,jâitônatan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

.vrêkhtan ,varîkônatan .mândan ,katrûnatan .pâdan ,vatrûnatan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

.dîdan ,azîtônatan .dîdan ,âstônatan .vandâdan ,ashkahônatan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

.bastan ,asrûnatan .avgandan ,ramitônatan .greftan ,vâgônatan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

,îzrûnatan .ânîdan ,aîdgônatan .âvôrdan ,jâîdgônatan ,jâîtônatan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

,dârrônatan .bôrdan ,dadrûnatan .grîstan ,gabrûnatan .nûdan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

,mâîtônatan .dâshtan ,jâsônatan .gîrestan ,bahônastan .tarsîdan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

,shabkônatan .hêshtan ,shîkônatan .shekastan ,tablônastan .zadan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

,gopkônatan .bakhtan ,arkônatan .vashâdan ,sharîtônatan .hêshtan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙[1]

,makbrônatan .setâdan ,josgônatan .dâdan ,dâbônatan .avzadan

𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 · 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙

.apôrdan ,shochrûnatan ,sochrûnatan .padiraftan ,makdrûnatan

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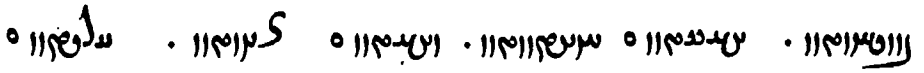
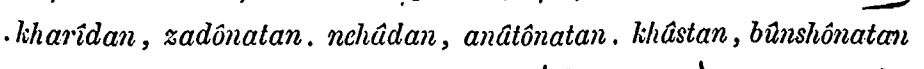
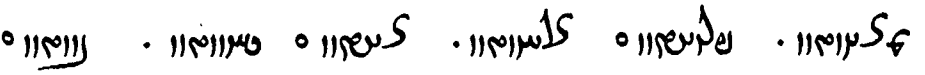
1 Corrected from 𐬎𐬀𐬙𐬀𐬑𐬀𐬑𐬌𐬑𐬀𐬙 *estâdan.*



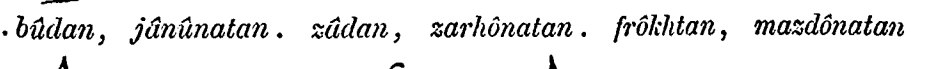
.kharîdan, zadônatan. nchâdan, anâtônatan. khâstan, bûnshônatan



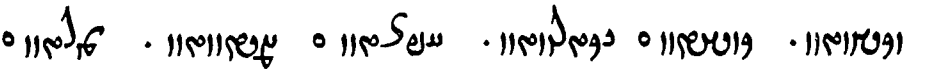
.bûdan, jânûnatan. zâdan, zarhônatan. frôkhtan, mazdônatan



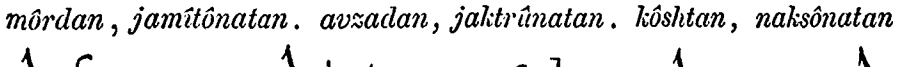
.môrdan, jamîtônatan. avzadan, jaktrûnatan. kôshtan, naksônatan



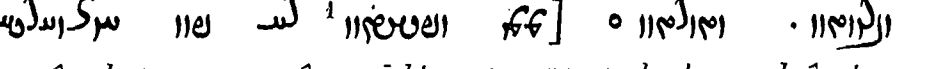
huzvârashna pavan râ napēshtan maman. vadardan, nabrûnatan



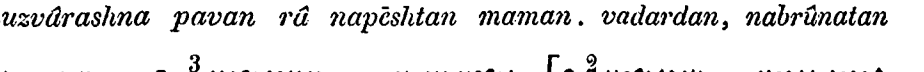
shadônatan. anbēshtan, atîmônatan. ǹapēshtan, jaktîbônatan



.khândan, karîtônatan. rasîdan, jâmtônatan. parastîdan, shatônatan



anîtônatan. âshnûdan, vashmamônatan. hoshmardan, manûtônatan



.khâmeh, papâ. tôk, tôtâ .andēshîdan, rak,hônatan. dânestan

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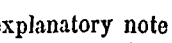
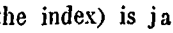
1 Corrected from  napêshtâr.

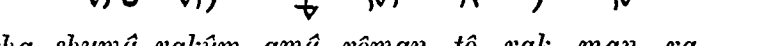
2 This passage is an explanatory note which has crept from the margin into the text itself. It is, however, of some importance as it shows which language was understood by the name of Huzvâresh. Its meaning is: "the word for writing in Huzvâresh (Huzvânash, see the index) is jaktîbônatan". As this is the well known Semitic term for writing (compare the Hebrew and Chaldee כתב, katab, k'tab 'to write') it is evident, that the Huzvâresh is only the Semitic element in the Pahlavî. M. H.

3 Thus all MSS. J.D. has  anbâshtan "to fill". In Persian there is also a word anbêstan, which has the same meaning. See the index.

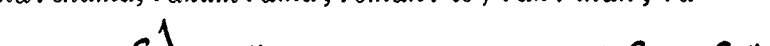
4 All these four words apparently belong to chapter 16, where they have been introduced, as they are connected with writing.

Pronouns.

.manícha, rîcha. shumâ, rakûm. amâ, rômaṅ. tô, rak. man, ra



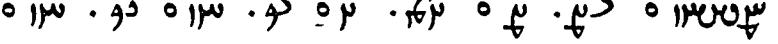
raṅômanshãn. am, raṅóman. hast, aĉt. ot, avôt. om, avôm



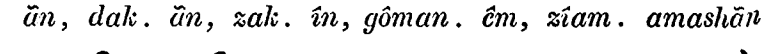
.ôe, varman. ãn, dak. ãn, zak. în, gôman. êm, zîam. amashãn

.zîsh, zîash. ôsh, avash. ôshãn, varmanshãn

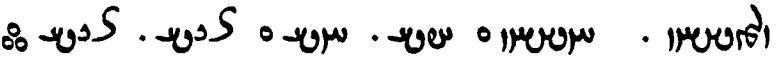
Adverbs.



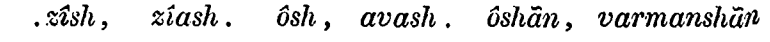
mavan. kô, âgh. ãnôe, tamaman. hûl, lâlâ. avar, madam



.âînch, adûdunch, aĉdûn. kê, âmat. chûn, chasûn. chagûn, admat. kê

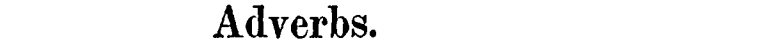


.dûr, arîk. ãngâh, âsûn. agar, at. tâ, vad. ayâv, adôv



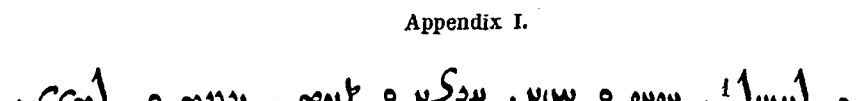
.ae, anâ. jâr, jâvar. nûn, kûn. kohûn, kahobûn. dêr, rahîk

mâlmãn. hamoín, admandín. agnûn, ag. vas, kabad. har, kanâ

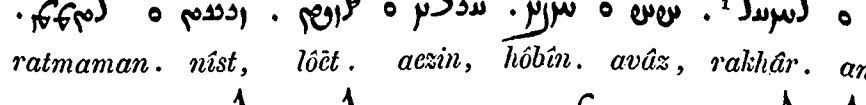


javîd. az, min. ôe, varman, ghan. bê, banâ. nahãn, nasing. pur

bakhín, dayen. mâ, al. naê, lâ. tar, rachat. avâ, rôtman. jud

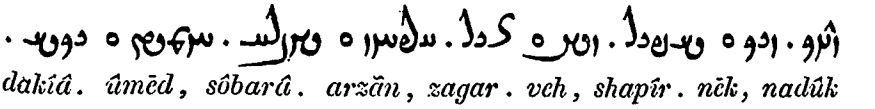


ratmaman. nîst, lôêt. aezin, hôbîn. avâz, rakhâr. andar

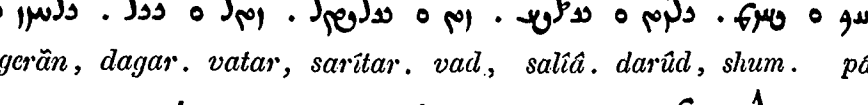


.pas, bâtar, âkhar. avash, îzad . pēsh, rôîn. aēdar

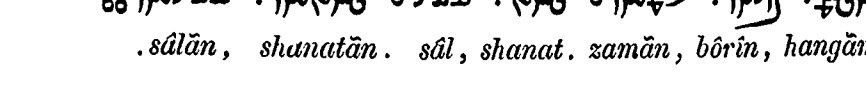
Some adjectives and nouns; words denoting time and year.



dâkîâ. ûmēd, sôbarâ. arzān, zagar. vch, shapîr. nēk, nadûk



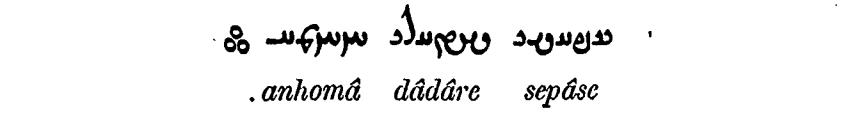
.gerān, dagar. vatar, sarîtar. vad, salîâ. darûd, shum. pâk



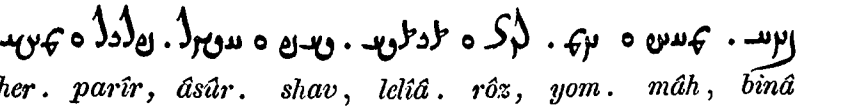
.sâlān, shanatān. sâl, shanat. zamān, bôrîn, hangām

Appendix I.

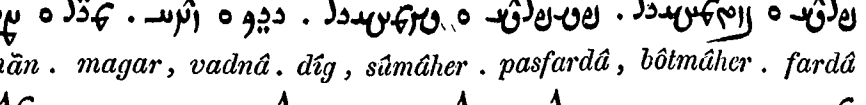
Divisions of time.



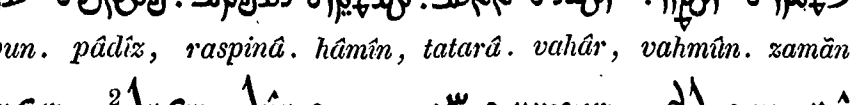
.anhomâ dâdâre sepâse



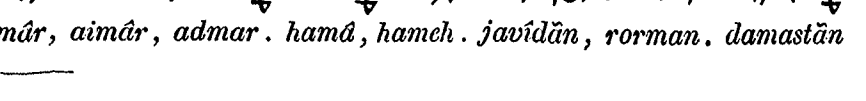
mâher. parîr, âsûr. shav, lelîâ. rôz, yom. mâh, binâ



damān. magar, vadnâ. dîg, sûmâher. pasfardâ, bôtmâher. fardâ



zarpun. pâdîz, raspinâ. hâmîn, tatarâ. vahâr, vahmûn. zamān



.shumâr, aimâr, admar. hamâ, hameh. javîdān, rorman. damastān

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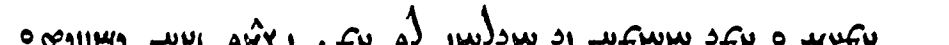
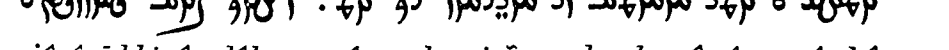
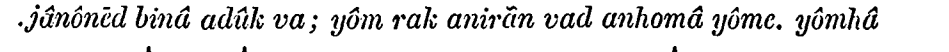
1 Some pronounce it rânâr. — 2 Some read it âmâr, which is probably correct.



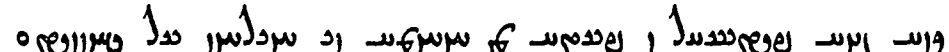
.jânônēd binâ adûk va; yôm rak anirān vad anhomâ yôme. yômhâ



.jânônēd sar anirān vad anhomâ men pastâ va pētisâr binâ kenâ

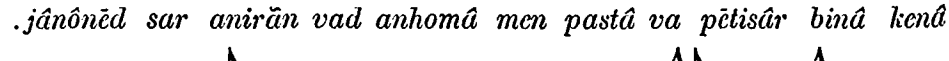


yôme panj rotman binâ sapandomad vad binâ farvardin fardûm men va

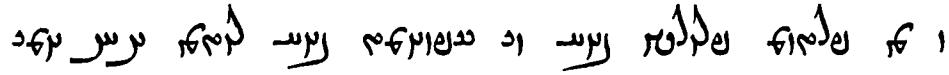


.shanat adûk jânûnēd yōm panj shasto va sēraz vēh panjeh

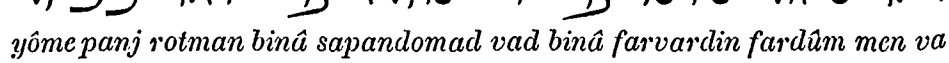
Numerals.



. sē, tâltâ. dô, dod, dalîn. yek, adûk. nakhost, nazdast

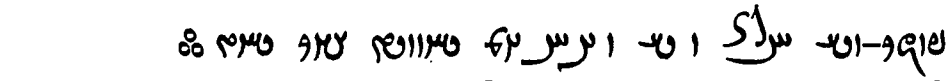


. haft, shabâ. shash, shatâ. panj, homasyâ. chehâr, arbâ

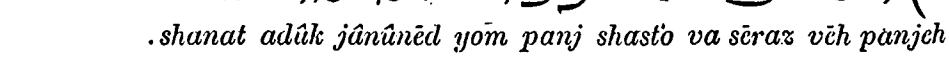


. sî, rak. bist, re. dch, asharîâ. nôh, tasâ. hasht, tomanîâ

esk. haftâd, sîk. shast, cs. panjâh, sak. chehal, sa



. sēsad, sēraz. dosad, doraz. sad, eraz. nâvad, ask. hashtâd

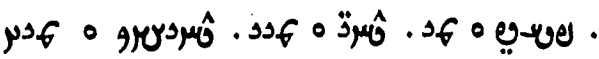


. shashsad, shashraz. panjsad, panjraz. chehârsad, chehârraz

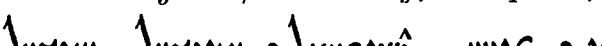
. nohsâd, nohraz. hashtsad, hashtraz. haftsad, haftrâz

. dchhazâr, bivar. yekhazâr, eragh

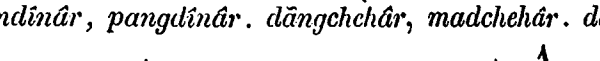
Coins and Money.



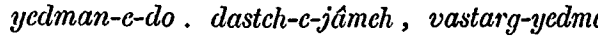
dăngdo, maddo. dăngadûk, madê. dăng, mad. pashîz, pashîzeh



ēdînâr. nîmdînâr, pangdînâr. dăngchchâr, madchehâr. dăngsē, madsē



dastchdo, yedman-e-do. dastch-e-jâmeh, vastarg-yedman. yekdînâr

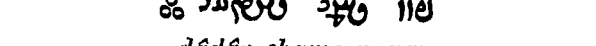


yedman-e-panj. dastchchchâr, yedman-e-châr. dastchsē, yedman-e-sē

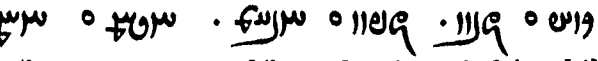
kapîz, vas. dastchpanj

Appendix II.

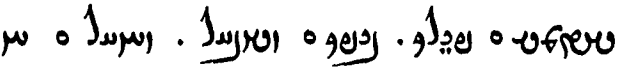
Miscellaneous words.



dâdâr shame puvan

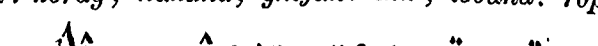


andăm, hanăm. hangăm, anbăm. chapûn, chabûn. kôh, kôp

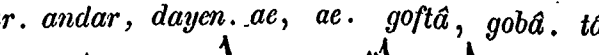


shakar, khâr. nâkhvâr, nasobâr. biveh, pîrch. dâdmas, masâtor

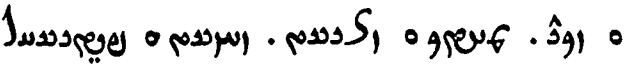
dôst, hamhâ. korag, nakand, ghojan. shîr, lobunâ. rôpâh, rôbâs



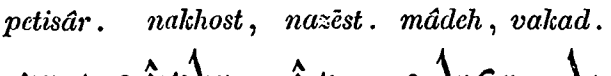
apâr, shagar. andar, dayen. ae, ae. goftâ, gobâ. târik, tûm



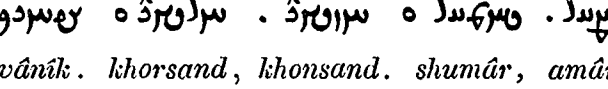
jôâl, jobâl. maēdăn, asporâs. hargiz, agorz. sîneh, batiâ



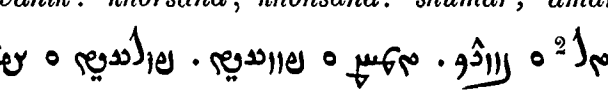
.pasták, petisâr. nakhost, nazēst. mâdeh, vakad. doâl, dobâr



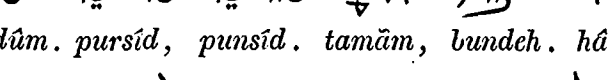
. avârch, avânîk. khorsand, khonsand. shumâr, amâr. dô, dôd



.pasûm, avdûm. pursîd, punsîd. tamām, bundeh. hâtar, matâr



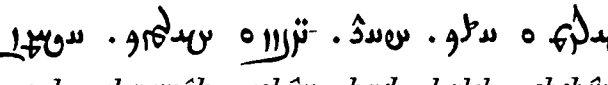
homnēd. ashmogh, aharmôk. gobûn, had, halch. chehârûm, tasûm



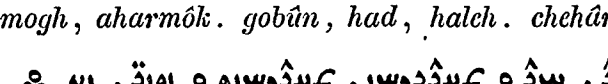
.nîm, pang. mâdyâneh, mâdigân. and, homnand. hēd

Appendix III.

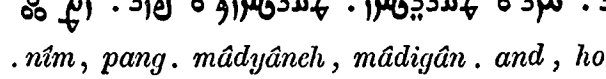
The twenty-one Nosks of the Zend-avasta.



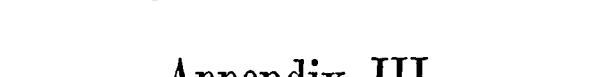
mazdyasnî dînc nyâeshnc va anhomâ sēpâse va sham pavan



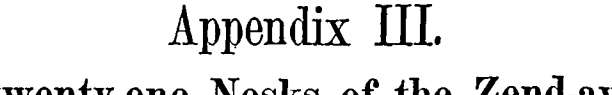
.dâdastân anhomâ va shâhahâ joed



.varashtmānsra, ahû. satûdgar, yathâ. adûk u re nask,hâ shame



.pâzun, ashâd. nâdur, ratush. dāmdâd, athâ. bagh, vairyô

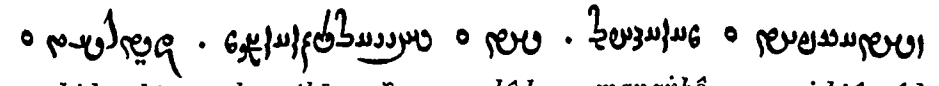


dazdâ. kashsarûb, vaṅhēush. barash, hachâ. ratoshtâid, chîd

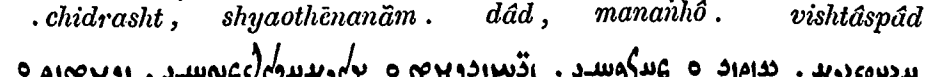
---

1 In E.D. it is avârik. — 2 Omitted in D.J. and J.D.

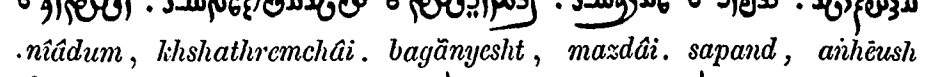
3 [Translation.] In the name and honour of Ormazd, and for the glory of the Mazdayasnian religion, (which is) opposed to the devils, and (is) the law of Ormazd. M. H.



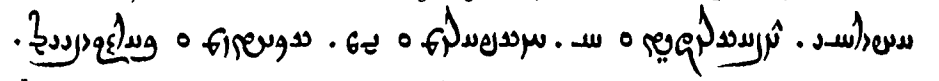
. chidrasht, shyaothēnanām. dâd, manaṅhô. vishtâspâd



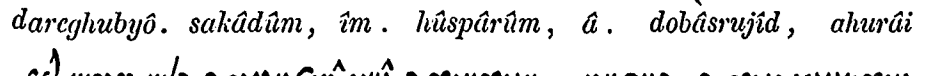
. nîâdum, khshathremchâi. bagānyesht, mazdâi. sapand, aṅhēush



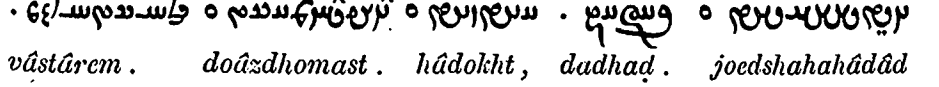
dareghubyô. sakâdûm, îm. hûspârûm, â. dobâsrujîd, ahurâi



vâstârem. doâzdhomast. hâdokht, dadhaḍ. joedshahahâdâd

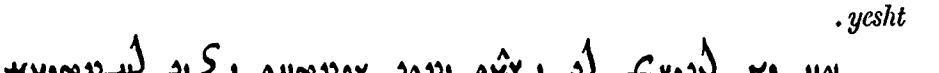


. yesht



râstîhâ zand va avastak naske adûk u re roeshman din pavan

robān anosheh âvord dyen poryô-dakishîhâ va padiraft anhomâ men

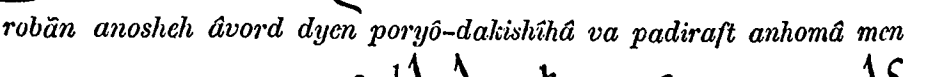


. frôhar ahlobe sapetmân zartosht

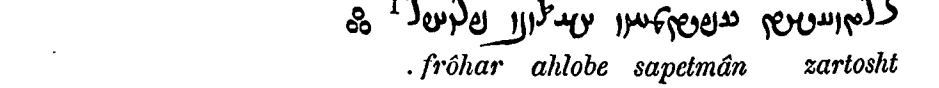
Appendix IV.

Nirange kharfastar zadan.

(An incantation for the destruction of vermin.)



. anhomâ dâdâr shame pavan



sapandomad binâ sapandomad, sapandomad binâ sapandomad yome

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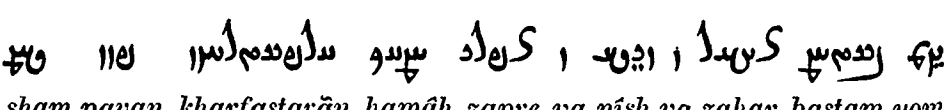
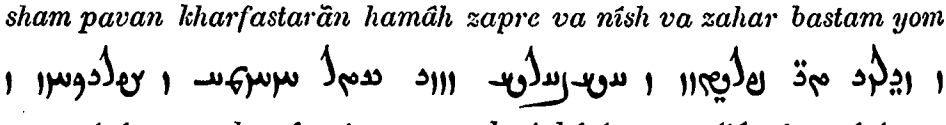
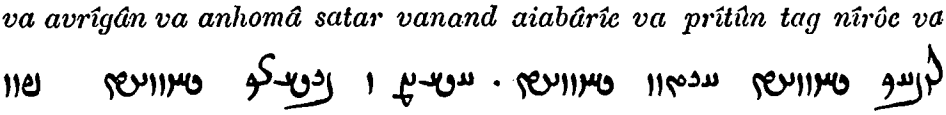
1 [Transla'ion.] In the beginning of the religion, Zartosht Sapetman, whose soul is imperishable and whose spirit is pure, received correctly the twenty-one books of Avastà and Zend from Ormazd, and transmitted (them) to the men of the old faith. M. H.



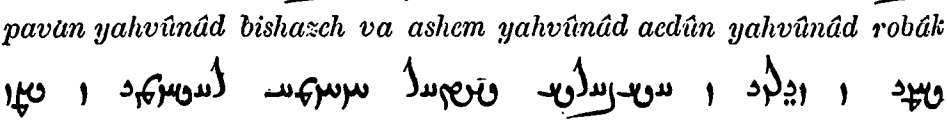
sham pavan kharfastarān hamâh zapre va nîsh va zahar bastam yom



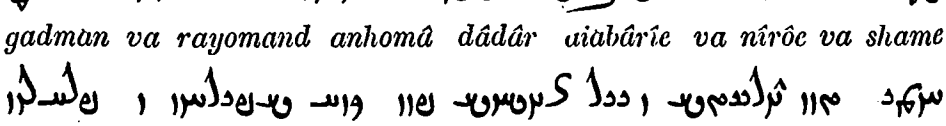
va avrîgân va anhomâ satar vanand aiabârîe va prîtûn tag nîrôc va



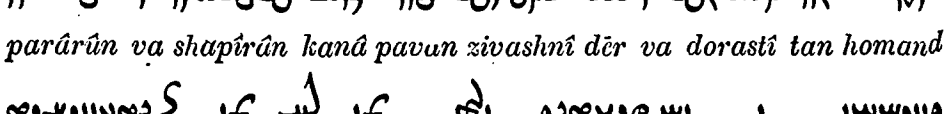
pavân yahvûnâd bishazch va ashem yahvûnâd aedûn yahvûnâd robâk



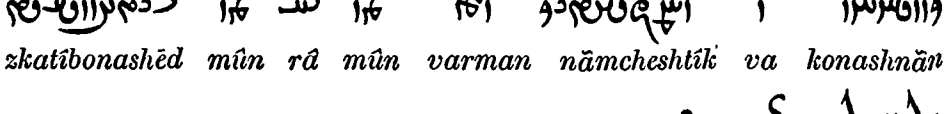
gadman va rayomand anhomâ dâdâr aiabârîe va nîrôc va shame



parârûn va shapîrân kanâ pavan zivashnî dēr va dorastî tan homand



zkatîbonashēd mûn râ mûn varman nāmcheshtîk va konashnān



. zadan kharvastar

[Translation.]

In the name of Ormazd the creator.

On the day of Sapandomad, in the month of Sapandomad, in Sapandomad-month, on Sapandomad-day, I bind the poison and the sting and the jaws of all vermin (noxious animals) in the name and through the power of the hero Ferîdûn, and the help of the star Vanand, of Ormazd, and the highest (angels); and it (the incantation) shall have effect, thus it shall have. May purity (be restored), and healing be effected through the name and power and help of Ormazd, the creator, who is bright and shining. May he (obtain) health and long life, (and success) in all good things, and virtuous actions, and fame, for whom (this incantation for) the destruction of vermin shall be written (and also he) who (shall write it). **M. H.**

Appendix V.

The Pahlavî Alphabet.

Pahlavî	𐭮	𐭫	𐭤	𐭭	𐭥	𐭣	𐭯	𐭬	𐭩	𐭡	𐭠	𐭧
Persian	ا	ب	پ	ت	ث	ج	چ	خ	د	ر	ز	
Roman	*a*	*b*	*p*	*t*	*th*	*j*	*ch*	*kh*	*d*	*r*	*z*	
Pahlavî	𐭲	𐭱	𐭰	𐭳	𐭴	𐭵	𐭶	𐭷	𐭸	𐭺	𐭻	𐭼
Persian	س	ش	غ	ف	ک	گ	ل	م	ن	و	ه	
Roman	*s*	*sh*	*gh*	*f*	*k*	*g*	*l*	*m*	*n*	*u, v*	*h*	
Pahlavî	𐭾	𐭽	𐭿	𐭿	𐭿	𐭿	𐭿					
Persian	ی	او, ل, ر	آن	آن	آ							
Roman	*î*	*ô*	*r, l*	*an*	*ân*	*â*						

The Pahlavî Alphabet

with the various phonetic powers of the letters and their compounds occurring in the Glossaries and other Pahlavî books, according to a proposed system.

Prepared by **E. W. West**, C. E. and revised by **M. Haug**, Ph. D.

𐭮 or 𐭲 1) *a*, initial, as in 𐭮𐭯𐭤 *aśp*, 𐭮𐭫𐭲𐭫 *aîrânu*.

2) *â*, medial, as in 𐭪𐭫𐭩𐭥 *kârêd*, 𐭯𐭫𐭤𐭫 *sâlâr*; sometimes initial, as in 𐭮𐭯𐭭𐭲𐭫 *âsmânu*, 𐭮𐭫𐭣 *ârd*.

3) the numeral *2*, as in 𐭮𐭫𐭡 *200*. See 𐭫 = 𐭣 + 𐭫.

4) *h*, as in 𐭥𐭲𐭩 *hîzam*, 𐭯𐭮𐭲𐭥 *sahêd*, 𐭪𐭫𐭲𐭼 *garmah*.

5) *ha, he*, as in 𐭲𐭯𐭲𐭼 *hasht*, 𐭫𐭮𐭯𐭮𐭣 *farhest*, 𐭫𐭮𐭼 *muhar*.

6) *kh*, as in *khrusak*, *kakhsh*, *dûzakh*.

7) *kha*, *khe*, as in *khar*, *khers*.

â, final, as in *rabâ*, *kaspâ*.

1) *â*, as in *bâzâ*, *nasâ* 'a corpse, any thing which defiles'. It was probably pronounced *âi* originally.

2) *âi*, as in *râi*.

3) the numeral *3*, as in *300*. See س = ر + ر.

1) *b*, as in *bîlbûshyâ*, *âb*.

2) *ba*, *be*, as in *batyâ*, *besryâ*, *kabed*.

1) *p*, as in *pîm*, *apâr*, *kasp*.

2) *pa*, *pe*, as in *pas*, *gûspand*, *nepesht*.

3) *f*, as in *frârûn*, *greftanu*.

4) *fa*, as in *fardâ*.

5) *v*, as in *navîdânu*, *garôv*.

6) *va*, as in *bîvak*.

1) *t*, as in *tûtâ*, *shanat*.

2) *ta*, as in *tatarâ*.

3) *d*, as in *gandum*, *darûd*. Sometimes this م has a circumflex; if not, perhaps *t*, or *d*, is a better reading.

4) *da*, *de*, as in *shudanu*.

ج or چ [1]) 1) *j*, as in *shajrâ*, *panj*.

2) *ja*, *je*, *jo*, as in *jeltâ*, *anjoman*.

3) *ch*, as in *chîpâ*, *kamchâ*, *chûch*.

4) *cha*, *che*, as in *chabûn*, *hûchart*.

---

1) There must have been originally a difference as to the phonetic powers of these two letters. In the Pahlavi alphabet contained in the Rivâyet of the Bombay Government collection (No. 29a, fol. 108) چ is marked as *z*, and ج as *ch*.

5) *z*, rarely, as in 𐬀𐬨𐬹𐬎𐬀𐬨𐬌 *âmûzêm*, 𐬀𐬨𐬌 *arz*.

𐬁 1) *r*, as in 𐬁𐬉𐬎𐬀𐬨 *brâtar*.

2) *ra, re*, as in 𐬁𐬀𐬨 *rabâ*, 𐬁𐬉𐬎𐬀 *pîrak*.

3) *l*, which is often not distinguished from *r* in MSS., *la, le*.

4) the numeral *20*. More commonly 𐬉𐬁.

𐬉 1) *r*, only in 𐬉𐬀𐬎 *zakar*, 𐬉𐬀𐬎𐬌 *zakarî*, 𐬉𐬀𐬨 *âkhar*.

2) *l*, only in 𐬉𐬀 *al*, 𐬉𐬌 *val*.

𐬎 1) *z*, as in 𐬌𐬎 *zît*, 𐬀𐬎𐬀 *azd*, 𐬁𐬎 *raz*.

2) *za, ze*, as in 𐬎𐬁𐬨𐬎 *zabzabâ*.

𐬀 1) *s*, initial and medial, as in 𐬉𐬀𐬌 *sîr*, 𐬀𐬌𐬨𐬀𐬉𐬀 *gûspand*.

2) *sa, se*, as in 𐬨𐬀𐬁𐬀 *saryâ*, 𐬨𐬀𐬉𐬀 *sepâs*, 𐬉𐬀𐬁𐬎 *naksâr*.

3) rarely in the numeral 𐬀𐬀 *50*, commonly 𐬌𐬉.

𐬀 or 𐬀 4) *yek, îk*, as in 𐬌𐬀𐬉𐬀𐬨𐬀 *yekavîmûnêd*, 𐬀𐬨𐬀𐬌𐬨 *tûjashnîk*.

5) *îg*, as in 𐬀𐬨𐬌 *dîgu*.

6) *dî*, as in 𐬀𐬌𐬉 *dîkâ*, 𐬁𐬀𐬌𐬎 *gûrdîk*.

7) *dad*, as in 𐬀𐬀𐬁𐬉 *dadrûntanu*.

8) *daga*, as in 𐬁𐬀 *dagar*.

9) *gê, gî*, as in 𐬉𐬀 *gîl*.

𐬉 1) *s*, final, as in 𐬉𐬁𐬀𐬎 *kavâras*; rarely medial, or before a suffix, as in 𐬉𐬉𐬌𐬨 *khûmesyâ*, 𐬁𐬨𐬉𐬀 *vanâskâr*.

2) *yî*, as in 𐬉𐬀𐬉 *yehevûnyî*, 𐬉𐬀𐬉𐬌 *yetîbûnyî*.

3) the numeral *40;* also in 𐬌𐬉 *50*, 𐬉𐬉 *60*, 𐬌𐬉𐬀 *70*, etc.

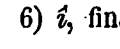
𐬉 or 𐬉 1) *sh*, as in 𐬁𐬉 *shîr*, 𐬨𐬉𐬁𐬨 *khûrshût*, 𐬉𐬨 *âtash*.

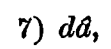
2) *sha, she*, as in 𐬌𐬉 *shekam*, 𐬌𐬉𐬀 *kûshak*.

3) *yâ*, as in 𐬀𐬀𐬀𐬉 *yâîtûntanu*, 𐬉𐬀 *kanyâ*.

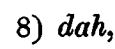
4) *yakh*, as in 𐬀𐬀𐬀𐬉 *yakhscnûntanu*.

5) *ih, iha, îh*, as in 𐬉𐬉 *kih*, 𐬁𐬉𐬌 *chihar*, 𐬨𐬉𐬀𐬀𐬌 *kerîtûnîhêd*.

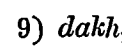
6) *î*, final, as in  *dânâkî*; probably *îh*, or *îkh*.

7) *dâ*, as in *dâlman*,  *sardâr*, *fardâ*.

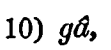
8) *dah*, *deh*, *dehe*, as in *deheshnî*, *dah*.

9) *dakh*, as in  *dakhshak*.

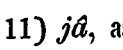
 or 10) *gâ*, as in *gârôtmânu*, *gâsânu*.

 or 11) *jâ*, as in *jâî*.

 1) *gh*, as in *ghôjan*, *shaghâl*, *aîgh*.

2) *gha*, as in  *rôghan*.

 1) *k*, as in *kûkâ*, *dak*.

2) *ka*, *ke*, as in  *karg*, *kerîtâ*, *shakar*.

3) *g*, as in *negâh*, *hûstîgânu*, *dîg*. Perhaps *k* is a better reading; a final should also always be read *k* and not *h*, nor should it be left mute.

1) *l*, as in *lêlyâ*, *pîl*.

2) *la*, *le*, as in *lap*, *malek*.

1) *m*, as in *mâ*, *tamâm*, *dahum*.

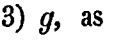
2) *ma*, *me*, as in *madînâ*, *namak*.

1) *n*, as in *nâkhun*, *bandak*.

2) *na*, *ne*, as in *nekâs*, *kancshyâ*.

3) *ô*, *u*, *û*, as in *tôm*, *pusht*, *pûst*, *ghû*; the final of all infinitives ending in *tanu*, of all words in *ânu*, of all abstract nouns in *eshnu*, and some other words, as *tanu*, *yashrubu*.

4) *v*, as in *vâng*, *kavâras*, *jôv*.

5) *va*, as in  *vaspûr*, *brûvar*,

6) *r*, *ra*, as in *kart*, *frâz*, *kerfak*, *kerîtûnêd*, *barman*, *gabrâ*, *shatrû*,

𐬨𐬀𐬙𐬀 *Mctru*, etc. In some words of this class, 𐬀 is often used for 𐬁.

7) *l, la*, probably, in a few words, as in 𐬫𐬀𐬎 *malyâ*. 𐬨 *val*, 𐬫𐬀𐬴 *kolâ*, 𐬛𐬀𐬎 *pelag*.

𐬇 or 𐬈 1) *y, ya, ye*, as in 𐬨𐬀𐬎𐬇 *yazdân*, 𐬨𐬀𐬎𐬇 *yashtan*.

2) *î, i, ê, îa*, as in 𐬛𐬀𐬇 *pîl*, 𐬇 *jûî*, 𐬫𐬀𐬎 *zîash*.

𐬇 or 𐬉 3) *d, da, de*, as in 𐬇𐬀𐬎 *dakyâ*, 𐬇𐬀𐬎 *khandak*, 𐬉 *rûd*.

𐬇 or 𐬊 4) *g, ga, ge*, as in 𐬇𐬀𐬎 *garôbâ*, 𐬇𐬀𐬎 *agar*, 𐬇𐬀𐬎 *vajurg*.

𐬇 5) *k, ka*, as in 𐬇 *zak*, 𐬇𐬀𐬇 *zakar*.

6) *ja, je*, as in 𐬇𐬀 *jegar*.

7) the numeral *1*, as in 𐬇𐬀 *100*, 𐬇𐬀 *1000*.

𐬀 1) *î*, affixed to nouns, as a sign of unity, like the Pers. ی.

2) the numeral *1*. See 𐬇.

Combinations of the foregoing letters.

𐬀 = 𐬁 + 𐬁, 1) *âh, âha*, as in 𐬁𐬀 *bâhar*, 𐬁 *châh*.

2) *ha, hâ*, as in 𐬁𐬀 *guhar*, 𐬁𐬀 *hâsar*, 𐬁 *gabhâ*.

3) *âkha*, as in 𐬁𐬀 *âkhar*.

4) *khâ*, as in 𐬁𐬀 *khâstanu*, 𐬁 *khâk*.

= 𐬇 + 𐬇 + 𐬁, 5) *iyâ*, as in 𐬁𐬀 *apatiyârakî*.

= 𐬇 + 𐬫, 6) *yash, yasha*, as in 𐬁𐬀 *yasharmôk*, 𐬁𐬀 *yashrâîsh*, generally read *aharmôk, ahlâesha*; see the index under those words.

𐬨 = 𐬁 + 𐬁, *âh*, as in 𐬨 *mâh*.

𐬨 = 𐬁 + 𐬁 + 𐬁, *âhâ, khâha*, as in 𐬁𐬀 *satâhâ*, 𐬁𐬀 *khâhar*.

𐬨 = 𐬇 + 𐬁 + 𐬁 + 𐬴, *dâhâm*, as in 𐬁𐬀 *dâhâmân*.

= + + + , *iyâza*, as in *niyâzag,hâ*.

1) *hâta*, as in *hâtar*.

2) *hâd*, as in *hâdokht*.

3) *hakht*, as in *hakht*.

4) *âkht*, as in *vadâkht*.

5) *khât*, as in *khâtman*.

= + + , 1) *hâm*, as in *hâmînu*.

2) *khâm*, as in *khâmak*.

= + + , 1) *ahô*, *ahv*, *âhû*, as in *ahôsh*, *ahvî*, *âhû*.

2) *âhan*, as in *pîrâhanu*.

3) *âân*, as in *gabrâânu*.

4) *akhv*, *akhu*, *âkhu*, as in *akhvânu*, *nâkhun*.

5) *hâva*, *hâve*, as in *hâvangâs*, *hâvesht*.

6) *hân*, *hâna*, as in *nehânu*, *barhânak*.

7) *khâû*, as in *khâûn*.

8) *khâna*, as in *khânak*.

= + , 9) *iyân*, *iyâna*, as in *miyânu*, *miyânak*.

10) *sân*, as in *masân*.

= + + , 11) *dashen*, as in *dashenu*.

12) *îshva*, as in *kîshvar*.

13) other compounds of + and + often resemble , like the last four.

= + , 1) *ab*, *âb*, as in *abîtar*. *âb*.

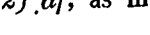
2) *hab*, as in *zahabâ*.

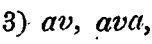
3) *aî*, *hî*, *khî*, as in *aî*, *hî*, *mîlakhî*.

4) the numeral *3*. See .

or = + , 1) *ap*, as in *apoishnu*, *apus*, *apartum*.

2) *âf*, as in *âfrînam*.

3) *av*, *ava*, *âv*, *âva*, as in *avrâ*,  *âvartanu*.

 = + , 4) *az*, *âz*, *âza*, *haz*, as in *azîr*,  *vâzâr*, *hazâr*.

5) *âj*, *âch*, very rarely, as in *vâj*, or *vâch*.

 = + , 1) *at*, *ât*, *âta*, as in *atûr*, *bâtar*.

2) *âd*, *âda*, as in *vâd*, *mâdak*. Perhaps *ât*, *âta*.

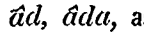
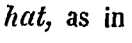
3) *hat*, as in *hât*.

4) *khat*, *khet*, *kht*, *khta*, as in *khetyâ*, *bakht*.

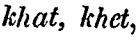
= + + , *arsh*, etc., as in *arshyâ*.

 = + + , 1) *asb*, as in *asbâryâ*.

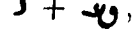
= + + + , 2) *khayêb*, as in *khayêbît*.

 = + , 1) *am*, *ama*, *âm*, *âma*, *âme*, as in *amarg*,  *kâmâ*, *kâmestanu*,  *pêghâm*.

2) *ham*, *hm*, as in *hamâk*, *vahmânu*.

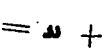
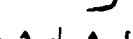
3) *kham*, *khm*, as in *khamrâ*,  *tukhm*.

1) *âmak*, as in *kâmak*.

2) *hamak*, *hmak*, as in *hamak*,  *grchmak*.

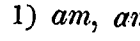
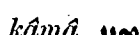
1) *amer*, as in *amerudat*.

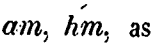
2) *amû*, *âmû*, as in *âmûjeshnî*.

3) *hamû*, *hamv*, as in  *hamûîn*,  *hamvâr*.

4) *khamn*, as in *khamnâ*.

5) *khamû*, as in *khamûtyâ*.

 = + , 1) *an*, *ân*, as in *anûtâ*,  *ânu*,  *nân*.

2) *aû*, *aô*, as in *aûshtar*, *aûmîd*,  *aôj*.

3) *av*, *ava*, *âva*, as in *avanâs*, *hamâvand*.

4) *han, hen,* as in *henjĉd.*

5) *hu, hû, hô,* as in *humanam,* *hûsh,* *hôî.*

6) *har,* as in *auharmâ.*

7) *khan,* as in *khandak.*

8) *khu, khû,* as in *khushk,* *nokhûd.*

9) *khv,* as in *khvîsh,* *khvâr,* *nakhvâr.*

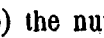
= + , 1) *aê, ai,* as in *zaiyân.*

2) *hî,* as in *rahîk.*

3) *khî, khê,* as in *khîk,* *bakhêdar.*

= + , 4) *ês,* as in *dês.*

5) the numeral *60;* also in *70.*

6) other compounds of  + and + , as *ag,* etc.

 = + + , 1) *aîm, aîma,* as in *aîmat.*

2) *adm,* as in *admîtân.*

3) *hîm,* as in *vahîmûn.*

= + + , 1) *ain, âîn,* as in *ainîk,* *âînak.*

2) *ayû, âyû,* as in *mâyût,* *nâyûdâ.*

3) *âgû, âgô,* as in *frâgôyôt.*

4) *hên,* as in *hênu.*

5) *khîn,* as in *bakhîn.*

= + + + , 6) *diyô,* as in *bôdiyózat.*

 or = + + , 7) *âdû,* as in *vâdûnĉd.*

8) *adv,* as in *advâz.*

9) *khadû, khadva,* as in *khadûk,* *khadvaraj.*

 the numeral *4.* See .

= + *aîgh,* as in *aîghash.*

س the numeral *4*, as in سلاک *400*. See سر.

سر the numeral *5;* more commonly سرس, or سرسر.

ر *bab*, as in رابه *baba*.

چ *bach*, *baj*, as in وزچ *bajînak*.

ربلا = ر + ا + ب + ه + ا, *barhîn*, as in ربلاهیتن *barhînîtanu* 'to create'.

رگ *bagh*, as in رگ *bagh*.

ژ *bûj*, *bûjc*, as in ژیشکی *bûjeshkî*, ژیشنو *bûjeshnu*.

ژنا *bûnacha*, as in هامآخوژنا *hamâkhûbûnacha*.

لـ [1] 1) *râ*, as in راس *râs*, اورس *avrâs*, نارا *nârâ*.

2) *rah*, as in فرهست *frahêst*, خورلـ *khûrah*.

لم 1) *râme*, as in رامشنو *râmeshnu*.

2) *rham*, as in درهم *derham*.

لن 1) *rân*, as in رانو *rânu*, دارنا *darânâ*.

2) *rhu*, as in وارهمند *varhumand*.

3) *rkhâ*, as in بارخا *barkhûn*.

4) *lakhv*, as in لخوار *lakhvâr*.

لت 1) *rt*, *rat*, as in رتو *ratu*, ارتا *artâ*.

2) *rd*, *rda*, *rad*, as in پردون *pardûn*, کارد *kârad*. Or *rt*.

3) *lcta*, as in لتمان *letanmaṅ*.

لج = ا + ج, 1) *rj*, *rja*, as in فرجام *farjâm*, سفرجلا *safarjalyâ*.

2) *racha*, as in رخت *rachat*.

3) *rz*, *rza*, as in ارزن *arzan*, اکورز *akûrz*.

للر [2] *rrû*, *lclû*, as in ارون *arrûn*, خللرنم *khelelûnêm*.

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1) Observe that ا often stands also for ط in MSS.

2) As the elements of which the compound letters are composed, may be easily distinguished, the latter have not been analyzed in the following pages.

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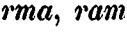
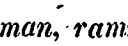
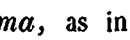
 rm, rma, ram, as in *hurmazd.*

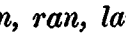
1) *rman, ramn,* as in  *shârman.*

2) *rma,* as in  *hôrmûd.*

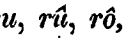
1) *rn, ran, lan,* as in *avarnâi,* *lanman.*

2) *ru, rû, rô, lû,* as in  *rûbânu,* *lûînu.*

3) *rv, rva, leva,* as in *aîrvârak,* *levatman.*

rêm, as in  *burêm.*

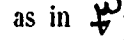
 1) *rîn,* as in *barînu.*

2) *ryû, rîû, lîû,* as in  *grîûn,* *liûman.*

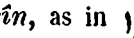
3) *rdu,* as in *ardush.*

zakh, as in *dâzakh.*

 zada, zad, as in *zadanu.*

zar, as in  *zarpûn.*

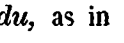
 or *zak, zaka,* as in *zakyâ,* *bêshazak,* *zakar.*

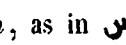
zam, as in  *zamik.*

 1) *zman,* as in *azman.*

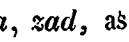
2) *zmû,* as in *aûzmûd.*

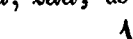
1) *zan, zane, zen,* as in *zaneshnu.*

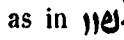
2) *zô, zû,* as in  *zôr,* *khazûrâ.*

3) *zv,* as in  *huzvânu.*

 1) *sâ,* as in *sâlâr.*

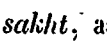
2) *îsh, êsh,* as in  *pîsh,* *dakêshîhâ.*

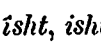
3) *îgâ,* as in  *zîgâ.*

4) *dî,* or *dîh,* as in  *nakadî.*

5) *gî,* or *gîh,* as in *shenâsagî.*

1) *sât,* as in *sâtûntanu.*

2) *sakht*, as in  *sakhtanu.*

3) *îsht, isht, yasht*, as in *kishtanu*,  *yashtanu.*

 1) *sahm*, as in *sahm.*

2) *dashm*, as in *dashmêst.*

1) *sâman*, as in *nasâman.*

2) *êshman*, as in *rôêshman.*

 1) *sân*, as in *gâsânîk.*

2) *s,hû*, as in *nas,hûnêḍ.*

3) *sakh, sokh*, as in *pasakhu, pasokhu.*

4) *sakhû*, as in *sakhûn.*

5) *ishn, ishen*, as in *khvâishnu*, *kishcnjâr.*

6) *îshû, ishva*, as in *sarîshutak*, *kishvar.*

7) *îdân*, as in *rîdânî.*

8) *deshn*, as in *vandeshnu.*

9) *dyân*, as in *mâdyânu.*

10) *îgân*, as in *bîgânak.*

11) *gashn*, as in *gashnîz.*

 sahîn, as in *avsahînêḍ.*

 1) *sb, sab*, as in *asbâryâ*, *sabsabâ.*

2) *yêb*, as in *khayêbît.*

3) *dêb, deh*, as in *dêbâ*, *deh.*

4) *jeh*, as in *jeh.*

 1) *st, sta, ste, sat, sata, satc, set*, as in *astrêt.*

 satyâ.

2) *sad*, as in *basad.*

3) *dit, dêḍ*, as in *madît*, *patvandêḍ.*

4) *dîda*, as in *dîdanu*.

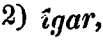
5) *gît*, as in *gîtîk*.

 1) *sr*, *sar*, *ser*, as in *besryâ*.

2) *îgar*, as in *sadîgar*.

3) *dîr*, *dîra*, as in *dîr*, *padîraft*.

4) *dagar*, as in *dagar*.

5) *gîr*, as in  *gîrestanu*.

 sm, as in *âsmânu*.

 1) *sn*, *san*, *scn*, as in *sang*, *âsnîtâr*.

2) *sû*, *su*, *sô*, as in *sûd*, *asûbâr*.

3) *sar*, rarely, as in *sardâr*.

4) *yîn*, as in *ayîngahân*.

5) *dîn*, as in *dînâ*, *adînu*.

6) *jîn*, as in *jînâk*.

7) *ju*, as in *jumbînad*.

 or 8) *gin*, as in *aginîn*.

9) *gdû*, as in *pagdûn*.

 1) *sî*, *sé*, as in *rasîk*.

2) *sda*, as in *asdar*.

3) *sag*, as in *sag*.

4) *îs*, as in *pêtîsâr*, *vîsp*.

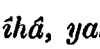
5) *das*, as in *rûdastâ*.

6) rarely the numeral *3*.

 1) *sîn*, as in *sînak*.

2) *segû*, as in *yansegûntanu*.

 1) *shâ*, *shah*, *shaha*, as in *shâêd*, *shaharyâr*.

2) *îhâ, yahâ*, as in  *tarîhâ*, *myahâ*.

3) *g,hâ*, as in *niyâzag,hâ*.

4) *sî*, or *sîh*, as in *âkâsîh*.

 1) *shâh*, as in *shâh*.

2) *shêdâ*, as in *shêdâ*.

shâêdâ, as in *javît-shâêdâ-dât*.

dâkhta, as in *andâkhtak*.

shâmû, as in *dushâmûjeshnîh*.

1) *shân*, as in *pîshânîk*.

2) *shâu*, as in *pasushâurvânu*.

3) *shakhu*, as in *dushakhu*.

4) *îhân, ihân*, as in *gihânu*, *nihânîk*

5) *yasân*, as in *yasânu* (perhaps *yadadânu*).

6) *dehân*, as in *dehânu*.

7) *gahân*, as in *ayîngahân*.

 shahîn, as in *hushahîn*.

1) *shab*, as in *shabâ*.

2) *ychab*, as in *ychabûn*.

3) *dahab*, as in *dahabâ*.

1) *sht, shta, shat, shata*, as in *gûsht*, *shatru*.

2) *yât, yâd*, as in *yâtâ*, *neyâdûm, neyâtûm*.

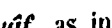
3) *îkht, îkhta*, as in *vîkhtanu*.

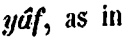
4) *dât, dâde*, as in *dâtobar*, *dâdestânu*.

5) *gâda*, as in *gâdanu*.

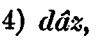
6) *jât, jâd*, as in *jâdukânu*.

1) *shav*, as in *shavshîr*.

2) *yâv*, *yâf*, as in *asyâv*,  *yâftanu*.

3) *yâz*, as in *yâzdahum*,  *peyâz*.

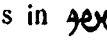
 or 4) *dâz*, *dâza*, as in *andâzak*.

 or 5) *gâv*, *gâva*, as in  *gâvars*.

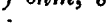
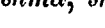
 dâzak, as in *andâzak*.

1) *shm*, *shma*, *sham*, *shama*, as in *shamsyâ*.

2) *yâṃ*, as in *yâmtûntanu*, *ayâm*.

3) *gâm*, as in *gâmânu*,  *hangâm*.

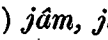
4) *jâm*, *jâma*, as in *jâmak*.

or 5) *dâm*, as in  *dâmân*,  *andâm*.

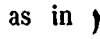
6) *dahm*, as in *dahm*.

shmamû, as in *vashmamûntanu*.

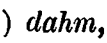
1) *shman*, as in *rôčshman*.

2) *shmô*, as in  *ashmôgh*.

 1) *shn*, *shna*, *shan*, as in *shanat*, *kuneshnu*.

2) *shû*, *shu*, *shô*, as in *shudanu*,  *ashô*.

3) *yân*, as in *bayânu*.

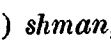
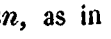
4) *yhu*, *ychev*, as in  *râyhumand*, *yehevûnâḍ*.

5) *gân*, as in *mahrîgânu*.

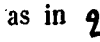
6) *gâû*, as in *chegâûn*.

7) *jân*, as in *jânu*; *jânvar*.

8) *jâv*, *jâva*, as in *jâvîdânu*, *jâvar*.

 or 9) *dân*, *dâne*, as in *dâng*,  *dânesṭanu*.

10) *dâva*, as in *dâvar*.

11) *dahû*, *dahu*, *dakhû*, as in *pânzdahum*,  *kedakhûnêḍ*.

ـشـ 1) *shî*, as in ـشـكـنـتـنـو *shîkûntanu*.

2) *dchî*, as in ـچـيـلـ *dchîl*.

ـشـن 1) *shûn*, as in ـوكـهـشـنـيـدـ *vakhshînîdâr*.

2) *dahyú*, as in ـدـهـيـوـپـتـ *dahyûpat*.

3) *gayô*, as in ـگـيـومـرـدـ *gayômard*.

ـلـت [1]) *lt*, as in ـجـلـتـا *jaltâ*.

ـلـم *lm*, *lam*, *lem*, as in ـلـمـيـتـونـتـنـو *lemîtûntanu*, *remîtûntanu*.

ـلـمـن *lman*, *laman*, as in ـشـولـمـن *shôlman*.

ـلـن 1) *lan*, as in ـبـلـنـد *buland*.

2) *lû*, *lu*, as in ـپـالـهـلـوـك *pâhlûk*.

ـمـاـه 1) *mâh*, *mhâ*, as in ـمـاـه *mâh*, ـيـومـهـا *yómhâ*.

2) *mâkh*, as in ـمـاـخـيـرـ *mâkhêr*.

ـمـام *mâm*, as in ـتـمـامـ *tamâm*.

ـمـان *mân*, etc. as in ـمـانـاـك *mânâk*.

ـمـچـ *mam*, as in ـمـمـچـيـا *mamchyâ*.

ـمـمـ 1) *maman*, as in ـتـمـمـمـ *tatmaman*.

2) *mmû*, as in ـلـپـمـمـونـتـنـو *lepammûntanu*.

ـمـ 1) *mn*, *mna*, *man*, *mana*, *men*, as in ـعـيـنـمـن *aînman*, ـمـن *men*.

2) *mû*, *mu*, *mô*, as in ـمـون *mûn*, ـمـدـر *mudar*.

3) *mara*, *mel*, as in ـمـرـنـا *maranâ*, ـمـلـيـا *melyâ*, *menyâ*.

ـمـدـمـ or ـمـدـمـ *madm*, *madam*, as in ـمـدـمـانـو *madamânu*.

ـبـ 1) *îb*, *ib*, *éb*, as in ـيـتـيـبـون *yetîbûn*, ـسـبـرـد *sibarîd*.

2) *db*, *dab*, as in ـكـدـبـا *kadbâ*.

3) *gab*, as in ـگـبـرـا *gabrâ*.

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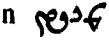
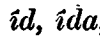
1) Observe that ـلـ is often used for ـطـ in MSS.

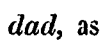
4) *yî*, as in *vâdânyî*.

5) the numeral 2, as in 200. See .

 or 1) *ît, îta, êt*, as in *madit*,  *shalîtâ*.

2) *îd, îda, êḍ*, as in  *dîdan*, *kunêḍ*.

3) *yet*, as in *yetîbûntanu*.

 4) *dad*, as in  *dadigar*.

 or 1) *îv, îva*, as in *s.v*, *avîvak*.

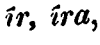
2) *îz, îza, yaz*, as in *mîzûk*, *yazêḍ*.

3) *îcha*, as in *licha*.

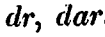
 4) *daz*, as in *dazu*.

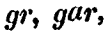
 or 1) *îr, îra, îre, êr*, as in *sîr*, *mâkhêr*.

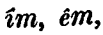
2) *yar*, as in *yarkâ*.

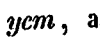
 3) *dr, dar, der*, as in  *darakht*, *shamshdar*.

4) *gr, gar, garạ, ger*, as in *magar*, *gerânu*.

 1) *îm, êm*, as in  *asîm*, *kâmêm*.

2) *yem*, as in  *yemrûnêḍ*.

3) *gm*, as in  *angmînu*.

 or 4) *dm, dma, dam, dama*, as in  *damîk*, *damdamâ*.

 dammû, as in *medammûnêḍ*.

 1) *îmû*, as in *yekavîmûnêḍ*.

2) *yemane*, as in *yemanenûntanu*.

3) *dman, daman*, as in *garûjdman*.

4) *dmû*, as in *padmûtanu*.

5) *jamn*, as in *jamnâ, gamlâ*. [1])

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1) The orthography in the remaining page has not been systematized.

ﺑ or ﺒ 1) *en, in, în, îne,* as in ﻣﻴﻨﻮ *mînô.*

2) *yo, yô, îû,* as in ﻳﻮﻡ *yom.*

3) *iva, ive, îv,* as in ﻣﻴﻮﻩ *mivehâ.*

ﺩ or ﺪ 4) *dn, dan, den,* as in ﻛﺪﻥ *kandan.*

5) *dô, dô, du, dû,* as in ﺩﻮﺨﺖ *dôkht.*

6) *dav,* as in ﺩﺎﻭﻳﺪﻥ *dâvîdan.*

ﺟ or ﺠ 7) *gan,* as in ﮔﻨﺪﻡ *gandum.*

8) *go, gô, gu, gû,* as in ﮔﻞ *gul.*

ﺟ 9) *jan,* as in ﺟﻮﺟﻪ *jojan.*

10) *jo, jô, jû,* as in ﺟﻮ *jov,* ﺟﻮﺟﻪ *jojun.*

11) *jo, jav,* as in ﺟﺎﻭﻳﺪ *javîd.*

ﺯ 1) *îze, êz,* as in ﺑﻪﺯﻳﺮ *beshîzeh.*

2) *giz,* as in ﻫﺮﮔﺰ *hargiz.*

3) *saza,* as in ﺳﺰﺍﺷﻨﺎ *sazashna.*

4) *spa,* rarely, as in ﺟﺴﭙﻨﺪ *gospand.*

ﻳ *ycm,* as in ﺁﻳﻢ *âycm.*

ﻳﺪ 1) *êdman, yadman, yedman,* as in ﻳﺪ *yadman.*

2) *gadman,* as in ﮔﺪ *gadman.*

3) *jdaman, jadman,* as in ﮔﻨﺠﺪﻩ *ganajdaman.*

ﻳﻦ 1) *yen,* as in ﺩﺪﺭﻳﻦ *dadrunyen.*

ﻳﻦ 2) *dayen,* as in ﻳﻦ *dayen.*

ALPHABETICAL INDEX

TO SERVE AS

A

PAHLAVI-ENGLISH GLOSSARY.

PREPARED

BY

DESTUR HOSHENGJI JAMASPJI.

REVISED AND GREATLY ENLARGED

BY

MARTIN HAUG, PH. D.

NB. The first number in each reference indicates the page, and the second number the line (the lines of Pahlavi type only being counted). When there are more than one reference to the same page, the number of the page is not repeated. All numbers after Z. refer to the pages and lines of the Zand-Pahlavi Glossary. I. refers to the Introduction to the latter work. B. marks the Bundehesh according to Westergaard's edition. All words and sentences enclosed in brackets have been added by me.

M. H.

A (a) א

ab אב and אבו *abu* s. 8, 3. father [Z. 5, 7. In Hebrew, אָב, stat. const. אֲבִי; Chald. אַב, stat. emphat. אַבָּא, before suffixes אֲבוּ; Syr. ܐܰܒ, stat. emphat. ܐܳܒܳܐ, before suff. ܐܳܒܹܗ *abû*; Arab. أَبٌ, in stat. const. أَبُو, أَبِي, أَبَا.]

abach אבח s. 7, 9. the female organ, vulva; see *bachûchyâ*. [It is probably related to the Arab. خبج 'to cohabit with a woman'].

abar אבר s. 7, 9. the male organ, penis.

abîtar אביתר s. Z. 26, 9. B. 53, 6. 80, 14. father [The syllable *tar* at the end indicates that the Semitic word *ab* is to be read as the Persian *patar, padar* "father." Professor Spiegel is of opinion (Traditionelle Literatur der Parsen pag. 359) that the word is a contraction of אבו 'father,' and תרין 'two', meaning thus 'the two parents'. But this view is quite erroneous, as we find *amîtar* 'mother' for the simple *am, em* also, and as תרין *t'rên* cannot be shortened to תר *tar*. If Spiegel's view were correct, we ought to expect *abutarîn*, or *abutanîn* which never occurs.]

[*acha* אח pr. Z. 18, 4. "he", used emphatically, "*he* is to be taken."]

admandên אדמנדין adv. 18, 9. in this manner, thus. This word should, I think, be pronounced *hamoîn* אמוין which is a contraction of אמין *hamûn* and אין *aîn*, the *n* and *a* having been dropped for the sake of euphony. [This derivation appears to be hardly correct. As it is explained in the Pâzand by *hamôîn*, we cannot take it as identical with the latter; for in that case it would have required no explanation at all. It is clearly the Semitic equivalent to the Persian *hamôîn*, and appears to be composed of three little words *ad-man-dên* wich are really found in the Aramaic languages. *dîn* is clearly the demonstrative pronoun דִּין דֵּן *dên* "this", and *ad-man* may perhaps mean "like, as, according". But as the latter idea is in no Semitic language expressed in this way, the meaning "in this manner, like this", becomes somewhat doubtful. *ad* is אד in the Samaritan, אָז "then" in Hebrew, Arabic إِذَا, إِذْ "then", and contained in the Chaldee אֱדַיִין *'edayîn* 'at that time'; *man* is either the preposition מִן

"from", or the relative pronoun 𐬨𐬀𐬙. The whole would thus mean "then from this" i. e. since (compare Hebrew מֵאָז "since"). If we read instead of *admandîn*, *aimandîn*, as we can do, then *aiman* is identical with the Arabic أَيُّمَنْ *ayyuman* "whosoever", and the whole would mean "whoever this may be;" compare also the Assyrian *aiunma* "any one whatever" (Journal of the R. Asiatic Society New Series II. pag. 236, 37.) The latter explanation appears to be the most likely.]

admar 𐬀𐬙𐬁 s. 19, 10. number, numeration, reckoning, an account (see *aimâr*).

admat 𐬀𐬙𐬌, 𐬀𐬙𐬎 adv. how; when, then, which, that one; see *âmat* [The pronunciation *admat* is very doubtful, as it is very difficult to explain from any Semitic language, and also its supposed identity with *âmat* 𐬀𐬌𐬙. The meanings "when, then", and "which" cannot be reconciled and I do not think it possible that any single Semitic adverb or conjunction can convey all of them. Our Glossary explains it by 𐬙𐬀𐬭𐬎𐬥 *chagûn* (*chashûn*) how? The same meaning appears attached to it in the Pahlavî translation of the Zand texts, as we find the Zand word *kaṭ* (neuter of the interrogative pronoun) translated sometimes by 𐬀𐬙𐬌 (Vend. 7, 1. 9, 54. W. according to Sp. and my MS. of the Pahlavî-Vendîdâd; W. has four times *kadha* in the last passage; Yas. 28, 5.); sometimes by 𐬙𐬀𐬭𐬎𐬥 *chasûn* how? (Vend. 7, 59. 83. Sp.); the first part of the word *kadâ* when? is also rendered by it; see Yas. 46, 3. 48, 10. 11. 𐬀𐬙𐬌 𐬴𐬀 𐬙𐬀𐬭𐬎𐬥𐬌 *aêmat zak deheshne* [1]) how should this be given? (or how is this gift, creation?). The

1) This is one of the most striking instances of the traditional misinterpretations. The simple word *kadâ* when? is divided into two words *ka* + *dâ*, the first of which is made to signify "when" and the second "to be given, gift," which interpretation violates all rules of grammar and is against common sense. It clearly shows that the ancient Pârsi interpreters had no distinct knowledge of even some of the commonest adverbs! But it is really astonishing that some European interpreters dare to defend and adopt most of these misinterpretations. As the Pârsi interpreters render the neuter of the interrogative *kaṭ* what? which? (generally used as particle of interrogation) by *aêmat (admat)* and *chagûn (chashûn)*, the compiler of that fanciful book, called "Old-Bactrian Dictionary", supposing that these two words have two different meanings, whereas they have, as our glossary shows, one and the same, attributes actually to the pronoun *kaṭ* the two meanings when? and how? Here I

original and perhaps only meaning of 𐬀𐬛𐬌𐬨 appears to have been *when?* for to this signification we are led by reading either *admat,* or *aêmat.* In the first case we can explain it as *ad-mat, ad* "then" being identical with Hebrew אָז *'az,* Samaritan אד *'ad,* "then", and *mat* = מָה *mâh* what? expressing the interrogation. But as such an interpretation would defy the rules of Semitic grammar we must abandon it. If we read *aêmat* we obtain all we require; for أَصْمَاطَى *'ēmatai* means in Syriac *when?* to which עמאת *'emat* in the Mandæan dialect corresponds (see *Nœldeke,* Dialekt der Mandæer pag. 8) which is identical with our word].

admîtân 𐬀𐬛𐬌𐬙𐬀𐬥 I. 34, 7. a proper name.

[*admocshna* 𐬀𐬛𐬌𐬎𐬍𐬱 s. (instead of *admûnêshna*) Z. 23, 3. getting; following; believing.]

admûnastan 𐬀𐬛𐬌𐬵𐬀𐬥𐬀𐬥 v. pres. 1 sg. *admûnem,* 3 sg. *admûnēd,* 13, 4. to follow; to admire, to obey, to adore; to believe, to confide in; to form a sincere alliance, to be attached, to pledge; to wish. [I doubt the correctness of the pronunciation as well as that of several meanings ascribed to this verb. As regards the traditional pronunciation, it does not represent any Semitic word which might convey any of the meanings mentioned. The verb is evidently mispronounced. If we read it *haimûntan* (or more correctly *haimanûntan*) as we can do without the slightest difficulty, we obtain a proper Semitic verb, Chald. הֵימִין, Syriac ܗܰܡܶܝܢ *haimēn* "to believe, confide in", Arabic آمَنَ *'âmana* id., Assyrian *aiman* (see Journ. R. As. Soc. New Ser. I. p. 208). As the meaning "to believe" can be proved from the texts,[1]) there can be no doubt about it. The

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may ask, in what language, Aryan or Semitic, can the neuter of the interrogative pronoun convey the meaning *when? at what time?* In all languages known to me separate terms (generally derived from the interrogative) are employed to express this idea. And such a developed and finished language as the Zand is should use the interrogative for such disparate terms! This is nothing but a piece of grammatical humbug which is only equalled by the monstrous supposition on the part of the same author that the indicative in the Zand can convey the meaning of a conjunctive!

1) See the gloss to Yas. 4, 1: (according to my MS. of the Zand-Pahlavi Yasna) 𐬵𐬌𐬥 (زیمان *zîmân* according to my Pahlavi-Persian Yasna) 𐬀𐬛𐬌𐬵𐬀𐬥𐬀𐬥𐬎𐬀𐬥 𐬀𐬛𐬌𐬵𐬀𐬥𐬀𐬥𐬎𐬀𐬥 *dimân admûnêtu hamâk vadûnyan* "they should do all that has been believed (confided in) by us". Nerios. misinterprets the passage (as is frequently the

meanings "to be attached, to form a sincere alliance" may be easily traced to it. As regards the significations "to follow", and "to wish", it is difficult to reconcile them with the other. Our glossary explains the word by a single Iranian term, *varustan*, the proper meaning of which is not very easily ascertained. The Persian Dictionaries know a word *varastân* to which the meaning "followers" is ascribed; but it cannot be identical with *varustan* as the *u* is wanting. Etymologically *varustan* can only be traced to *ava-rudh* in the Zand which occurs in Yas. 1, 59. 64. (Sp.) where it means "to decrease" [1]). But this meaning does not tally with the passages in which *aêmanûntan (admûnastan)* is found. There is probably some old mistake at the bottom; *varustan* is meant to express "to believe"; but without changing it to *varenîtan*, or *varîtan* (from *vare* to choose; to believe) it will not be possible to arrive at such a sense.]

adôv 𐬀𐬣𐬀 conj. 18, 7. or, if, unless, either. It is nothing but a mispronunciation for *ayov* as used in Pâzand یسوف *yâv*, Persian یا "or". [I doubt the correctness of this view. 𐬀𐬣𐬀, whatever its correct pronunciation may be, is certainly not identical with the Pâzand *yâv*, or *ayâv;* if this were the case, it would be written 𐬀𐬌𐬎 or 𐬀𐬌𐬎, 𐬀𐬌𐬎 which is never done. The characters 𐬀𐬣𐬀 are in all probability to be read *ayuv* or *ayuw*, as all other readings cannot be explained in any reasonable way. The second part of the word, *uw*, appears to be the common Semitic particle, expressing "or, either", Hebr. and Chald. אוֹ, arab. أَوْ *'av*, Syr. ܐܘ *av;* Assyrian *'û, 'uvvâ;* the first is the interrogative particle אַי. As this explanation offers some difficulty I propose another by reading *ayup; up, uph* is evidently the Syriac ܐܦ *'ôph*, Chaldee אוּף (in the dialect of

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case with him) by *yad aham viveda* "what I have obtained, got." My Pahlavî-Persian Yasna translates "what has been desired, wished for." In Yas 45, 1 the Avesta-word *â-varctô* is translated by 𐬀𐬭𐬀𐬌𐬭𐬎 that is, the causal of 𐬀𐬭𐬀𐬌𐬭𐬎. Here it must mean "believing, professing" (a particular creed.) My Persian translation has خواست *qâst* "he wished". Ner. has *prabodhakaḥ* "intelligent" which appears to rest on a pure misunderstanding as this meaning cannot be proved in any way.

1) The Pahlavî translation renders *avâurûraodha* in these passages by زایند بن‌اوروهم *benâ rahokînît humenâi* "(if) thou shouldst have been removed (omitted from prayer)". My Pahlavî-Persian Yasna reads the word *rânkînît* and explains it by the Persian *ranjîdah* "exasperated, indignant" which is a mere guess.

Jerusalem), modern Syriac *'uph*, meaning "also"; *ai* is then only a change for *av* "or" in consequence of its being joined to a word (or syllable) commencing with a vowel; for *v* is really changed in such cases in Syriac to *y*; compare, for instance, ܩ̈ܝܡ *qôy'em* instead of *qôw'em* "standing" (part. act. of ܩܘܡ *qûm* "to stand"). The particle 𐬀𐬛𐬎 is accordingly best read *ayuph* meaning "or also". The modern Syriac has for expressing the idea "or" also a compound particle, *yan;* see *Nœldcke*, Grammatik der neusyrischen Sprache pag. 184.]

adûdunch 𐬀𐬛𐬛𐬎 s. 18, 6. a rite, a custom, a canon, an usage, prescription, mode, form, manner. It is mispronounced for *ayodûnch* from the word *aidûn*, meaning "in the like manner"; see *âinch*. [The word is an adverb as may be seen very clearly from its classification; but it is evidently a compound. Its first part is *aden*, *hâden* (compare Chaldee הָדֵין) "this"; the second is *înûk*, or *ivanak* which means in all probability "manner", and may be identical with *âinch*.]

adûk 𐬀𐬛̂𐬐 num. 20, 1, 4, 5; 21, 1; 22, 8; 23, 6. one, every one, once. It should be pronounced *ayok* like *nyok* for *nēk* in Persian; or *aêvak*, if traced to the Zand *aêva* "one". [The word is neither to be pronounced *ayok*, nor *aêvak;* but it is apparently of Semitic origin, and to be pronounced *khaduk;* compare Chaldee חַד "one"; the *u* is the sign of the nominative which is generally used in the *status emphaticus* of the numerals in the Assyrian *'ikhtu*'; it is also preserved in this numeral in the Ethiopic *'akhadu* "one"; [1]) on the final *k* see my introduction to the Zand-Pahlavi glossary pag. XXVI.)

advarz 𐬀𐬎𐬎𐬀𐬉 s. 10, 2. [It is enumerated among the prepositions and particles; Destur Hoshengji gives no meaning to it. I take it for *khadvaraj* which appears to mean "one time, once".]

advâz 𐬀𐬎𐬎𐬎 s. 7, 4. voice, sound, clamour, rumour, tone. [It is certainly not identical with *âvâz* as has been supposed by some scholars; for it is explained in the Glossary by the latter word. It cannot be traced to any Semitic word, but it appears to be of Iranian origin. Its true form is probably *adivâch* from the root *vach* + *adi* = Skr. *adhi*.]

1) See *Oppert*, Grammaire Assyrienne § 94; *Dillmann*, Grammatik der Aethiopischen Sprache § 158 (pag. 287).

ae ܐܝ pr. 18, 8; 21, 10. O! hallo! that is to say, to wit. Pers. ای. [Z. 7, 5; 34, 3; 38, 9; 41, 11. "this is, that is". It is the feminine of the prqnoun of the 3d person הִיא *hî'* Syr. ܗܝ *hî* which is used in ancient as well as in modern Syriac in the sense of a neuter, "it, it is"; see *Nœldeke,* Grammatik der neusyrischen Sprache pag. 267].

aêdar ܐܕܡܠ adv. 19, 2. now; in this place (here used for this world). [It is of Iranian origin; it is perhaps to be traced to *itara.*]

aêdûn ܐܕܡܘܢ adv. 18, 6; 24, 3. thus, in this manner; now. Pers. ایدون [Z. 12, 6; 13, 5; 20, 8; 21, 9; 33, 5; 38, 8; 39, 5; 43, 6, 7, 8, 9. I. 39, 1. The general meaning is "thus"; in the sense of "now" I have not met with it. In the latter it is to be traced to another word, I suggest Chald. עִדָּן *'iddân* "time", Syr. ܥܕܘܢ *'idônô* which combined with the demonstrative (properly 3d pers. sg. f.) *hî* would mean "this time, now". This combination is really found in the modern Syriac ܗܝ ܥܕܘܢ "at this time" [1]) which seems (according to analogies) to be pronounced *êdânâ* coming thus very near. In the usual meaning "in this manner" it is also to be traced to Semitic origin; the first part is again הִי אִי *'i, hî,* "this"; the second *dûn, dôn* seems to be a separate word, meaning "manner". It is possible, however, that *dôn* is a demonstrative pronoun also and related to *dên* "this". At any rate it cannot be traced clearly to any Iranian or Sanscrit word.]

aêt, aît ܐܝܬ v. 18, 2. it is, exists. It is mispronounced for *hêd, hit* or *hast*, Pers. هست [Z. 7, 4, 1. etc. I. 31, 2. It is Semitic, Syriac ܐܝܬ *'it,* Chald. אִית "it is, there is".]

aerman ܐܪܡܢ s. 7, 9. the male organ of generation.

[*aêrvâreh* ܐܪܒܪܗ s. Z. 10, 1. see note 2 on pag. 50. jaws, jawbones. Comp. ܐܪܒܪܗ B. 35, 11. 57, 10.]

[*aêvak* num. I. 33, 2. 41, 3, 5. read *khaduk* "one"; see *aduk.*]

[*aêvakbâr*, read *khadukbâr* I. 39, 1. once upon a time.]

aêvarz ܐܝܒܪܙ præp. 10, 3; see *advarz.* [Its meaning is uncertain.]

aêzin ܐܕܟܝܢ adv. 19, 1. as above, as before; in the same manner. again, anew, afresh, hitherto, also, likewise, Arab. ایضاً.

1) See *Nœldeke,* Gr. d. ns. Spr. pag. 161.

[*afarg*, 𐬀𐬉𐬭𐬌 s. Z. 7, 2. name of a great expounder of the Zoroastrian laws and customs. He lived at any rate before the Sasanian times. His opinions are frequently quoted in the Huzvânash version of the Vendidâd.]

[*afzâr*, *apzâr* 𐬀𐬯𐬵𐬀𐬭 a) s. I. 33, 11. 34, 8. arrangement, with 𐬋𐬋 'new', rearrangement, the restoration of ancient books from scattered fragments. b) adj. 𐬀𐬯𐬵𐬀𐬭𐬙𐬀 I. 35, 10. very efficacious. The original meaning appears to be 'weapon'; see B. 5, 12. 13. 7, 12. 17, 5. Pers. افزار 'a tool.]

afzârhumand 𐬀𐬯𐬵𐬀𐬭𐬴𐬌𐬙𐬌 s. adj. Z. 41, 2. having weapons.

[*afzûn* 𐬀𐬯𐬵𐬎 adj. I. 35, 3. prosperous, increasing. Pers. افزون.]

ag 𐬀𐬌 s. 3, 4. wheat.

ag 𐬀𐬌 adv. 18, 9. (a synonym of *agnîn*) at once, no sooner.

agar 𐬀𐬌𐬭 conj. 18, 7. if, although. Pers. اگر *agar* [Z. 16, 12.]

[*aghar* 𐬀𐬐𐬭 adj. Z. 43, 2. first. Zand *aghra*, Sanscrit *agra*.]

[*agharî*, *agharyâ* 𐬀𐬐𐬭𐬌, 𐬀𐬐𐬭𐬌𐬀 s. Z. 2, 2. superlative.]

[*aghrîk* adj. Z. 20, 10. uppermost. — *aghrîktum* Z. 12, 3. most excellent.]

agnîn 𐬀𐬌𐬈𐬌𐬈 adv. 18, 9. at once, moreover. Sometimes it is interpreted by اکنون *aknûn* now, at this time; already; therefore; still, however, but.

agorz 𐬀𐬌𐬫𐬭 adv. 21, 11. ever, always, continually Pers. هرگز *hargiz*.

aharmok 𐬀𐬵𐬭𐬙𐬀𐬴 s. 22, 4. wicked, bad, a calumniator, a blasphemer, one who wrongly interprets the Zand-avesta. This word is nothing but the Zand 𐬀𐬌𐬈𐬵𐬉𐬀𐬐𐬀𐬵𐬐𐬀 *ashemaogha*, as it is a rule to change 𐬀𐬌 *ash* to 𐬀𐬭 *ar* or *ahr*, as, for instance, *ashavahisht* becomes in Pahlavî *ardibehesht*; for *ashavâ* there is *ahrob*, for *mashya*, *mart*. The same change we observe in the old Persian of the cuneiform inscriptions where we find *martya* "a man" instead of *mashya* in Zand. [I. 40, 4. *aharmôk* refers to *Aharman*,[1]) the devil; but Alexander the Great may also be under-

1) This word is generally explained as a corruption of the Zand *aiwô mainyus*; but on a closer examination I found it to be of quite a different origin. If it were really a corruption of *aiwô* (speak *angrô*) *mainyus*, it could never be *aharman* in Pahlavî or modern Persian, but according to analogies *angar-mînû*, or at least

stood by it in that passage. It is the translation of the Zand *ashemaogha*, but not identical with it; if this were the case, the Pahlavî word would be *artâmog, ardamog* (according to analogies); the first part *ahar* or *ashar* must be the Semitic equivalent for the Zand *asha;* it means "disturbing truth"; see more about it s. v. *ahlob.*]

[*ahlâesha, ahlâish, ahrâish* 𐬀𐬵𐬎𐬎 s. Z. 13, 6; 14, 9; 21, 1. It is generally the translation of *ashem, asha;* but it is certainly not identical with it, as has been supposed by all who have written on the subject.[1]) In this case the character 𐬎 *r, l* which is always distinctly and unmistakably written, could not be accounted for in any reasonable way. The group of signs 𐬀𐬵 which begins this word as well as 𐬀𐬵𐬎, 𐬀𐬵𐬎𐬎 can only be read *ahar*, or *ashar* and this must be the Semitic equivalent to the Zand *asha.* I prefer the reading *ashar* which I unhesitatingly identify with the Hebrew יָשָׁר *yashar* "straight, right, just, truthful, righteous;" יֹשֶׁר *yósher* "righteousness", from the root יָשַׁר *yashar* "to be straight". In the Assyrian this root appears actually in the form אשר *'ashar*, "to direct", and is there of very frequent use (see *Oppert,* Grammaire Assyrienne § 180).

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angar-mîn; aharman is a purely Semitic word; *man* is well known in the Pahlavî as a suffix added to nouns; *ahar* seems to be identical with Arabic آخَرُ *'âkharu,* Hebr. אַחֵר *'akhēr* "another". The word thus signifies simply "the other, second (spirit)". This appellation is not to be wondered at, as it passed for a bad omen to pronounce the name of the evil spirit. In many MSS. the name is written invertedly probably out of fear lest some evil might befall the writer or reader.

1) Professor Spiegel goes even so far as to state (Grammatik der Huzvâresch-Sprache § 24, 2 note 4 on pag. 51) that 𐬀𐬵 or 𐬀𐬎 is a very frequent change for *sh* in Zand. Nothing can be more erroneous than this assertion! 𐬀𐬵 *ashar* (if 𐬀𐬎 *ar* is occasionally written for it, it is only an orthographical blunder) is always the Semitic equivalent to the Zand word *asha* or *ashi,* but never to the mere syllable *ash,* or to *sh* alone as Spiegel thinks. The word 𐬀𐬵𐬭𐬎, which is the equivalent to the Zand *fravashi* "guardian-angel", and which can only be read *farvashar* (𐬀𐬵𐬭𐬎 *farvash* is either a corruption of it, or rests on another etymology), is no exception; for the Pahlavî translators took it as a compound, the second part of which, *ashi,* seemed to contain the well known Zand word *asha,* or *ashi; frav* was taken as a preposition or adverb in the same sense as *fra.* Prepositions which form part of words are always translated separately.

The proper meaning of this *ashar* in Pahlavî appears really to be "righteous, just, religious" and this comes much nearer the original meaning of *asha* = Sanscrit *ṛita* (for *arta*) "true". The termination *âish* corresponds exactly to the Aramaic suffix *âit* (*t* of Chaldee and Syriac standing frequently, for *sh* in Assyrian, Arabic and Hebrew), Syriac ܐܝܬ *'it* which is always preceded by *ô* = *â*. This suffix is frequently used in the Aramaic dialects to form adverbs from nouns, adjectives and past participles (see *Hofmann*, Grammatica Syriaca pag. 278), for instance, ܐܠܗܝܬ *'alôhô'it* "from God, through God", ܗܠܟܝܬ *halûkô'it*, "quickly" (from ܗܠܟ *halôkô*, "one who walks about"). As this suffix serves forming adverbs, and the corresponding *âish* 𐬀𐬵𐬎 of the Pahlavî occurs in this form only in the very word 𐬀𐬭𐬀𐬵𐬎 *ashrâish*, it is not improbable that this word is after all no abstract noun, but an adverbial expression, 𐬀𐬵𐬎 being probably only another way of writing 𐬀𐬎 a common suffix, for forming adverbs which corresponds, as I have shown in my introduction to the Zand-Pahlavî Glossary (pag. 27), to the Assyrian *ish* serving the same purpose. It is true, it is employed for translating *asha* which is an adjective and substantive and *ashi* which is only a substantive. But in several places of the Gâthas where *ashâ* is translated by *ashrâish*, *ashâ* can be taken in the sense of an adverb, being the instrumental which often serves such purposes (see Yasna 28, 1. 43, 6. Z. 14, 9.[1]) The adverbial meaning appears to have been gradually forgotten, and the word taken as an abstract noun. This is not surprising in the least, if we consider that if once a term, or a set of terms were established as equivalents to Avestâ expressions, the translators used to repeat them always over again whether they might suit or not. That *ashrâish* was occasionally employed by the translators as an abstract noun, is shown by the expression 𐬀𐬵𐬎 𐬀𐬭𐬀 (Yasn. 29, 7. 30, 1. Z. 24, 1.) by which *ashâ* is rendered frequently; for to an adverb no preposition is generally joined. — As regards the meaning of the word, it is generally asserted by European interpreters that it means 'purity'. This rests principally on Neriosang's rendering of it by the Sanscrit *puṇya* (Yas. 43, 9. 50, 6. and often) the real sense of which Euro-

1) This passage is a paraphrase of the words of Yas. 28, 4. *yavaḍ isâi tavâchâ*, and is to be translated as follows: 'as much as I wish, and am able (to do), so much I teach, should be desired with righteousness.' The translation on pag. 54 of the Z.-Pl. Gl. is not sufficiently accurate.

pean Zandists and Sanscritists appear to have not comprehended. This Sanscrit word never means "pure" neither in the physical [1]) nor in the moral sense, but only "having merit, being in possession of meritorious deeds". The neuter *puṇyam* is the very name for religious merit acquired by various acts enjoined in the sacred books. Molesworth says in his excellent Dictionary of the Marâthi language (2[d] edition pag. 508 s. v. *pâpa*): "The word *pâpa* does sometimes bear the sense of sin, or a sin, but the word *puṇya* that of holiness, godliness, or moral goodness, *never*"; on pag. 521 (s. v. *puṇya*) he says: "This word — *puṇya* — bears not the feeblest implication of holiness, godliness, or purity of spirit". This statement I can fully bear out from my own experience. The word is very frequently employed by the Hindus whether they converse in Sanscrit, or in one of their vernaculars; but they never denote purity of heart, or of morals by it. Nor does it ever appear to have had such a meaning. If some native lexicographers ascribe to it the meaning *pâvana, pavitra* i. e. ceremonially pure, something conducive to religious merit, such as clean food or water which had not been defiled by the touch of a man of another caste, is to be understood. Nor does it mean "auspicious" as the Editors of the St. Petersburg Sanscrit Dictionary have guessed from some passages;[2]) but always either "having merit, or conducive to it." The meaning of "holy" also rests on a complete misunderstanding of the term. — After this digression let us return to Neriosang. If he translates *ashrâish* by *puṇya*, he never meant purity in our sense of the word by it, but religious merit acquired by certain actions. If he had understood by *ashrâish* physical purity, he would have chosen the terms *nirmalatâ*,

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1) The authors of the Sanscrit Dictionary of St. Petersburg are mistaken in this respect. The passages quoted there for proving that the word means "pure" would never be interpreted by a native Sanscrit sholar in the way they have done. If *jala* "water" is called *puṇya*, then it means that there is a religious merit acquired by using it.

2) The expression *puṇyam — ahaḥ* Taitt. Brâhm. 1, 5, 3, 1. does not mean "an auspicious day", but as the commentator (I. pag. 217) explains it "having meritorious actions such as the study of the Vedas". The term *puṇyakâla* does not signifiy "a lucky auspicious time" in general, but a period (such as that of an eclipse) at which a good action confers a special benefit upon the performer (See Molesworth I. pag. 521). — As regards its derivation it cannot be traced to *pu*, or *push*, but is a corruption of *pûrṇya* meaning "fulness, completeness" from which sense all others can be easily deduced.

or *svachchhatâ*. As religious merit can be acquired according to the notions current among the Parsis only by good works and virtuous conduct, the translator may have ascribed to it the secondary sense "virtue, righteousness". And this is really the meaning of *ashrâish* as we have seen. This is confirmed by the Pahlavî translation itself; for in Yas. 43, 12 is *ashîs* translated by راست *râst* "right" which is thus to be taken as a synonymous term for *ashrâish*.]

ahlob 𐬀𐬵𐬎𐬭 adj. 9, 6. 23, 8. heavenly, pure, chaste, clean, a saint; see *asho*; the word ought to be pronounced *ahrob*, and *ahlob* is only a change for it here. [Z. 38, 8. I. 33, 3. 39, 1. *ahlobân* pl. virtuous, righteous, pious Z. 2, 10. 40, 8. It is generally the rendering of the Zand *ashava;* see under *ashô*. Instead of *ahlob*, or *ahrob* we ought to read *ashru-bu*, the first part representing the equivalent of *asha*, and *bu* being that of the suffix *va*. The translators liked to render the suffixes separately; whether *bu* is the actual translation, or only the transliteration of *va* cannot be easily ascertained. I am not aware that any Semitic language, including the Assyrian, as far as it is known to us, possesses a suffix of this kind. It is therefore probable, that this *bu* is nothing but a transliteration of *va*, in order to render every part of the word as completely as possible. Probably the word was always pronounced *asho*, that is, the Iranian expression was always substituted for such a vox hybrida, as *ashrubu*. As regards the meaning of the word, I refer to my remarks under *ashlâish;* it can only mean "righteous, virtuous", designating more specially the Mazdayasnians, the worshippers of Ormazd.]

[*ahosh* 𐬀𐬵𐬱𐬀 s. Z. 11, 11. freedom from death. Z. *aosha* + *a*.]

[*ahu* 𐬀𐬵 s. Z. 37, 1. life. The meaning is, however, uncertain.]

[*ahvî* 𐬀𐬵𐬯𐬌 s. Z. 14, 1. mastership. The more correct reading would be *ahvyâ*.]

[*aiabârî, aiabâryâ* 𐬀𐬌𐬀𐬥𐬁𐬭𐬌𐬀 s. 24, 2. 4. I. 34, 8. 35, 1. 9. assistance, help. It is of Semitic origin; but it must be read *asbâryâ* in which case it is to be taken as the infinitive (or noun) of Afel of the root סְבַר *s'bar* "to support, assist"; *yâ* is a termination of the infinitive in the Mandæan and Talmudic dialects; see *Nœldeke*, Mundart der Mandæer pag. 58. About the meaning of the word there can be no doubt, as it generally translates the Zand *avô* "help".]

aimâr سچدل s. 19, 10. numeration, calculation, investigation. Pers. آمار and آمارش an enquiry. [It is probably an Iranian word, as it cannot be explained from the Semitic languages if it is not traced to אמר "to speak, say" a derivation which is very doubtful. It is best derived from the Zand root *mar* + *â*.] See *aimâr*.

[*aingahân* سوزنس s. Z. 35, 4. is the translation of the Zand *avâuṇ-hîĉiti*, which is the name of a sin, "recklessly dashing another to the ground" Z. pagg. 72. 73. It is apparently a corruption of the Zand word.]

[*ainîk* سزدو s. Z. 7, 13. forehead; Zand *ainika*.]

[*airân, airânu* سددلس s. a proper name: Irân, the land of the *airyas* I. 39, 6. 41, 2. 3. 5. 32, 9. 33, 2. 35, 10.]

airîyân سددلدوسز s. 9, 4. plur. of *airi* men, people; all below the king and the highest nobility. [It is clearly the Zand *airya*, Sanscrit *arya*, *ârya*, the original name of the Aryans in general. As to its sense, there can be little doubt, that the meanings ascribed to it by the Hindu lexicographers "master" and "a man of the third tribe" (agriculturist) which made up the mass of the people, are certainly more trustworthy than the meaning "faithful" which is now commonly given to it by the continental scholars. This rests, however, on no native authority, but on a mere guess of one of the Editors of the Sanscrit Dictionary published at St. Petersburg, and is, on a closer examination,[1]) as little tenable and as erroneous as the novel meanings ascribed to *ibha* "elephant" which is made to mean "servants", to *bharata*, a proper name, which they suppose to mean "soldiers" and many others of this kind.][2])

akbrîd سوزلدم s. 5, 5. [The Editor has given no explanation. Anquetil renders it by "hog", which rests on a mere misunderstanding, as he regarded the clause سدکزلس. سزوه which follows the four words *akbrîd, dôbrîd, tasubrîd, sêbrîd* as an explanation of the latter; but this is not

1) None of the Vedic passages quoted proves that *arya* must mean "faithful"; in several it does not give even any acceptable sense.

2) Continental scholars would do well to be on their guard when using this Sanscrit Dictionary, chiefly if the meanings ascribed to certain words contained in it are at variance with the established usage and contrary to all Hindu authority.

the case, as the word 𐭧𐭥𐭫 *khôk* is the Persian equivalent of the Semitic 𐭧𐭦𐭦𐭥𐭫 *khazorâ* "a hog", and stands in no connection with *akbrîd* etc. It is evident at the first glance, that *ak, do, sē, tasu* are numerals; the three latter are well known from other Pahlavî texts as those for 2, 3, 4; the first *ak* which is not found elsewhere, must represent the word "one", and is probably a corruption of *yak*. The correct form of the word appears to be *yakbarîd*. Its second part is evidently the Persian بريد *barîd* which has even found its way into the Latin, *verēdus*, a post-horse. In Persian it means a messenger, a courier; a measure of two, or four (according to Meninski) parasangs. The terms *akbrîd* etc. appear to mean either first stage, second stage etc. in the postal arrangements of the ancient Persians, or a horse which carries the mail for one stage, two, three, or four stages. The latter interpretation is probably the correct one. As the words are, according to the arrangement of the Glossary, to be found among names of animals, they must be regarded as such too. The post-horses were probably classified respecting their strength and velocity. It may seem incredible to us, that the same horse could carry the mail during three or four stages; but if we bear in mind the extraordinary feats of Turcoman horses (they are well known in Persia) which carry the riders on their prædatory excursions with the greatest swiftness for several days without taking rest, we may believe it.]

akbyâ 𐭠𐭪𐭥𐭩𐭠 s. 6, 10. a tendon, nerve, ligament, sinew, vein, artery; compare Hebr. עָקֵב "heel".

[*akhar* 𐭠𐭪𐭧𐭤 adv. 19, 2. Z. 6, 4. 7, 2. 9, 12. 10, 1. 19, 4. 21, 10. 34, 7. I. 32, 7. 33, 8. etc. back, behind, backwards, beyond, after; compare Hebr. אַחַר "after, behind"; in the Assyrian the same (see *Oppert*, Gr. Ass. § 204).]

[*akhâstgîâ* 𐭠𐭪𐭧𐭠𐭮𐭲𐭲𐭩𐭠 s. Z. 20, 2. poverty.]

[*akhêshkârî* 𐭠𐭪𐭧𐭩𐭧𐭪𐭠𐭫𐭩 s. Z. 34, 9. carelessness.]

[*akhoe* 𐭠𐭪𐭧𐭥𐭩 s. Z. 11, 13. world. The characters ought to be read *akhvui*, *i* being the relative particle connecting the substantive with its adjective; *akhvu* appears to be the Pahlavî form of the Zand *ahu* life, *h* and *kh* being expressed by one sign.]

[*akhvān* 𐭠𐭪𐭧𐭯𐭠𐭭 s. Z. 2, 11. plur. of *akhu*, *ahu*, the lives, worlds.]

[*akînî* אכיני s. Z. 20, 1. freedom from hatred.]

[*al* אל prohibitive particle 18, 11. Z. 19, 7. not; compare Hebr. אַל, Ethiopic *al-bô* not, it is not; Assyrian *'ul.*]

[*alaksagdar, alaksandar,* אלכסנדר nom. pr. I. 39, 5. 40, 5. 32, 9. Alexander the Great.]

alîâ אליא 5, 6. milk. In *Burhân-i-qâṭi'* it is *albâ.* [1]) [Chald. חֲלָבָא milk. The reading *albâ* is only correct.]

alkâ אלכא 6, 1. a dunghill cock.

alalônatan אלאלונתן v. 15, 1. to wash, to bathe; Syr. ܚܠܠ *khalel* to make ablutions, to clean oneself. [*alalônad* v. Z. 26, 6. 3 pers. sg. pres. he washes, bathes. The word occurs in no other Semitic language in this meaning, save in the Syriac. In Hebr. and Chald. the word means 'to profanate'. In the meaning 'to wash' it appears to be a denominative of חוֹל 'sand', signifying 'to make use of sand for the purpose of ablutions'. This is actually done by Mohammedans if there is no water at hand. The Arabs call it تَيَمُّم.]

am אם s. 8, 3. a mother, Arab. أم, Hebr. אֵם [Z. 5, 5].

am אם v. and suffix 18, 2. I am; to me.

[*amarg* אמרג adj. Z. 11, 13; 19, 10. deathless, immortal.]

amâshân אמאשאן pr. 18, 3. pl. of *am*, "we". [The form is evidently meant for the plural; but it is difficult to explain it in a reasonable way. *amâ* (see the following word) is clearly the plural of the pronoun of the first person, signifying "we"; *shân* is a suffix of the plural of the 3d person of the pronoun, meaning "them, of them". This can have no sense in connection with *amâ*. We find it also in the corresponding אמרגמאשאן *ragomanshân* "we", and in אמאשאן = אשאן "they". There can be no doubt that אשאן was read after the Sasanian times (and perhaps during

1) It appears that this lexicographer as well as that of *Jehângîri* had some Pahlavî Glossary written in Persian characters where there are some letters of the same forms and figures. They can only be distinguished from each other by their definite dots as الپا can be read *alyâ* as well as *albâ;* hence the mistakes which we now and then observe in the pronunciation.

them) *shân*, and taken as the Persian pronominal suffix شان. But was this the original reading? The characters, if fully pronounced, may be read as *âshun*, and as *shânu*; in both ways we obtain pronouns of the 3d pers. plural. *shun* is the pl. of the pronoun of the 3d pers. in the Assyrian, *shân* is used in the Persian in the same sense; both are used as suffixes. *â* in *âshun* may be explained as indicatory of the last syllable of the Iranian *amâ* "we", and *avâ* "he" just as *tar* in the words *abîtar*, *amîtar* is indicatory of the Irânian words *patar* "father", *mâtar* "mother"; which way of writing is very common in the Assyrian cuneiform inscriptions (where words are written partly ideographically, partly phonetically, the first part being of Turânian, the second of Semitic origin). As *u* in *shânu* cannot well be explained, I am inclined to regard *shun* as the original reading. Its only meaning appears to be to indicate the plural of the pronoun by some external sign, having lost its original sense as a plur. of the pronoun of the 3d person.]

amâ 𐎠𐎼𐎹 pron. 18, 1. we, us, our; Pers. ما *ma*.

amâr 𐎠𐎼𐎹𐎶 s. 22, 2. see *aimâr* [Z. 36, 1. 2. 43, 4.]

amâspand 𐎠𐎼𐎹𐏁𐎧𐎼𐎹𐎰 s. 1, 3. the seven archangels, called *amshâspand*, or *amshasfand*, Zand 𐬀𐬨𐬵𐬀𐬯𐬌𐬨𐬀𐬯𐬌𐬨𐬀𐬯𐬌𐬨 *amesha speñta*; they are Ormazd, Bahman, Ardibehesht, Shahriver, Isfendârmat, Khordâd and Amerdâd. Etymologically it means immortal white, or increasing. The Desturs take it in the sense of بیمرگ و بزرگ *bêmarg o buzurg* i. e. immortal and great; but the word *speñta* in Zand is cognate to the Sanscrit *s'vêta*, Zand *spaêta*, Pers. سپید *sapêd* "white" which was taken afterwards in the sense of holy, pure, or without blame. [The first part of the word 𐎠𐎼𐎹𐏁 *aman* stands for *amar* and is the old Persian equivalent of the Zand *amesha* 'immortal'. It is difficult to state the original sense of the word *speñta*, which is generally explained by *afzûnîk* "growing, increasing". This explanation appears clearly to rest on a derivation of *speñta* from افزودن *afzûdan* "to grow, increase". The root seems to be *span*, *spen* which neither occurs as a verb in the Zand, nor in the Sanscrit, except in the past part. *speñta* = *s'vânta*. The root nearest it is *spi*[1])

1) There is no root *spâ* in Zand as the compiler of the old Bactrian Dictionary imagines; it is, as many others, a root of his own making. The form *spâoṇhaiti*

which is phonetically identical with Sanscrit *s'vi* "to grow"; but its meaning is somewhat different, "to take off". The sense of the Sanscrit *s'vânta* which is found twice in the Rigveda-Samhitâ 1, 145, 4. 10, 61, 21. is obscure. The commentators are not sure how to explain this rare and obsolete word. They take it as *s'rânta* "tranquil", *s'ânta* "appeased", and *pravṛiddha* "full-grown, diffused". The latter may be correct. The word *speñta* would accordingly mean "grown" which is identical with the traditional explanation of the word. As to its use it is employed in about the same sense in which we employ "divine".]

[*amavandî* 𐬀𐬨𐬎𐬀𐬵𐬌 s. Z. 20, 7. victory.]

[*amîtar* 𐬀𐬨𐬌𐬚𐬀𐬵 Z. 19, 9. a mother. Hebr. אֵם, Chald. אִמָּא, Syr. ܐܶܡ̈ *'emô'*, Arab. أُمّ and إِمّ. The last syllable *tar* is Pâzand indicatory of the Persian pronunciation of the word; see *abîtar*.]

amlâ 𐬀𐬨𐬤𐬀 s. 5, 3. an ass. It may be also pronounced *amrâ*, which is more correct as it exactly corresponds with the word for ass in the Semitic languages, Hebr. חֲמוֹר, Chald. חֲמָרָא *khamrâ*, חֲמָרָא, Syr. ܚܡܪܐ, ܚܡܪܐ, Arab. حِمَارٌ.

amnâ 𐬀𐬨𐬯𐬀 s. 5, 3. an ass; the same word as *amlâ*, *amnâ*.

amrâ 𐬀𐬨𐬙𐬀 s. 4, 5. wine (شراب انگوری). The right pronunciation of this word is, I think, *khamrâ*, as is proved by the cognate languages, Hebr. חֶמֶר, Chald. חַמְרָא *khamrâ*, Syr. ܚܡܪܐ, Arab. خَمْرٌ, خَمْرَةٌ 'wine'.

amshâspand 𐬀𐬨𐬱𐬀𐬵𐬯𐬌𐬥𐬌𐬙 s. 1, 3. the Persian word for the seven archangels, being only a corruption of the Zand *amesha spenta;* see *amâspand.*

amutîâ 𐬀𐬨𐬎𐬀𐬵𐬌𐬀 s. 9, 8. a servant, obedient worshipper, Arab. مُطِيع *muṭî'*. [It cannot be traced to the Arab. مُطِيع, but is probably to be derived from the Chald. root חָמַט *khamaṭ* 'to bow down, to prostrate'.]

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does not justify the assumption of such a root; for it appears in all other combinations in the form *spay (spayêiti* etc.); *spâoñhaiti* stands probably for *spayaoñhaiti*, the *y* being suppressed, and *a* + *a* made *â*.

anâ 𐬀𐬯𐬀 dem. pron. 18, 8. this. Syr. ܐܢܐ. Some understand it as an interjectional word which view is however not correct. [I. 34, 11.]

[*anâhûkînêd* 𐬀𐬯𐬀𐬵𐬎𐬵𐬌𐬯𐬌𐬙 past part. Z. 19, 5. impolluted. It is derived from آهو *âhû* 'a stain, spot' of which a verb *âhûkînîtan* 'to produce stains, pollute' was formed in the Pahlavî. It is the translation of *anâhita*, the Anâhit of the Persians.]

anâgâs 𐬀𐬯𐬀𐬜𐬀𐬱 adj. Z. 18, 4. incompetent, injudicious, said of a judge.]

anâr 𐬀𐬯𐬀𐬭 s. 3, 9. a pomegranate, Pers. انار.

anâtônatan 𐬀𐬯𐬀𐬙𐬀𐬥𐬀𐬙𐬯 v. 17, 1. to place, to put, to lay upon, to build. Syr. ܐܢܟ̈ܝܬ 'ankhēt [*anâtônad* 3 sg. past part. I. 40, 4. pres. Z. 36, 7. *anakhtûnt*. The correct pronunciation is no doubt *anakhtûntan*, or *hanakhtûntan* as follows unmistakeably from the form of the word in the Pahlavî inscription A (in Westergaard's Bundehesh) lin. 7, 13. 𐭧𐭲𐭭𐭧𐭮𐭲𐭭 *hanahtûn* 3 plur. perf. It is the Afel (causal) of the Aramaic root נְחַת 'to descend'.]

[*anak-kantar* 𐬀𐬯𐬀𐬐𐬀𐬙𐬀𐬭 s. I. 40, 5. evil-doer.]

[*anâyôinûhâ* 𐬀𐬯𐬀𐬌𐬵𐬌𐬯𐬵𐬀𐬴 adv. Z. 35, 3. wrongfully. It is more properly read *anayinûnuihâ*, and to be derived from آيين 'a rite, an institution' with the adjectival termination ين and the negative prefix *an*.]

anbaman 𐬀𐬯𐬝𐬀𐬨 4, 4. a grape, a raisin, Hebr. עֵנָב *'ênab*, Arab. عِنَبٌ, Syr. ܥܢܒܐ.

anbâm 𐬀𐬯𐬝𐬀𐬨 21, 7. time, hour, season; see *hangâm*. [Z. 15, 2. 3. It is very probably the same word as the Hebr. עוֹלָם *'ôlâm* "past and future time", and appears to be transposed from *avnâm*, as *v* and *b*, and *n* and *l* (as well as *r*) may easily interchange in the Huzvânash.]

anbêshtan 𐬀𐬯𐬝𐬌𐬱𐬙𐬀𐬯 v. 17, 5. to fill, to sprinkle, to pour, to infuse. Pers. انباشتن and انبيشتن. [As it is identical with انباردن *anbârdan*, انباريدن *anbârîdan*, *r* having been changed to *sh* before *t*, we can derive it from the Zand root 𐬀𐬯𐬝 *bare* + 𐬨𐬌𐬯 *hăm* "to bring together." Nearer would be the Sanscrit *pṛî* to fill, Greek *πίμπλημι*, Latin *pleo;* but as we

find very few clear traces of this verb [1]) in the Avesta language, except the adjective 𐬉𐬌𐬙𐬀𐬌𐬙 *pərəna* = Sanscrit *pûrṇa*, Lat. *plenus* 'full', and its derivatives, and as an original *p* is generally not changed to *b* in the Pahlavi, we must doubt this derivation very much. Besides there is a verb clearly derived from it in the Persian, پُریدن *purîdan* which is, however, only a denominative from پُر *pur* 'full'. See *Vullers*, Supplementum Lexici Persico-Latini pag. 36]

[*and* 𐬀𐬌𐬙 3 pers. pl. v. = Zand 𐬀𐬌𐬙𐬎𐬌 *heñti*, Ssc. *santi* 'they are', Pers. اند *and* 22, 5.]

[*and* 𐬀𐬌𐬙 adv. so much, as much. It is generally joined to 𐬰𐬀𐬴 *zak* 'this', and forms the correlative to 𐬀𐬌𐬙𐬌 *chand* 'how much'. Z. 14, 9. 21, 9. 37, 2. 41, 9. 11. As to its origin, it is to be traced to an old Persian word *avant*, just as *chand* to *chavant*.]

[*andak* 𐬀𐬌𐬙𐬰 adj. little, less. Z. 23, 9. Pers. اندك.]

andar 𐬀𐬌𐬙𐬀𐬭 𐬀𐬌𐬙𐬀𐬭𐬉 *andarg* prep. 19, 1. 21, 10. in, into, within. Pers. اندر, Ssc. *antar*, Lat. *inter*. [Z. 10, 6. 41, 7.]

[*andâeshna* 𐬀𐬌𐬙𐬀𐬎𐬱 s. plastering, coating Z. 23, 3. Pers. انداء *andâ*, انداویدن *andâvîdan* "to plaster".]

[*andâkhtan* 𐬀𐬌𐬙𐬀𐬵𐬙, 𐬀𐬌𐬙𐬀𐬵𐬙 v. to collect I. 33, 4. *andakht* 3 sg. impf. "he collected". Here it stands for Pers. اندوختن *andôkhtan* "to collect", as انداختن *andâkhtan* means "to throw".]

andâkhtârî 𐬀𐬌𐬙𐬀𐬵𐬙𐬀𐬭𐬌 s. collection I. 35, 1.

[*andâkhteh* 𐬀𐬌𐬙𐬀𐬵𐬙𐬐 past. part. measured Z. 42, 3.]

andâm 𐬀𐬌𐬙𐬀𐬨 s. 21, 7. the body; a member, a limb; from Pers. اندام; pl. *andâmhâ* 6, 8. limbs [Z. 6, 3. 7, 10. 11, 6. pl. *andâmân* Z. 6, 6. limbs.]

[*andâzagîhâ* 𐬀𐬌𐬙𐬀𐬰𐬀𐬐𐬌𐬵𐬀 Z. 37, 3. 6. It is either the plural of *an-*

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1) In Yas. 28, 10. is *perenâ* 1st pers. sg. conj. traceable to this root; see my 'Gâthas' I. pag. 68. An other interpretation of the passage is however possible. It may be traced to *pere* 'to fight for'.

dâzagî 'measuring', or an adverb formed from it by 𐬌𐬯 which is generally (but I think wrongly) read *ihâ* 'according to measure'.]

[*andâzch* 𐬀𐬌𐬯𐬰𐬎 s. signification. Pers. اندازه measure.]

[*andâzeshni* 𐬀𐬌𐬯𐬰𐬎𐬌𐬯𐬌 s. I. 33, 12. the collating copies of books with one another.]

andêshîdan 𐬀𐬌𐬯𐬌𐬯𐬌𐬌𐬌 v. 17, 8. to think, consider, meditate; Pers. اندیشیدن.

[*andîshtî* 𐬀𐬌𐬯𐬌𐬯𐬌𐬌𐬌 I. 41, 4. malicious intent.]

[*anêkvîmônêd* 𐬀𐬌𐬯𐬌𐬌𐬌𐬌𐬌 adj. Z. 20, 3. non-existent. It is properly speaking the 3d pers. sg. præs. of the verb 𐬌𐬌𐬌𐬌 'to exist', prefixed by the negative *an*.]

[*angardînîdan* caus. v. to complete 1 pers. sg. præs. 𐬀𐬌𐬰𐬌𐬌 Z. 32, 5. I complete; comp. B. 25, 10.]

angârîdan v. to reckon, calculate; past part. 𐬀𐬌𐬰𐬌𐬌 Z. 15, 2. reckoned. Pers. انگاردن or انگاریدن to count, to calculate; انگاره *angârah* cash-account. Comp. B. 59, 12. 14. 𐬀𐬌𐬰𐬌𐬌 *angârt* 'completed; counted'. Zand *haŭkereîis* Yasn. 71, 1. completion, enumeration.]

angmîn 𐬀𐬌𐬌𐬌 s. 4, 6. honey. Pers. انگبین *angubîn*.

angopâ 𐬀𐬌𐬰𐬌𐬌 4, 9. s. endive, white succory, the sunflower. Arab. هندباء.

angôt 𐬀𐬌𐬰𐬌 5, 4. the mountain-ox, the wild ox; in F. I. and B. q. the words are انگوتن *angotan* and انگتین *angotîn*.]

[*angushîtak* 𐬀𐬌𐬯𐬌𐬯𐬌𐬌𐬌 past part. I. 32, 4. 33, 5. 34, 1. 'embracing, containing'; Pers. انگوشیدن 'to embrace'.]

angûr 𐬀𐬌𐬰𐬌 s. 4, 4. a grape, raisin. Pers. انگور.

angusht 𐬀𐬌𐬰𐬌𐬌 7, 7. s. *a)* a finger, a toe; *b)* an inch, a finger's breadth; *c)* a measure of nine inches. Zand 𐬀𐬌𐬌𐬌𐬌𐬌𐬌 *añgushta*, Ssc. *añgushṭa* 'the thumb', Pers. انگوشت and انگشت [Z. 10, 4. 5. a finger; 41, 1. 2. 3. 5. a finger's breadth. B. 82, 6. 𐬀𐬌𐬯𐬌𐬌 *angust* B. 54, 5.]

anhoma 𐬀𐬌𐬌𐬌𐬌 s. 1, 2. 19, 6. 20, 1. 2. 22, 6. 7. 23, 7. 9. 24, 2.

4. Orm̂azd, the name of God. There are different opinions on the etymology of this word. I take it as a corruption from the Zand *ahura mazda*, to be read *huanmâ* or *huanmah.* The original *ahura mazda* (the wise, eternal, or the greatest Lord, Pers. خداى) is changed according to the rules of Pâzand and Huzvâresh to *hurmazd* as is found in all Persian MSS. هورمزد and اورمزد; *ra* is *na*, as is the rule everywhere in Pahlavî; thus we find for *khordâd, khondâd,* for *âdar, âdan; zd* is dropped for the sake of euphony. Thus it became *huanmâ* [Z. 13, 4. 16, 12. 25, 4. 32, 6. 38, 7. I cannot agree with the explanation of *anhoma* as given here; for I do not see any valid reason why it should have been changed to *huanma,* or *huarma;* nor could the reading *anhoma* which is certainly old be accounted for in this way. If we could read *hunma,* then we might easily explain it as a corruption of *hurmazd;* but the writing אנהומד prevents us from doing so. It is in my opinion to be divided into *an. ho. ma, an* being the Assyrian word for God in general, and *ho.* a graphical shortening for *hor* = *ahura,* and *ma* one for *mazda.* The name was thus written by abbreviation, just as the Jews used to write "י for יהוה; see more about it in my Introduction to the ZPG pag. XXVII. XXVIII. Professor Spiegel believes it to be identical with the Hebrew אֱלֹהִים *'elohîm* (see Traditionelle Literatur pag. 360. 61). But this view is quite erroneous. First of all *'elohîm* which is a plural could never become *anhoma* in Pahlavî; *eloh* could never be changed to *anho,* but perhaps to *anuh, anoh,* nor *îm* to *ma.* If Spiegel's derivation were correct, we might expect a word like *anohîm,* but never *anhoma.* If he further supports his strange opinion by the remark that the Zoroastrian priests thought it improper (during the Sasanian times) to pronounce the real name of God, just as the Rabbins did respecting the name יהוה, we may justly ask him, on what grounds does he make such an assertion? If the Rabbins were superstitious enough to ever avoid the pronunciation of the name of God, יהוה, why must the Magian priests have followed their example? But according to Spiegel they seemed not to have simply followed it, but gone much farther by introducing a foreign name of God altogether! No traditional book, no Pârsi priest however knows anything of the pronunciation of *ahura mazda* having once been suppressed and replaced by a foreign word! If this were the case, the Pârsis would no longer call their God *Hormazd,* but by some other name, such as *khodâi* Lord, or have kept the Pahlavî *anhoma.* The names of

God must be pronounced in the right way by the Pârsis; for any mispronunciation of them is regarded as a sin. Spiegel's view is on these grounds not only quite incorrect but a downright absurdity which I never would have thought worth while refuting at length if not certain people incapable of judging for themselves might lay a stress on it.]

anirân 𐬀𐬦𐬌𐬭𐬁 s. 20, 1. 2. name of the 30th day of every solar month of the ancient Persian calendar, respectively of the angel who superintends all that happened upon that day. [It is a corruption of the Zand *anaghra* 'without beginning' a common adjective of a certain class of lights or stars, *raochâo*.]

anîtâ 𐬀𐬦𐬌𐬠𐬀 s. 3, 7. myrtle, a name of a fragrant flower with leaves like the myrtle. Pers. مورد اسپرم (see *mord*). It is also written *anibâ* in B. q.

anîtônatan 𐬀𐬦𐬌𐬠𐬵𐬀𐬥𐬀𐬙 v. 17, 7. to know, to understand, to believe. [Z. 20, 4. 18, 1. 3. The traditional reading is incorrect. It is evidently the Chaldee חֲוָא, Hebr. חָוָה, Syr. ܚܰܘ *khavî*, Assyrian *qabah* to indicate, announce, and consequently to be pronounced *avîtônatan*, or *khavîtônatan*.]

anjaman 𐬀𐬐𐬀𐬙 s. 9, 2. a company, assembly, congregation, any place where people meet and converse. Zand 𐬀𐬐𐬀𐬙𐬌𐬐𐬀𐬙𐬁 'assembled', Pers. انجمن *anjuman*.

anjîr 𐬀𐬐𐬌𐬭 4, 2. fig. Pers. انجیر.

[*anjamanik* 𐬀𐬐𐬀𐬙𐬀𐬐𐬀 adj. Z. 18, 7. belonging to society.]

anosheh-robân 𐬀𐬥𐬎𐬭𐬀𐬯𐬀𐬥 adj. 23, 7. having a soul free from decay, immortal; from *oshak* = Z. *aosha* 'death, perdition' + *an* negat., and *robân* = Z. *urvan*, Pers. روان 'soul'. It is the general belief of the Pârsis that the soul when going to paradise after the death of the body is restored to immortality; it becomes then paradisiacal, Pers. بهشتی *beheshtî*.

[*anozmûd* 𐬀𐬥𐬎𐬵𐬐𐬌𐬥 adj. Z. 19, 10. untried, unexperienced. Pers. آزموده *âzmûda* tried, with the negative *an*.]

anshotâ 𐬀𐬥𐬎𐬵𐬠𐬀 s. 8, 2. a man [I 39, 3. 4. It is an abstract noun of a common Semitic word, Hebr. אֱנוֹשׁ, Chald. אֱנָשׁ, Syr. ܐܢܫ, Arab.

إِنْسَانٌ, pl. أُنَاسٌ, Assyrian *nish* (probably to be pronounced *nash*) 'man', irrespectively of the sex, and completely preserved in the Syr. ܐܢܫܘܬܐ *(a)nôshûtô'*. The Syriac dictionaries ascribe to it the meaning 'humanity, human nature' which it no doubt has in several passages of Syriac writers, as for instance in the poems of *St. Ephraem* (Carmina selecta ed. Aug. Hahn pagg. 71. 77. 129.):

ܐܢܫ ܐܢܫܐ ܕܟܠ
ܕܟܠ ܐܢܫܘܬܐ

i. e. Whosoever is man, he is engaged in all that belongs to humanity (all that is human); comp. the Syr. version of James 3, 7. where the Greek *τῇ φύσει τῇ ἀνθρωπίνῃ* is rendered by ܠܐܢܫܘܬܐ ܕܒܢܝ ܐܢܫܐ 'to the nature of humanity' (human nature). But in other passages the word means 'people' in general, 'the mass of the people'; see the Acts 17, 13. where *ἦλθον κακεῖ σαλεύοντες καὶ ταράσσοντες τοὺς ὄχλους* (they came thither also and stirred up the people) is thus translated: ܐܬܘ ܐܦ ܠܗܢܐ ܕܐܬܘ ܘܠܐ ܫܒܩܘ ܠܡܙܥܙܥ ܠܗܘ ܠܐܢܫܐ ܘ i. e. they came thither also, and did not cease to excite and stir up the people; compare also *Barhebræi Chronicon* pag. 217: ܘܐܢܫܐ ܕܒܗ ܡܝܬܘ ܒܟܦܢ ܒܬܪܥܝܗܘܢ ܕܒܝܬܐ i. e. and people died of hunger within their doors.]

[*antakhshatr* ʾ I. 33, 1. proper name Artaxerxes, Ardeshîr.]

[*apagumânî* ʾ I. 39, 3. doubtlessness; from *gumânî*, Pers. گمان doubt + *apa* 'without'.]

[*apatkâr* ʾ adj. Z. 21, 2. unopposed; from *patkâr* 'opposition' + *a* negat.]

[*apatyâragî* ʾ Z. 11, 9. non-resistance, to which no resistance can be made; from *apatyâra* 'without opposition'; see B. 5, 4. ʾ 'the creatures will be without opposition for ever and ever'.]

[*apartum* ʾ adj. I. 35, 11. preeminent, superlative of *apar* = Pers. ابر 'above', a corruption of the Zand *upara* upper.]

apâr ʾ adj. 21, 10. far, extended; Pers. اپار idem.

[*apêdâk* 𐬀𐬐𐬌𐬙𐬀𐬴 adj. Z. 20, 3. invisible; from *pêdâk*, Pers. پیدا 'evident, manifest' + *a* negat.]

apman 𐬀𐬐𐬨 s. 7, 7. the back. Some translate it by پَست *past* 'low' instead of پُشت *pusht* 'back'. This is apparently a mistake, as a word meaning 'low' has no sense here according to the classification. [It appears to be only another pronunciation of ڤَمّن *gabamman* with which it is put together in the Glossary; comp. Hebr. גַּב *gab*, גָּו *gav* 'the back'. It is probably to be read *khapman*.]

[*apoeshna* 𐬀𐬐𐬎𐬌𐬱𐬀 adj. Z. 12, 1. thirstless. The form does not appear to be correct; we must probably read it *apaeshna*, as it is the translation of the Zand *apayâ* 'not drinking', and can only be traced to the root *pâ* 'to drink', but never to *pu*.]

apôrdan 𐬀𐬐𐬎𐬭𐬌𐬙 v. 16, 12. to ravage, to plunder [16, 6. to bring, Pers. آوردن. The opposite meanings 'to plunder', and 'to bring' cannot be ascribed to one and the same root, though it may appear phonetically the same. There are two distinct roots *bar* in the Avesta language, the first meaning 'to bear' Scr. *bhṛi*, the other 'to take' Scr. *hṛi*; the meaning 'to bring' (*â-bar* has this sense in the Avestâ) is to be traced to the former, that one of plundering to the latter root.]

[*apôs* 𐬀𐬐𐬎𐬀𐬱 adj. Z. 23, 4. having given birth to a child, a woman lying in. The Destur takes it as a substantive, meaning premature childbirth. But I do not see any reason why the idea of "premature" should be attached to it. As to its origin, it is clearly the Zand *aputhra* which is rendered *a)* by 𐬀𐬚𐬀𐬵𐬨𐬌𐬨 *abenmen* 'having no son, childless'. Vend. 3, 82. 4, 132. Sp.; *b)* by 𐬀𐬐𐬎𐬀𐬱 *apôs* Vend. 15, 14. 26. *aputhrya* is explained by 𐬀𐬐𐬎𐬀𐬱𐬌𐬎𐬀 *apôsyâ*. Vend. 5, 137. 153. Some modern scholars have ascribed to *apôs* the meaning 'pregnant'. But this is a great error and it would not be worth while refuting it again (as I refuted it already in my article on *Vullers, Lexicon Persico-Latinum, Göttinger Gelehrte Anzeigen* 1854 pagg. 255—59), if this error were not repeated over again by some incompetent writers on Zand. *aputhra* as well as *apôs*, or *apus* never means 'pregnant'. Such a meaning contradicts the sense of all passages in which it occurs as well as the etymology of the word. It is clearly

puthra, Pahl. *pus* (comp. Pers. پسر) 'a son' + the negative *a* meaning thus either 'having no son', or (if applied to a woman) 'having got rid of it by giving birth to it'. How can such a word be made to mean just the opposite 'going with child'? Most instructive are the two terms *upaputhrya* and *aputhrya* in Vend. 5, the first clearly meaning 'pregnancy', the latter 'childbirth'; another translation would be nonsense. The Pahlavî translators in their endeavour to separate the inseparable præposition from words which are composed with it, are not clear on the point, as they render *upaputhrîm* by 𐬀𐬛 𐬐𐬎𐬐𐬀 i. e. for childbirth, whereas the sense *must* be 'in the state of pregnancy'; they appear to have read *upa-aputhrya*, translating *upa* by 𐬀𐬛, and *aputhrya* in the usual way by *apusyâ*. It is against all common sense to ascribe to *aputhra*, *apôs* in one passage the meaning 'pregnant' in another of the same book to its derivative *aputhrya* just the opposite 'childbirth'. As regards the Persian *âbestân*, *âbestan*, it has been identified with *apus*, *apôs*, by means of 𐬀𐬐𐬎𐬐𐬀𐬌 *apustanu* which we find several times in the Bundehesh (38, 14. 15. 39, 19. 46, 15.) in the meaning of 'pregnant'. That both words are identical, can hardly be denied. But I cannot see in the latter part of them the word *tan* 'body', as the meaning 'having a pregnant body' for 'pregnant' would look rather queer; it may be only an adjectival termination (comp. the latin suff. *tinus* in *pristinus*). But more probably the word stands for *apus-stan*, *apus-stân* 'being in the state of an *apus*'. Although this *apus* must be identical with the *apus*, *apôs* of the Huzvânash version, the meaning is not the same. In the course of time this compound came to signify the 'state preceding the birth of a child' i. e. pregnant, as no childbirth is possible without pregnancy. Such changes of meanings are frequent in the history of languages, but they cannot occur in the same work and at the same time.]

appônatan 𐬀𐬐𐬐𐬀𐬈𐬀𐬌 15, 4. to cook; comp. Hebr. אָפָה, Chald. אֲפָה, Syr. ܐܦܶ 'to bake'. [In Pahlavî the word appears to mean 'to cook' in general; comp. the beginning of the *Neringistân*: 𐬀𐬐𐬐𐬀𐬈𐬀𐬌 𐬀𐬛𐬭𐬀𐬀𐬌 *nîrang varas appônatan* i. e. the ceremony of cooking the hair of an ox (to make it pure).]

[*aranj* 𐬀𐬭𐬀𐬚 s. Z. 11, 6. a joint. Pers. ارنج the elbow.]

araronatan; see *alalônatan.*

arashnachand اَرَشْنَچَنْد adj. Z. 10, 3. having an arm's length; comp. ارش 'a cubit'.]

[*arâstîhâ* اَرَاسْتِيهَا adv. Z. 35, 3. unjustly.]

arbâ اَرْبَا num. 20, 4. four. Arab. أَرْبَعٌ f., أَرْبَعَةٌ m. [Hebr. and Chald. אַרְבַּע *'arba'* f., אַרְבָּעָה m., Old Syr. ܐܪܒܥ f., ܐܪܒܥܐ m., Modern Syr. ܐܲܪܒܺܝ *'arbi'* f., ܐܲܪܒܥܵܐ *'arbâ'* m., in the Mandæan dialect ארבא, Assyrian *'arba'*, *'arba'u* f., *'arba'at*, *'arba'tu* m., Ethiopic *arbâ'*, *rebe'* f., *arbâ'tu* m.]

arberîâ اَرْبَرِيَا 11, 7. a petition for justice. The original translation is پيراهن *pîrâhan;* پيراهن كاغذى *pîrâhan khâghazî* 'a petition' according to *B. q.* Some understand by it a loose vest, a shirt. [I think only the latter meaning is justified here. According to the classification, on which some stress is to be laid, the name of a piece of dress is wanted here. It is of Semitic origin and to be traced to the root חבר *khabar*, *khaber* 'to bind, to tie, chiefly by spells; to be connected' (this meaning prevails in the Ethiopic, *khab'ra*, *akhbara*). We may compare also the Arabic حِبَرَةٌ a kind of striped cloth manufactured in Yemen. As regards the first *r* in *arberîâ*, it is a kind of compensation not uncommon in the Aramaic dialects for the reduplication of the second radical, and occurs also in some later portions of the Old Testament, as for instance, כַּרְסֵם *karsem* for *kissem* 'to browse'; sometimes it is inserted without any obvious reason, as שַׁרְבִּיט for שֵׁבֶט 'sceptre'. See *Ewald*, Ausführliches Lehrbuch der hebræischen Sprache §. 106. c; *Nældeke*, Grammatik der neusyrischen Sprache pag. 191.]

arbîtâ اَرْبِيتَا s. 2, 7. a ceiling of a room, a terrace, a roof. [*Vullers* in Lexicon Persico-Latinum II. pag. 1536 takes it for a contraction of ܐܹܓܘܿܪܵܐ *'egôrô'* "roof" and ܒܲܝܬܵܐ *baitô'* "house" which explanation seems to be correct.]

arbojînâ اَرْبُزِينَا s. 4, 1. a melon, a pumpkin, *cucumis, melo.* It is the Persian خربزه *kharbuza.* [The word is of Semitic origin; but it is difficult to find its correspondent in the Semitic languages. It is quinquilitteral חרבצל, חרכצן and comes nearest the Hebr. חֲבַצֶּלֶת which is

interpreted differently by the different interpreters, as narciss, lily, rose, colchicum autumnale, and derived from בֶּצֶל 'bulb, a bulbous plant'. As the melons are like bulbs, the word might have been easily applied to express the name of that fruit.]

[*ardûsh* 𐬀𐬉𐬨𐬎𐬎 s. Z. 36, 7. 37, 2. name of a crime, viz. maliciously stabbing.]

[*ardvchesht* 𐬀𐬉𐬨𐬎𐬎𐬐𐬎𐬎𐬐 s. Z. 38, 8. It is perhaps better transliterated by *artpahisht*, or *artpâsht* and appears to be an alternate term for 𐬐𐬎𐬎𐬐 *pashun* by which the Zand *pithwa* is rendered. Its meaning is uncertain, perhaps 'the nourishing of the right', which may be said to be done by the fire as keeping up the physical and moral life of the world.]

[*areth* 𐬀𐬉𐬐 s. Z. 10, 3. elbow. It is a corruption of the Zand *arethna* id.]

arîk 𐬀𐬉𐬨𐬎 adj. 18, 7. remote, distant. Syr. ܐܪܘܟ 'long'. [The root אָרַךְ *'arak*, *'arēk* means in the Semitic languages 'to make long, to extend, to delay'; but it is applied neither to the distance of time nor to that of place. In the Talmudic books אָרִיךְ *arîk* means 'apt, fit' which meaning does not tally with any one of the above. The meaning 'remote' is therefore somewhat doubtful.]

[*arîsh* 𐬀𐬉𐬨𐬎𐬎 adj. Z. 20, 2. uninjured. *rîsh* = ریش *rêsh* 'a wound' + *a*.]

arkônatan 𐬀𐬉𐬨𐬎𐬐𐬀𐬐𐬀𐬐 v. 16, 10. to give, to bestow. Chald. חלק. [Z. 13, 4. B. 6, 19. 𐬀𐬉𐬨𐬎𐬐𐬀𐬐𐬀𐬐𐬀 given. It ought to be pronounced *khalkôntan*, as *arkôntan* does not convey the sense indicated in any Semitic language. חָלַק means in Hebrew and Chaldee 'to divide, to distribute', חוּלָקָא 'a portion, heritage', and could easily convey the sense 'to give'. In Ethiopic *khualaqua* it means 'to count, to count to'.]

arkyâ 𐬀𐬉𐬨𐬎𐬌𐬀 s. 3, 2. a river, a stream, a flowing channel, a mighty torrent. Pers. ارغا or ارغاو a river. [The word appears to be of Semitic origin; but I cannot find corresponding words in the Semitic languages. The Arabic root غَرِقَ "to be immerged, submerged" stands nearest; thence غَرِقَةٌ "a well irrigated country" is derived. Perhaps the modern name of Babylonia, عِرَاق, *Irâq* is of the same origin, signifying the country which

is well irrigated by the channels flowing from the two large rivers between which it is situated.]

armê 𐬀𐬭𐬨𐬌 s. 7, 11. the thigh. [It is Semitic, but difficult to explain. As to its form, it appears to be a dual (*ê* stat. constr. of *âim*). The root which suggests itself is חרם, حرم; but the meaning "to seclude, prohibit" which is attached to it does not suit. The word is perhaps a transposition of רַחַם "belly, womb", in the plural "entrails"; the dual may have been used for signifying the two thighs which border on the womb.]

arpônatan 𐬀𐬭𐬯𐬀𐬥𐬀𐬙 v. 13, 8. to learn; to teach. [The correct pronunciation would be *alpônatan*, as all Semitic languages have *l* instead of *r* in the second radical, Hebr. אָלַף "to learn", אִלֵּף "to teach", Chald. אִלַּף "to learn" אַלַּף "to teach", Syr. ܐܸܠܦ, ܝܸܠܦ *'elaf, yilaf* "to learn", ܐܲܠܦ *'alef* "to teach", Arab. أَلِفَ "to learn". If the word means "to learn", it ought to be pronounced *alpônatan*, if "to teach", *alapônatan*, or *alepónatan*.]

arrûn 𐬀𐬭𐬭𐬎 s. 5, 4. a sheep, a ram; in B. Q. and F. J. it is an ewe, a she-goat. Syr. ܐܸܪܢܐ. [This is the Syriac translation of the Hebr. יַחְמוּר in Deuteronomy 14, 5; but it does not signify a ram, or a goat, or the wild goat, but a kind of stag. ارنا is mentioned in the Dictionaries as the name of capricorn in the Zodiac. I doubt whether it is identical with the Pahlavî 𐬀𐬭𐬭𐬎; if it were so, we should expect *arnâ*, but not *arrûn*. Much nearer is the Syriac ܐܸܪܘܢܐ *arwônô* "a calf, a young cow"; but the meaning does not suit.]

arsan 𐬀𐬭𐬯𐬀𐬙 s. 9, 2. an assembly or congregation of people; Pers. ارش and ارپش. [It is of Semitic origin; but its derivation is uncertain.]

arshyâ 𐬀𐬭𐬯𐬌𐬎 s. 2, 6. a throne. Arab. عَرْش [Chald. עַרְסָא.]

artâ 𐬀𐬭𐬙𐬀 s. 2, 2. earth, ground, land, soil. Syr. ܐܸܪܥܐ, Hebr. אֶרֶץ [Chald. אַרְעָא, Arab. أَرْض. The form *artâ* is not represented exactly in any Semitic language; *t* can be only taken as change of *y ss.*]

[*artishtâr* 𐬀𐬭𐬙𐬌𐬱𐬀𐬭 s. 10, 4. warrior. Zand *rathaêstâo*, crude form *rathaêstar*. It is the name of the second caste of the Zoroastrian community corresponding to the *kshattriyas* of the Hindus.]

[*arûmâyâk* 𐭠𐭫𐭥𐭲𐭮𐭠𐭩𐭠𐭪𐭠𐭪𐭥 s. I. 39, 5. 40, 5. a Roman, a Greek, an inhabitant of Europe. *arûmâyân* 𐭠𐭫𐭥𐭲𐭮𐭠𐭩𐭠𐭪𐭠𐭮 I. 32, 11. pl. the Romans, the Greeks.]

[*arvand* 𐭠𐭫𐭥𐭢𐭭𐭣 adj. Z. 21, 1. swift. Z. *aurvant.*]

arz 𐭠𐭫𐭩 s. 12, 2. price, value, quantity, esteem, veneration, worth. Z. 𐭠𐭫𐭩𐭠𐭮 Pers. ارز or ارج.

arzan 𐭠𐭫𐭩𐭠𐭪 s. 3, 4. millet, a cereal, a kind of vetch. Pers. ارزن.

arzân 𐭠𐭫𐭩𐭠𐭮 adj. 19, 3. cheap, of low value, small priced; a worthy, as 𐭠𐭫𐭩𐭠𐭮𐭲𐭥 *arzânîk.* Although this meaning is quite opposed to that of the preceding word *arz* from which it is apparently derived, it is nevertheless correct. In Persian it means the same.

[*arzânîgîhâ* 𐭠𐭫𐭩𐭠𐭮𐭲𐭪𐭲𐭣𐭠𐭣 adj. or adv. Z. 40, 1. deserving.]

[*arzêd* 𐭠𐭫𐭩𐭲𐭣 v. 3d sg. pres. of *arzîtan* 'to have value' Z. 12, 4. 39, 11. it has the value of. Pers. ارزیدن.]

[*avzûnîk* Z. 40, 4. = *afzûnîk* increasing.]

[*asar* 𐭠𐭮𐭮𐭠𐭫 adj. Z. 20, 14. endless, without beginning, *sar* + *a.*]

asdar 𐭠𐭮𐭮𐭮𐭠𐭫 s. 6, 5. a lion, a tiger. Arabic أَسَدٌ. [The *r* at the end marks that the word is to be read شير *shêr* 'lion' which is its Persian æquivalent; compare *abîtar.*]

[*ash* 𐭠𐭮𐭣 pron. Z. 2, 4. 3, 6. 33, 2. its. It is identical with the Persian suffix of the 3d pers. sg. of the personal pronoun, but standing by itself. In 33, 2. the reading is doubtful.]

[*ashardêd* for *âshardêd* 𐭠𐭮𐭣𐭠𐭫𐭲𐭣 v. 3d pers. sig. potent. of *ashardan* "to seethe" Z. 16, 4. it seethes, uses to seethe. Pers. آشردن to knead, to bake. — *ashardînêd* 3d pers. sg. of the causal of the above "it makes seethe". Z. 16, 5. It may also be taken as past part. "the water is made to seethe, boil".]

asharîa 𐭠𐭮𐭣𐭠𐭫𐭲𐭠 num. 20, 7. ten. Arab. عَشَرَةٌ m. عَشْرٌ f. [Hebr. עֶשֶׂר, עֶשְׂרֵה, Syr. ܥܶܣܪܹ̈, ܥܶܣܪܹ̈, Chald. עֲסַר, עַסְרָא. The form *asharîa* cannot be explained from any Semitic languages known to us; it stands probably for *asharâ.* On the Pahlavî coins we find 𐭠𐭮𐭮𐭮𐭠𐭫 for "ten".]

[*ashavahisht* 𐬀𐬯𐬀𐬯𐬌𐬴𐬌 s. Z. 13, 1. the third of the archangels who presides over the luminaries; Zand *asha vahishta* which would exactly correspond to *ṛita vasishṭha* in Sanscrit. The original meaning must have been "the best most excellent truth". In Persian this angel is called *ardibehesht;* see *ardvehesht.*]

ashâgerd 𐬀𐬯𐬀𐬐𐬎𐬙 s. 9, 8. a scholar, a student, an apprentice, a disciple, a pupil, a boy-servant, a groom.] Very likely this is the so-called pure Darî for the Persian word "*shâgerd*"; on the initial *a* see under *asîm.*

[*ashem* 𐬀𐬯𐬌 s. 24, 3. truth. It appears to be the Avestâ word 𐬀𐬯𐬌 *ashem* written in the Pahlavî characters.]

ashkahônatan 𐬀𐬯𐬴𐬀𐬵𐬀𐬙 v. 16, 4. to find, obtain. Chaldee *Afel* אַשְׁכַּח to find. *ashkahônâd* 3d pers. sg. conj. Z. 22, 2. 'may he obtain'.

ashkambeh 𐬀𐬯𐬴𐬀𐬑𐬀 s. 7, 8. also *ashkam* the belly, stomach of beasts etc. (see *garujdaman*) Pers. اشکم and اشکمبه.

ashmogh 𐬀𐬯𐬨𐬀𐬎 adj. and s. 22, 4. wicked, bad; a liar; one who interprets the Zand-avestâ wrongly, or gives a wrong information on religious matters; a calumniator, slanderer. The original meaning is a breaker of purity, peace, or natural law, as *asha* means purity, peace, harmony, natural course, from the root *ar* "to go"; *mogha* means disturber. [It is the Avestâ word *ashemaogha;* see more under *ahârmôk.*]

ashô 𐬀𐬯 adj. 9, 6. pure, chaste, innocent, clean, neat. Z. 𐬀𐬯𐬀𐬵𐬀𐬌 [1])

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1) As regards the derivation of the word, there can be no doubt that it is identical with the Sanscrit (Vedic) *ṛitâvan;* for *ṛita* stands for *arta,* and *art* becomes frequently *ash* in the language of the Avesta, compare *mashya* = *martya.* Although the correctness of this derivation cannot be doubted, as the form as well as the meanings of *ashavan* and *ṛitâvan* correspond, and as it would be impossible to find out another suitable explanation, the Editor of the Old-Bactrian Dictionary has deemed it expedient to disregard it altogether and to derive it from a supposed Zand root *akhsh* 'to see' in the sense of 'transparent'. As this is one of the most striking instances of his incompetency to write a Dictionary of the Zaud language, I shall here take occasion to show the worthlessness of his interpretation the more so as there are some scholars who actually look upon this work as an authority!! First of all there exists no root *akhsh* in the Zand, in the meaning 'to see'. The instances quoted by him (pag. 11): *aiwyâkhshayêiñti, aiwyâkhshayôiḍ* no reasonable scholar will trace to a supposed root *akhsh* which could be nowhere else found, but to a

[By this word the professors of the Zoroastrian religion are generally denoted. The meaning ascribed to it here is not quite correct; see under *ahlaêsha.*]

[*ashtch* 𐬀𐬯𐬱𐬙 s. Z. 12, 10. The meaning is uncertain; it is a translation of the Zand *ashtish* which probably means "arrival"; see ZPG. pag. 53. note 1.]

[*ashud* 𐬀𐬯𐬱𐬎 Z. 12, 1. without hunger.]

[*ashup* see *âshup.*]

[*ashûnjêd* 𐬀𐬯𐬱𐬌𐬐𐬎 3d pers. sg. imperf. Z. 32, 3. he sprinkled. If

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root already known and thus actually existing. This is *khshi* 'to rule'; *aiwi* and *â* are prepositions, the meaning of *aiwyâ-khshi* being 'to rule over, to superintend'. As regards the meaning 'transparent' which he is inclined to ascribe to *asha,* it rests of course on nothing but a mere fancy. I have already shown under *ahlaêsha* (pagg. 52–55) that its traditional meaning is 'righteous'; that of 'pure', which scholars have become accustomed of late to attribute to it, is only a derived one. *ashavan* does not mean that, but it may be translated by 'religious, pious, virtuous', denoting the Zoroastrians in their opposition to other religions, principally the Devaworshippers who are called *dregvañtô* in the Gâthas, and *drvañtô* in the other books of the Avesta. Now it is very remarkable that the corresponding Vedic *ṛitâvan* is used in about the same sense, as will be readily perceived from some passages; see *Rigveda Saṁhitâ* 1, 122, 9:

janô yô mitrâvaruṇâv abhidhrug apô na vâṁ sunôtyakshṇayâ dhṛuk
svayaṁ sa yakshmaṁ hṛidayê ni dhatta âpa yadîm hotrâbhir ṛitâvâ

i. e. the man who hates you, Mitra and Varuna! does not prepare the Soma juice; hating in the wrong way (proving destructive to himself) he has put sickness in his heart, whereas the *pious (religious)* has obtained (what he was wishing for) through (his) invocations. Here the *abhi-dhruk* (compare Zand *aiwidrukhtô* 'belying, cheating') and the *ritâvan* are opposed to one another just as *dregvâo* (of the root *druh*) and *ashavâ* in the Gâthas of Zoroaster.

7, 76, 4: *ta id devânâṁ sadhamâda âsann ṛitâvânaḥ kavayaḥ pûrvyâsaḥ* i. e. prophets (priests, wise men) of old, the pious, were enjoying themselves with the Gods. This sentence might be translated with but a few phonetical changes literally keeping the same words into the Gâtha language: *tê îd daêvanâm hadhamâdô âoṅhare ashavanô kavayô pouruyâoṅhô.* Instead of *ashavanô* a pious Zoroastrian poet would have put *dregvañtô,* as *daêvas* and *kavis* are bad beings in his eyes. — The preposterous derivation of *asha, ashava* given by Mr. Justi has been also criticised by an able reviewer of our Zand-Pahlavî Glossary (he is said to be Professor Benfey) in 'The Chronicle' (October 26, 1867. pagg. 731. 32) who does not show himself much satisfied, on the whole, with the uncritical performances of Messrs. Spiegel and Justi.

the reading is correct, the word cannot be traced to an Irânian root; but I suspect it is to be read *âhinchêt* in which case we have the Zand *hiñch* = Scr. *siñch* "to sprinkle".]

asîm 𐬀𐬎𐬌𐬨 s. 12, 3. silver; Pers. سیم *sîm*. In this word the proper and well-known characteristic of the so-called Dari ـه "*a*" is preserved in the beginning, as is the case with the words *atur, ashâgerd, atût* etc. for *tur, shâgerd* and *tut* etc.

[*ask* 𐬀𐬎𐬵 Z. num. 20, 9. ninety 90. It is, however, no word, but only a group of signs represented by letters which are pronounced by the priests as a word.]

asôbâr, asôvâr 𐬀𐬎𐬱𐬀𐬭 s. 10, 5. a cavalier, a horseman, a rider, trooper, mounted man, also used for a Persian chief, Pers. سوار, اسوار, and سواره.

asp 𐬀𐬎𐬨 s. 5, 2. a horse Z. 𐬀𐬎𐬨𐬀 Sansc. *as'va*, Pers. *asp*.

asporâs 𐬀𐬎𐬨𐬱𐬀𐬵 21, 11. a course, a running place for horses; *asp* + *râs*, i. e. horse-way, commonly used for an open field. [Z. 23, 8. 29, 5.]

asrûnatan 𐬀𐬎𐬭𐬌𐬥 v. 16, 5. to bind, close, shut, to make hard or difficult. Syr. ܐܣܪ. [Hebr. אָסַר, Chald. אֲסַר, Arab. أَسَرَ, Ethiopic *asara* "to bind, to tie; to make one prisoner".]

[*ast* 𐬀𐬎𐬌 3d sg. præs. Z. 18, 2. 43, 1. he (she, it) is Pers. است.]

[*ast* 𐬀𐬎𐬌 Z. 6, 1. 7, 6, 11, 12. 11, 5. 20, 5. a bone, body. Zand *asti, asta,* Sans. *asthi* id.]

[*astahômand* 𐬀𐬎𐬌𐬵𐬀𐬰𐬌𐬙 adj. Z. 11, 13. endowed with bodies. Z. *astvant* in the phrase: *dâtare gaêthanâm astvaitinâm* 'creator of the estates endowed with bodies' i. e. living creatures.]

astâr 𐬀𐬎𐬌𐬀𐬭 s. 5, 3. a mule, Pers. استر; see *kôtînâ*.

[*astaraspân* 𐬀𐬎𐬌𐬀𐬭𐬱𐬀𐬥 s. Z. 34, 2. The reading is probably doubtful; the meaning uncertain. It is an old Persian or Zand word and explained by "headship over the sinners". Perhaps it is to be read *âstârîk-pân* i. e. protector, guardian of criminals, and might denote the office of a superintendent of prisons.]

astch 𐬀𐬎𐬌𐬵 6, 9. a bone. Z. 𐬀𐬎𐬌𐬀 *asta,* Sans. *asthi,* Pers. استا = استه also اُستخوان [see *ast*].

[*astraêd* 𐬀𐬎𐬀𐬎𐬎𐬌𐬀𐬉𐬌 v. 3d sg. præs. optat. Z. 15, 12. should be punished = Z. *âstairyaêta*. The verb appears to be *âstardan*.]

asûân, va madmân 𐬀𐬎𐬀𐬎𐬌 𐬀𐬎𐬀𐬎𐬌 𐬀𐬎𐬀𐬎𐬌 10, 1. prepositions and particles etc. By mistake of the copyist *asûan* is written *asvâr* (a horsemann) but that is decidedly wrong. *asû* (Pers. اسو) means "apart, aside, a thing that precedes"; and *madam*, "those coming up, or before", i. e. prefixes or particles, that is to say, prepositions and particles which always precede the nouns; therefore I take here *asuân* as "preposition", and *madmân*, as "particle, conjunction, or interjection".

at 𐬀𐬌 conj. 18, 7. if, although. [It is of very common use, being the translation of the Zand *yêidhi*. *Spiegel's* view (Grammatik der Huzvâresh-Sprache, § 173) that it is derived from *yatârô* in the Zand is erroneous, as this would have become *jatar* but never *at;* besides, *at* is regarded by the glossarist as a Huzvânasĥr word, and explained by the Persian *agar* "if"; *at* cannot be of Irânian origin, it is probably Semitic; comp. Arab. حَتَّى "until".]

[*ataftdâd* 𐬀𐬌𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬌 s. Z. 38, 2. the refusal of cooked food to another. This appears to be the meaning of the word according to the explanation given by the glossarist and the etymology; for it stands probably for *ataptô-dâti* "the giving of (food) which is not warm". It may also refer to clothes.]

atîmônatan 𐬀𐬌𐬀𐬌𐬀𐬉𐬀𐬎𐬀𐬎𐬌 v. 17, 5. to fill, to pour; see *anbêshtan*. [If the meaning be correctly stated, it is very difficult to find out its origin. Nearest it stands the Hebr. אָטַם "to stop, shut", أَطَمَ "to shut"; comp. Syr. ܐܰܛܺܡ̈ *'atîmô* used of windows which are shut on one side; see more about it *Gesenius* Thesaurus linguæ hebrææ I. pag. 77.]

[*atojashna* 𐬀𐬌𐬀𐬎𐬀𐬎𐬀𐬎𐬌 s. Z. 20, 2. unpunishableness; *tojashna* + *a*.]

ator 𐬀𐬎𐬀𐬎𐬌 s. 4, 6. sugar; something sweet; see *shakar*. [It is Semitic, but the origin uncertain.]

atôt 𐬀𐬎𐬀𐬎𐬌 adj. 10, 7. sharp, cutting, pointed. [It is clearly a past part. of a root *khatat* = חָצַץ 'to cut' whence חֵץ 'an arrow'; see *atyâ*.]

attônatan 𐬀𐬌𐬀𐬎𐬀𐬎𐬀𐬎𐬌 v. 14, 2. 3. præs. 1 sg. *attônêm*, 3 sg. *attônêd* to acquire, to collect; to fix, to sew. [Both meanings are not reconcilable;

they belong to different roots. In the meaning 'to sew' we may compare the Chald. חְטַט 'to sew', חוּט thread; Arab. خاط 'to stitch together.']

atun and its compounds see *âtun, âtash.*

atyâ اتیا s. 10, 5. 20, 6. an arrow. [comp. Hebr. חֵץ, the *ss* having been changed to *t.*]

[*avanâs* اوناس adj. Z. 36, 5. sinless; *vanâs* = گناه 'sin' + *a* negat.]

avar اور *a*) prep. 10, 2. 18, 5. Z. 16, 9. on, up, upon, in, into, at, forthwith; *b*) s. height, top, summit. Pers. ابر, اور.

[*avarâ* اورا s. dust, mud; comp. Hebr. עָפָר 'dust'.]

[*avarnâi* اورناى s. 8, 7. Z. 4, 6. 5, 7. a child. It is a corruption of *aperenâyu* 'having not the full age'.]

[*avarsar* اورسر s. Z. 24, 10. a crown; literally: what is over the head. Pers. افسر *afsar.*]

avash اوش pr. to him 18, 4. then; therefore 19, 2. [It is employed in the sense of a nominative, 'he, it', Z. 6, 11. 35, 1. 2. 4. 5. I. 32, 11. 34, 5. 12. 39, 6. as well as in that of an oblique case 'to it, to him, of it (= its)' Z. 2, 5. 13, 8. 14, 2. It stands generally at the beginning of a sentence. As to its origin, it must be traced to an Irânian source;[1]) *av* = *ô* in the so-called Pâzand wich serves to express the dative is the old Iranian preposition *ava*, the meaning of which appears to be 'to, towards' (it is used as an inseparable prefix); *ash* is the suffix of the 3d pers. sg. 'he, it'. The literal meaning of *avash* thus is: 'regarding him, her, it'. The preposition *av, ava* is used in the proper Pahlavî, generally called Pâzand for forming all personal pronouns, comp. *avam* = I, *avat* = thou, and corresponds in the Huzvânash to the preposition *l* Hebr. לְ which is used in the formation of the personal pronouns; for instance لک *lak* = לְךָ = *avat* 'thou'. I doubt, however, if words like *avam, avash* ever existed in the spoken language of Persia; they seemed to have been formed for no other purpose but to translate the Huzvânash pronouns. The way in which they are construed, is not Iranian at all; but rather Semitic. In

1) It is also to be found in the Afghân language in the form وَ *va* as a prefix for the dative, but only in old writers, and seems to be antiquated now; see Dr. *Trumpp's* valuable essay on the Pushto (Afghân language) in the Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. XXI, pag. 35.

modern Persian the suffixes *am, at, ash* etc. are never added to certain particles like با *bâ* which evidently comes from *ava*, and other prepositions such as او, به, در; see *Vullers*, Institutiones linguæ Persicæ I. § 168. On the other hand, the suffixes *am, ash* etc. are generally not added in the Pahlavî to nouns or verbs as in the Persian.]

[*avaspâred* 𐬀𐬌𐬯𐬀𐬎 *a*) past part. Z. 26, 8. made over, handed up; *b*) 3d pers. sg. imperf. I. 32, 6. he delivered, deposited; comp. B. 20, 4. 80, 11. Pers. سپاریدن, سپردن, سپُردن 'to make over'. There is no root to be found neither in the Sanscrit nor in the Zand to which it can be traced;[1]) for *spṛi* in the S. which would phonetically correspond means according to the Hindu grammarians *a*) 'to gladden' *b*) 'to protect' *c*) 'to live'; this does not give any sense. As little does *spar* in the Zend-avesta which appears to mean 'to tread; to jump'. I take *spaṛ* in *avaspâred* as a fuller form of *par* 'to happen, to pass' (comp. *skṛi* = *kṛi*) which can easily convey in the causal with *ava* the meaning 'to hand over'.]

avastâk, avistâk 𐬀𐬌𐬯𐬎𐬀𐬴 s. 23, 6. the well known appellation of the Pârsî scripture; it is also applied to the language of the scriptures. [As regards the significations of this important word which is very frequently used in the traditional literature of the Parsis, it means *a*) the whole of the sacred texts as composed in the so-called Zand (Bactrian) language Z. 1, 2. 2, 1. 2, 5. 44, 2. I. 33, 4. 34, 1. 35, 2. 40, 2. B. 28, 13. 46, 13. 18. *b*) any chapter or verse of the original texts; so chiefly in the quotations of the Huzvânash versions; *c*) the language of the scriptures, the so-called Zand Z. 3, 6. 3, 10. If the word is joined to زند *zand*, it means

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1) The compiler of the 'Old-Bactrian Dictionary' compares the Sanscrit *sphur* the meaning of which ('to glitter') he seems to have hardly known or thought of; for no reasonable man will be able to see any possible connection between the ideas 'to hand over' and 'to glitter'. But the fanciful author of that book is not satisfied with this combination; according to him the root can also mean 'to shake'; with *fra* 'to shake off', although he can arrive at this meaning only by a gross misinterpretation of a passage in the Yasna (9, 38 Sp.) setting all grammar at defiance. He translates: *frâs ayañhô frasparaḍ* 'he (the dragon) shook off the iron kettle', as if *sparaḍ* were here a transitive verb, and *ayañhô* an accusative. It requires but a moderate knowledge of Zand to know that such a translation is grammatically impossible. The passage can be only thus translated: 'he jumped from (beneath) the iron kettle (which had been placed upon him)'.

always the original text (I. 34, 1. 40, 2.) as distinct from its translation, or interpretation which was denoted by *Zand* (see this word). — On the etymology of the word a great deal has been written by various scholars without their having come to any agreement. *Anquetil* explained it as 'word' tracing it to the root *vach* 'to speak'. This etymology, as it is phonetically impossible, does not require any refutation. *M. J. Müller* (Professor at Munich) traced the word to *ava-stâ* = *ava-sthâ* in the sense 'what has been established' i. e. text.[1]) This interpretation which agrees on the whole very well with the meaning I unhesitatingly adopted in my Essays (pag. 122, note) though I had raised doubts about it in a previous paper[2]) as I was inclined to trace it to the Zand *âvista* (of the root *vid* 'to know' + *â*)[3]) in the meaning of 'knowledge obtained by revelation'. *Spiegel*[4]) and *Oppert* had also approved of Müller's explanation; but the latter took it in the meaning of 'reform' which does, however, not give any sense. In a later paper[5]) Spiegel showed himself inclined to trace the word to the Zand *afsma*[6]) which appears to mean 'a verse composed in a certain metre' (corresponding to the meaning of the Vedic *chhandas*). *Benfey* in an article on a Pahlavî inscription[7]) starting from this opinion traces it to a supposed Zand word *afsta*, to which he ascribes the meaning 'prayer'. *Dorn*[8]) identifies it with افستا = افدستا 'praise of God' and refers the name to the hymns contained in the sacred books. Both Benfey and Dorn are led in their interpretations by a Pahlavî inscription which is very frequently found on gems. It runs as follows: 𐬀𐬯𐬎𐬎𐬀𐬴𐬀𐬐 𐬀𐬎 𐬛𐬀𐬵𐬌𐬎 *apistân ul yazdân*[9]) of which the following translation proposed by Professor Spiegel is the most approved of: 'refuge to God, confidence in God'.

1) In his valuable essay on the Pahlavî in the Journal Asiatique 1839, p. 190.

2) Göttinger Gelehrte Anzeigen of 1853, pagg. 1942–48.

3) See Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. IX, pagg. 695—97.

4) Avesta I. pag. 45.

5) Zeitschrift der Deutschen Morgenlændischen Gesellschaft IX. pag. 191.

6) See Yasn. 19, 6. 57, 8. Visp. 13, 2. 14, 1. 16, 4. Yt 13, 126. *afshmânî*. Yas. 46, 17. 'where I shall recite your prayers (verses)' is evidently identical with it.

7) Zeitschrift der Deutschen Morgenlændischen Gesellschaft XII. pag. 567—83.

8) Mélanges asiatiques. T. III. pag. 517.

9) See *Mordtmann* in Zeitschrift der Deutschen Morgenlændischen Gesellschaft vol. XVIII. pag. 18. 25. 31. 38. 40. 45. *Thomas* in the Journal of the Royal Asiatic Society vol. XIII. pag. 422. No. 37. 424. No. 61 etc.

But about the correctness of this interpretation [1]) as well as the identification of *apistân* with *avestâk* I have some serious doubts. The formula mentioned is also found in a little book 'the Pendnâmeh-i-Adarbat Mahrespand',[2]) of which I have brought the first copies to Europe. There it occurs in connection with the verb [illegible] 'he made', and means clearly 'prayer'. It is probably identical with the أفتستا or افستا 'the greatest praise' which is regarded by the Persian Dictionaries as a Pahlavî word, as Dorn has already remarked. Thus the legend means: 'the greatest praise to God' and corresponds completely to the Ârabic formula: التحيات لله 'praise be unto God' which is perhaps an imitation of it. The original Persian form of the word was probably *aipistâvana*[3]) ([illegible] can easily be read *apistâvan*) or *aiwistâvana* 'praise, invocation' of *stu* 'to praise'. As regards the identification of this word with *avesta* I cannot concur in this opinion, as the term could be but very improperly applied to the whole of the Pârsi scripture; for, according to the various statements we have about the contents of the twenty-one sections (Nosks) of the Avesta, very few contained hymns; the larger portion of them being devoted to law, medicine, astronomy, midwifery, botany, legendary accounts etc. How could such pieces be called hymns or praises? It is evident that *avesta* must

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1) Spiegel identifies it with the Armenian *apastan* 'an asylum'; but the construction of the formula is against such a meaning. One may say: 'God is (my) asylum', but certainly not: 'asylum on God' as it must be translated according to Spiegel's interpretation.

2) As the passage has been hitherto unknown in Europe I put it here in its entirety. [illegible]

[illegible]

i. e. to Adarbât no bodily son had been born; therefore he then made a prayer to God; (upon which) it did not last long that Aderbât obtained a son.

3) Professor Benfey traces *apistân* to the Vedic *aps* which he takes as a Desiderative of the root *âp* 'to obtain', in the meaning 'to wish for help, to implore'. But in the only passage in which it occurs Rigveda 1, 100, 8. *tam apsanta s'avasa utsaveshu narô naram* it is doubtful whether it is to be taken in such a sense. *Sâyaṇa* takes it as an unusual aorist of the middle voice of the root *âp* in the sense of a present tense. I would take it also as an aorist, but in the sense of a past tense 'they obtained'. How Benfey could trace *apistân* to such a word I am quite unable to understand.

have had from the very beginning a far more comprehensive meaning. The most satisfactory derivation appears to be from *vid* + *â*. The original form is thus *âvista* 'what has been known, knowledge' and agrees very well with *veda*, the name of the sacred scriptures of the Brahmans. Doubts have been raised against this explanation on the ground that in the so-called Pâzand 𐬀𐬯𐬵𐬌𐬎𐬌𐬵𐬎𐬎 is transliterated by *awasta*, and not by *awista;* but this proves nothing, as there is in the Pâzend transliterations a great confusion of vowels, principally of *a* and *e*. Besides, Neriosengh transliterates the word in the Devanâgari character by *avista*, and up to the present day, it is pronounced by all Pârsi priests *avesta* and not *avasta*. The Burhân-i-qâti knows two pronunciations *abestâ* and *avastâ*. The derivation from *afsma* is inadmissible as the word would accordingly mean 'prayed' which does not suit the majority of the contents of the Avesta.

[*avat* 𐬀𐬯𐬌𐬙 pron. Z. 23, 10. thou, thee; see under *avash*.]

[*avâ* 𐬀𐬯𐬀 præp. 18, 11. with. Pers. با.]

avâm 𐬀𐬯𐬀𐬨 s. 12, 7. Z. 24, 7. 40, 3. a debt, loan, money borrowed, or lent. Pers. اوام.

avânîk 𐬀𐬯𐬀𐬈𐬀𐬵𐬎 s. 22, 2. computation; certainty; remainder rest; balance, arrears; as to the rest. [I. 35, 9. the rest. B. 18, 8, 13. 21, 7, 15. 23, 2. 24, 10. 25, 9, 20. etc. The word is everywhere put either before a substantive, or by itself as a substantive, but never after a substantive. From this circumstance it becomes very doubtful whether it is an adjective as it is generally supposed. Destur Hoshengji takes it justly in the sense of a substantive. We best translate it in all places where it occurs by 'the rest of'. Although it is enumerated as a proper Huzvânash word in the glossary, it will not be possible to explain it from any Semitic language. It is, in all probability, an old Persian word, *avarê*, or *avârî* which may have been very frequently employed in that language; the Pâzand *awarē* by which it is rendered, hints at it. If the original form be *avarê*, it is evidently the nom. plur. of *avara*, in the meaning 'the following, the others'; if *avârî* be the original form, it is a subst. fem. The word has been traced to the Zand *apara*, 'later, future; another', but I doubt its correctness.]

avârch 𐬀𐬯𐬀𐬫𐬎 s. 22, 2. a cash-book, Pers. آوارد. [This interpretation

is hardly correct; *avâreh* is mentioned as the Persian term for *avânîk*, 'the rest'; it must, therefore, mean the same.]

[*avâvaresht* 𐬀𐬌𐬯𐬀𐬭𐬎𐬵 s. 36, 5. 37, 2. name of a crime, if one rushes upon a person with a weapon raised; see Vend. 4, 17. 22. It is difficult to restore the primitive form of the word. Westergaard writes 𐬀𐬌𐬯𐬀𐬭𐬎𐬵𐬌𐬰𐬀𐬌𐬭𐬌𐬵𐬆𐬌 *avaoirishtem* and mentions as various readings 𐬀𐬌𐬯𐬀𐬭𐬎𐬵𐬌𐬰𐬀𐬌𐬭𐬌𐬵𐬆𐬌 𐬀𐬌𐬯𐬀𐬭𐬎𐬵𐬌𐬰𐬀𐬌𐬭𐬌𐬵𐬆𐬌, 𐬀𐬌𐬯𐬀𐬭𐬎𐬵𐬌𐬰𐬀𐬌𐬭𐬌𐬵𐬆𐬌𐬌𐬰𐬀𐬌; my Zand-Pahlavî Vendidad reads 𐬀𐬌𐬯𐬀𐬭𐬎𐬵𐬌𐬰𐬀𐬌𐬭𐬌𐬵𐬆𐬌 *avâurishtem*. This reading I believe to be the most correct, as the word can be only derived from the root *vrasch* 'to tear' which becomes *vrashta* in the past part.; see the Zand-Pahl. Gl. pag. 106. The original form was probably either *avavrashta* or *avavrêshti* meaning 'an attack for wounding a person with a knife'.[1]]

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1) In the so-called Old-Bactrian Dictionary the word is derived from a root *urvis*. But such a root does not exist in the Zand. The verbal forms which the author traces to this supposed root are for the most part denominatives of *urvaêsa*, or *urvaêsô*, the former signifying according to the Zand-Pahl. Gl. pag. 23, 9. 63, 19. a circle, surrounding', the latter according to the same authority pag. 23, 8. 68, 18. 'an open plain'. Etymologically it can be only derived from 𐬫𐬀𐬎𐬎 *vis* 'to go' + 𐬉 *ur* = *uz*, Skr. *ut* meaning 'an exit'; see my work on the Gâthas II. pag. 68. In the Gâthas it evidently means 'the end, the last period'. Some verbal forms which are mixed up with it by the author, such as *avôirisyâd*, *fraoirisyâd* must belong to another root, as it would be difficult to account for the dropping of the *v* in *vis* and the change of *ur* to *oir* in some forms, whereas both *ur* and *v* are preserved in others, as for instance in *fraourvaêsayêiti*. I cannot enter here on criticising all his translations of the many passages quoted by him in order to show that they are for the most part preposterous. One instance may suffice. He translates *chakhrem urvaêsayata* Yt. 13, 89. 'he made the wheel (of the reign) go away' and interprets this phrase by 'he wrested it from his hands'. In another place Yt. 19, 82. he translates the very same verb *urvaêsayatem* (dual) 'they hastened, they came'. Now I may ask, how can the same word in literary works of the same class, and probably of the same age convey such different meanings which cannot be derived from one another in any reasonable way? *urvaêsayata* means clearly 'he turned', being the denominative of *urvaêsa* 'a circle'; *chakhra* never means 'rule or reign' in the Zand, as it does sometimes in the classical Sanscrit, but never in the Vedic to which alone the Zand language is related; but it may mean 'fortune' or 'the celestial orbit' as چرخ does in modern Persian. The passage may be translated 'he turned the celestial orbit before a Daêva or man did it' (*aotâd* is scarcely correct; I prefer *haotâd*; it appears to be some name).

avâz 𐬀𐬯𐬎𐬀𐬵 19, 1, *a*) adv. back, again; anew, afresh; also; towards. *b*) subst. repetition; descent, declivity; inversion, contrariety. Pâzand and old Persian اواج and اواز; mod. Persian باز. [These different meanings must come from different old Persian words. In its adverbial meaning it is to be traced to the preposition *ava;* z at the end makes it adverbial; compare *frâz*, from *fra.*]

avdûm 𐬀𐬯𐬛𐬎𐬹𐬨 *a*) adj. 22, 3. posterior, last, newest, hindmost. *b*) adv. after, afterwards; behind; finally, at last, after all. *c*) s. the latter end, extremity, conclusion. [Z. 20, 4. where it translates the Zand *apemô.*]

[*avgandan* 𐬀𐬯𐬑𐬀𐬙𐬀𐬯𐬛𐬀𐬯 v. 16, 5. to throw, cast away. Pers. افگندن.]

[*avînâk* 𐬀𐬯𐬌𐬀𐬐 adj. 1, 1. invisible, from *vînâk* visible + *a* negat.]

[*avîrân* 𐬀𐬯𐬌𐬭𐬀𐬥 s. and adj. I. 40, 1. desert; desolate 𐬀𐬯𐬌𐬭𐬀𐬥 𐬎𐬀𐬥 to lay waste, destroy.]

[*avîsûdagî* 𐬀𐬯𐬌𐬯𐬎𐬹𐬛𐬀𐬉 s. Z. 33, 6. carelessness.]

[*avîvak* 𐬀𐬯𐬌𐬯𐬀𐬐 s. Z. 25, 4. a bachelor. It may also be read *avîzak* in which case it would mean 'pure'.]

[*avîzagân-vardashnî* 𐬀𐬯𐬌𐬵𐬀𐬉𐬀𐬥-𐬯𐬀𐬭𐬛𐬱𐬥𐬌 Z. 42, 8. name of the second quarter of the night. It is the translation of *crezaurvaêsâd* meaning 'the circle of the pure'.]

[*avîzagî* 𐬀𐬯𐬌𐬵𐬀𐬉 s. I. 39, 2. purity.]

[*avizashna* 𐬀𐬯𐬌𐬵𐬱𐬥 s. Z. 23, 7. purity; see Z. 63, note 3.]

avôm 𐬀𐬯𐬎𐬹𐬨 pron. 18, 2. to us, to me. [See on its formation under *avash.*]

avornâk 𐬀𐬯𐬎𐬹𐬭𐬀𐬐 s. 8, 7. a youth, a young man; Zand 𐬀𐬯𐬎𐬹𐬭𐬀𐬐𐬵𐬀𐬙𐬀 Pers. برنا and برنان; it is also pronounced *aparnâk.*

avôt 𐬀𐬯𐬎𐬹𐬙 pron. 18, 2. to you, to thee. [See under *avash.*]

[*avrâ* 𐬀𐬯𐬭𐬀 s. 2, 3. earth, soil, mould, dirt, ground; any thing of little value, valueless. [It is of Semitic origin, Hebr. עָפָר dust, Arab. عَفَر, Syr. ܥܦܪ.]

avrâh and *avrâs* 𐬀𐬯𐬭𐬀𐬵, 𐬀𐬯𐬭𐬀𐬱 11, 4. news, annals, gazettes, ad-

vices, tradition; also a message. [*avrâs* and *avrâh* are the same word, though the first is mentioned as a Huzvânash i. e. Semitic word, the latter as a Persian. *avrâs* is, however, of no Semitic origin, but evidently an old Persian word the primitive form of which was probably *ava-râsa* i. e. what arrives, news, message.]

avrîgān 𐬀𐬯𐬭𐬌𐬎𐬀𐬥 adj. 8, 8. 24, 2. high men, nobles, exalted, gentlemen. [Pers. بر, ابر above, superior; *avrîk* is an adjectival formation meaning 'one who is above, superior'.]

avrusht 𐬀𐬯𐬭𐬎𐬹 s. 7, 4. hair; see *shârman* [Its original old Persian form appears to have been *ava-rushta* from *rudh* 'to grow' + *ava*.]

avryâ 𐬀𐬯𐬭𐬌𐬀 s. 2, 3. see *avrâ*.

[*avsahînêd* 𐬀𐬯𐬯𐬀𐬵𐬌𐬥𐬌𐬴 v. Z. 27, 6. he exhausts. It is identical with 𐬀𐬯𐬯𐬌𐬥𐬌𐬴 *avsînêt* B. 63, 19. 5, 3, 5. Pâzand *avasînêdhan* 'to put down; to cut down', used of a tree. It is to be traced to a root *sî* = *s'î* 'to lie down', in the causal 'to lay'.]

avshândan 𐬀𐬯𐬱𐬀𐬌𐬙𐬌𐬌𐬯 v. 14, 10. pres. 1. sing. *avshânêm*, 3. sing. *avshânêd*; to disperse, scatter, strew, to diffuse, sprinkle, shed. Pers. افشاندن.

[*avshash* 𐬀𐬯𐬱𐬀𐬱 s. Z. 2, 3. termination in grammar.]

[*avshâreh* 𐬀𐬯𐬱𐬀𐬭𐬋, 𐬀𐬯𐬱𐬀𐬭𐬋 s. Z. 39, 5. one who assists, helps; an associate. Pers. افشار, افشار دزد an associate of thieves.]

[*avsûnî* 𐬀𐬯𐬱𐬌𐬙𐬌 s. Z. 34, 4. sorcery. Pers. افسون.]

avzadan 𐬀𐬯𐬵𐬀𐬎𐬌𐬙 16, 11. 17, 3. to strike, beat, dash against; to touch, to sound; also used sometimes for 'to kill'. Pers. زدن, Zand *jan* + *ava*, Ssc. *han* 'to kill'.

[*avzâêd* 𐬀𐬯𐬵𐬀𐬎𐬌𐬥𐬌𐬴 v. 3. pers. sg. pres. Z. 30, 2. 36, 4. 37, 8. 'it increases', from 𐬀𐬯𐬵𐬌𐬎𐬌𐬙, Pers. افزودن.]

[*avzâr* 𐬀𐬯𐬵𐬀𐬭 s. and adj. Z. 16, 7. 26, 8. heroic, having supernatural power. It is apparently identical with the Persian افزار 'an instrument, tool'. Both ideas are difficult to be reconciled. The tertium comparationis can not be ascertained.]

[*avzâr-homandân* 𐬀𐬯𐬰𐬎𐬵𐬌𐬥𐬀𐬯 adj. and s. I. 41, 2. endowed with weapons, i. e. warriors.]

ayâm 𐬀𐬌𐬨 s. 1, 6. season, time; days; favour, benefits. adj. excellent, unblemished, Arabic أيوم and أيّام. In D. E. it is translated by 'dawn'. [I doubt whether this word has to do any thing with the Arab. أيّام 'days'. It is probably not of Semitic origin at all, but Iranian.]

ayâv 𐬀𐬌𐬎 conj. 18, 7. or, if, unless, either; see *adôv*. Pers. يا, old Pers. and Pâzand ياو.

[*ayinînak* 𐬀𐬌𐬥𐬌𐬥 adj. I. 41, 8. different, having its own way.]

[*ayojashna* 𐬀𐬌𐬎𐬐𐬱𐬥 s. Z. 15, 4. 10. joining. Zand *yuj* 'to join'.]

[*ayok* 𐬀𐬌𐬵 Z. 1, 4. 2, 11. 3, 1. & otherwise read *adûk*; see the latter.]

[*ayokhshast* 𐬀𐬌𐬵𐬱𐬀𐬯𐬙 s. 12, 1. metal. Zand *yaokhshsti*.]

ayôman 𐬀𐬌𐬵𐬨 s. 7, 1. the eye, Arabic عين. It appears to me that the right pronunciation of the word is *ainman*, as all other Semitic languages show *n*, Hebr. עין etc.; *v* and *n* being of the same figure in Pahlavî they read *o*; hence the mispronunciation; see *Müller*, Journ. as. Avril 1839. pag. 330. (*man* is suffix.)

[*ayorî* 𐬀𐬌𐬭𐬎 s. Z. 43, 11. The meaning of this word cannot be made out with certainty.]

ayov 𐬀𐬌𐬎 conj. Z. 4, 2. 7, 11, 12. or, if; otherwise read *adôv*; see this.

[*ayukhthômand* 𐬀𐬌𐬵𐬐𐬀𐬥𐬙𐬌𐬯𐬀𐬯 adj. Z. 15, 9. industrious. It comes evidently from *yuj* 'to join'. The meaning given is, however, doubtful.]

az 𐬀𐬰 s. 5, 5. Z. 12, 4. cow, bull, bullock. Z. 𐬀𐬰𐬎, 𐬀𐬰𐬌 *azi, azî* (in the Gâthas). It is translated with گاو but tradition says, it is a particularly young cow of about 3 years; see the 9th Fargard of Vendidâd 37 Westergaard.

az 𐬀𐬰 præp. 18, 10. from, of, for; by, out; with; belonging to; by means of; in exchange of; than; through; off; after. Z. *hacha*. Pers. از. [Sscr. *sacha*.]

azag 𐬀𐬰𐬎 s. 5, 5. a goat. Sansc. *aja*.

[*azarmān* 𐬀𐬰𐬭𐬨𐬀𐬰 adj Z. 11, 13. without decay; from *zarmân* decay, old age + *a* negat. The root is *zar* = Scr. *jṛî* 'to grow old, to decay'.]

[*azâdî* 𐬀𐬰𐬀𐬛𐬌 s. Z. 20, 10. prosperity. Pers. آزادی.]

[*azān* 𐬀𐬰𐬀𐬵 s. Z. 27, 1. a cemetery, a tower of silence.]

azbâ 𐬀𐬰𐬚𐬀 s. 6, 6. a fox.

azd 𐬀𐬰𐬛 11, 6. and *azdaman* 𐬀𐬰𐬛𐬌𐬨𐬀𐬰 11, 6. a loose vest, a shirt, shift, tunic. (I could not find any other words in cognate languages; therefore I gave it as it is in tradition, as it came to me. In D. J. and J. D. it is also قبا و پیراهن.

azdrônatan 𐬀𐬰𐬛𐬭𐬀𐬥𐬀𐬙𐬀𐬰 v. pres. 1. sing. *azdrônēm*, 𐬀𐬰𐬛𐬭𐬀𐬥𐬌 3. sing. *azdrônēd*; 𐬀𐬰𐬛𐬭𐬀𐬥𐬎 14, 6. to reap, to mow, to cut down, see *drûdan*.

azîre 𐬀𐬰𐬌𐬭𐬌 adv. Z. 3, 7. 10. 8, 4. 9, 12. below, at the bottom. [Z. *adhairi*.]

azîr e reglaman 𐬀𐬰𐬌𐬭 𐬌 𐬭𐬀𐬜𐬀𐬨𐬀𐬰 Z. 11, 4. the sole of the foot.

azîtônatan 𐬀𐬰𐬌𐬙𐬀𐬥𐬀𐬙𐬀𐬰 v. 16, 4. to look, see, observe; perceive, feel. [Hebr. חָזָה. Chald. חֲזָא. Syr. ܚܙܐ 'to see'.]

azman 𐬀𐬰𐬨𐬀𐬰 s. 11, 6. see *azd* and *azdaman*.

azorâ 𐬀𐬰𐬵𐬭𐬀 s. 5, 6. a pig, scrofula, a hog; see *khuk*. [Hebr. חֲזִיר Syr. ܚܙܝܪܐ, Arab. خِنْزِير.]

azrônatan 𐬀𐬰𐬵𐬭𐬀𐬥𐬀𐬙𐬀𐬰 v. pres. 1. sing. *azrônēm* 𐬀𐬰𐬵𐬭𐬀𐬥𐬌 3. sing. *azrônēd*; 𐬀𐬰𐬵𐬭𐬀𐬥𐬎 14, 1. to dig; to pluck; to extract; to tear up; to root out, extirpate; rake, skin, peal, unbark; to carve, engrave; to separate [𐬀𐬰𐬵𐬭𐬀𐬥𐬀𐬙𐬀𐬰 is not to be read *azrônatan*, but *afrônatan;* for *azrônatan* we should have to trace to a Semitic root חצר, חזר which could only mean 'to surround'; but never 'to dig'. If we read *afrônatan*, the Hebr. חָפַר, Arab. حَفَرَ, Syr. ܚܦܪ 'to dig' suggest themselves and we have a perfectly clear etymology. See B. 36, 2. 41, 17. 51, 17.]

[*azu* 𐬀𐬰𐬵 s. Z. 39, 3. violence Z. *hazô*.]

[*azvar* 𐬀𐬵𐬎𐬀𐬵 adv. Z. 9, 12. above. It is composed of *az* = *hacha*, and *par*, *var* = *upara*, litrally 'from above'.]

â 𐬀.

âb 𐬀𐬀 s. 2, 10. water; anything liquid; lustre, dignity, etc. In Persian also it has several meanings. Z. 𐬀𐬀𐬎𐬀. Sans. *ap*. Pers. آب.

âdas 𐬀𐬛𐬎 s. 8, 2. Z. 34, 7, 8. 35, 3. 40, 7, 8. a man, a person, anyone. [The word is doubtless of Semitic origin; but it cannot be traced to any word if the present reading is kept. If we read *aish* we may identify it with the Hebr. אִישׁ 'a man'. Perhaps it is to be read *khadas*, *khad* being the word for 'one' and *s* the suffix of the 3d pers.; Assyr. *su*.]

âdâ 𐬀𐬛𐬀 7, 8. Z. 14, 12. 31, 3. 37, 8, 9. 41, 3. soul, vital spirit, mind, life; see *jân*. [It is probably to be read *khaya*; comp. Hebr. חַיָּה 'life'.]

[*âê* 𐬀𐬌 pron. Z. 39, 9. see *ae* pag. 50.]

[*âftâveh* 𐬀𐬯𐬀𐬵𐬀𐬎𐬋 s. 12, 5. a watering pot, an ewer. Pers. آفتاوه.]

[*âgâs* 𐬀𐬜𐬀𐬎𐬎 adj. Z. 17, 10. 22, 2. discerning, intelligent, knowing. Pers. آگاه.]

âgâs-dâd 𐬀𐬜𐬀𐬎𐬎 𐬛𐬀𐬛 s. Z. 18, 2. a competent judge.

[*âgâsî* 𐬀𐬜𐬀𐬎𐬎𐬌 s. Z. 23, 1. *âgâhî* 𐬀𐬜𐬀𐬎𐬎𐬀𐬴𐬌 Z. 39, 7. knowledge, intellect. Pers. آگاهی.]

[*âgereft* 𐬀𐬜𐬭𐬌𐬯𐬵 s. Z. 36, 4. 37, 2. name of a crime, if one raises a weapon for the purpose of injuring another; an attack. Zand 𐬀𐬜𐬭𐬌𐬯𐬵 Vend. 4, 18. West.]

[*âgereptâr* 𐬀𐬜𐬭𐬌𐬯𐬵𐬀𐬵 s. 1, 1. the celestial bodies, stars, etc.]

âgh 𐬀𐬜𐬵 adv. and conj. 18, 5. Z. 2, 3, 4. 4, 2. etc. id est; that is to say; sometimes it means 'who, what; which; while, whereas; lest; lo! behold! for, because'. It is, I think, wrongly pronounced for 𐬀𐬵𐬌 "*ae*", as the same word with the same meaning is used also in Persian ای; *ê* is taken for *gh*, because in Pahlavi M. S. S. *ac* 𐬀𐬌 is often used too, instead of 𐬀𐬜𐬵 *âgh*, therefore I have little doubt that the word originally

is *ae* and not *agh* as pronounced [I. 39, 1. I cannot agree with the opinion expressed by my learned friend. The particle is doubtless of Semitic origin, and probably to be pronounced *âigh*. It is well preserved in the modern Syriac ܐܝܟ *âik* which is pronounced by the Jacobites now-a-days *âch*; see *Nœldeke,* Grammatik der neusyr. Sprache pagg. 161, 162. — *âghash* ܐܓܫ conj. with the suffix of the 3d pers. sg. Z. 1, 3. 13, 10. 16, 4, 5. 37, 9. that is to say. — *âghat* the same with the suff. of the 2d pers. sg. Z. 34, 3. In many cases it cannot be translated at all, just as the Persian كه of which it is the Huzvânash equivalent, or the Grecian ὅτι. It appears to stand for two different words, the one to be traced to the Hebr. הִנֵּה, Arab. إِنَّ, Syr. ܗܵ see! look! the other to the interrogative pronoun אַי with the enclitic *k* which is found in some pronouns.]

âhû ܐܗܘ s. 5, 6. a deer, a roe.

[*âi* ܐܝ pron. Z. 39, 10. see *ae.*]

âidgônatan ܐܝܕܓܘܢܬܢ v. 16, 6. to bring, fetch; adduce, to cause, to produce, to notice, to inform. [The word is mispronounced. It is to be read *aitiûntan,* comp. Syr. ܐܶܬܝܘܢ.]

âînân ܐܝܢܢ s. Z. 2, 10. customs, ways (pl. of *âîn*). [Pers. آئين custom, way, mode; Sanscr. *ayana.*]

âînch ܐܝܢܟ s. 18, 6. custom, rite, mode, manner, condition; also sometimes it has the meaning of the Persian آينه, a lookingglass, see *adudunch.* Pers. آيين.

[*âj* ܐܓ s. Z. 20, 9. the Azish deva, a demon who is an antagonist to khordâd; Pers. آز lust, avidity.]

[*âkhar-angusht* ܐܟܪ ܐܢܓܘܫܬ s. Z. 10, 5. the little finger.]

[*âkhêzad* ܐܟܝܙܕ v. Z. 32, 3. he rises. Pers. خيزيدن 'to rise'. The reading does not appear to be correct.]

âlakâ ܐܠܟܐ s. 7, 6. a beard.

âmadan ܐܡܕܢ v. 16, 2. to came, to arrive, to enter; Pers. آمدن.

âmat, âmata ܐܡ adv. 18, 6. that; then; when; sometimes used in the meaning of *who, which* etc. see *admat.* [Z. 3, 3. 18, 1, 3. and often. It is not identical with *admat.* As to its use, it corresponds to the Persian كه.]

[*âmojashna* 𐬀𐬨𐬐𐬎𐬱𐬯 s. Z. 9, 10. 35, 2. advice.]

âmôkhtan 𐬀𐬨𐬐𐬵𐬙𐬀𐬯 v. 13, 8. Pres. 1. sing. *âmôzêm* 𐬀𐬨𐬐𐬎𐬵 3. sing. *âmôzêd* 𐬀𐬨𐬐𐬎𐬎 13, 9. *âmokhtam* 1. sg. imperf. Z. 14, 9. to learn, to teach. Pers. آموختن.

ân 𐬀𐬯 pron. 10, 2. 18, 3. Z. 2, 3. 4. 43, 5. that, in that. Pers. آن.

ân-gâh 𐬀𐬯-𐬌𐬀𐬵 18, 7. then, at that time. Pers. آن‌گاه.

ânîdan 𐬀𐬯𐬌𐬎𐬀𐬯 v. 16, 6. to bring; comp. S. *ânayana;* Marâthi *âṇanêṁ;* Guzarâthi *âṇavuṁ* [from *nî* 'to carry' + *â*].

ânôe 𐬀𐬯𐬉𐬀𐬎 18, 5. here, at this place; also commonly used for *this world.* See *ratmaman.*

[*âramu* 𐬀𐬭𐬀𐬥 adj. I. 34, 2. delightful.]

[*arâd* 𐬀𐬭𐬀𐬎 s. Z. 24, 2. The Destur translates it by 'tree'. It is apparently miswritten for 𐬀𐬭𐬀𐬎 *dirakht.* Pers. درخت 'a tree'.]

[*arâeshma* 𐬀𐬭𐬀𐬵𐬉𐬱𐬥 s. Z. 30, 2. 31, 6. adornment, arrangement. Pers. آراستن.]

[*arâstanu* 𐬀𐬭𐬀𐬵𐬙𐬀𐬥 v. I. 35, 3. to arrange, compose].

[*arâstârî* 𐬀𐬭𐬀𐬵𐬙𐬀𐬭𐬌 s. I. 33, 2. arrangement; with 𐬀𐬯𐬭𐬀 re-arrangement.]

[*arâsteh* 𐬀𐬭𐬀𐬵𐬙𐬉𐬥 adj. Z. 5, 4. 6, 7. dressed, adorned. Pers. آراسته.]

ard 𐬀𐬭𐬎 3, 6. flour, meal. Pers. آرد.

ardan 𐬀𐬭𐬎𐬀𐬯 v. 15, 2. Pres. 1. sing. *ârêm* 𐬀𐬭𐬵𐬨 3. sing. *ârêd* 𐬀𐬭𐬵𐬎 to grind. Pers. آردن (from *ard,* flour); literally: to make flour.

armônatan 𐬀𐬭𐬥𐬉𐬯𐬀𐬙𐬀𐬯 v. 15, 11. to sleep, repose, to take a nap, rest, from Pers. آرام = آرامیدن. [It is undoubtedly of Semitic origin; comp. Hebr. חָלַם 'to have a dream', Arab. حُلْم, a dream'.]

[*arog* 𐬀𐬭𐬉𐬎 s. Z. 24, 1. a belch, stench, dirt.]

âs 𐬀𐬱 s. 4, 4. wine, grog; see *âsyâ.*

[*âs* 𐬀𐬯𐬱 s. Z. 10, 6. a part of the body between the shoulder and breast.]

[*âsânî* 𐬀𐬯𐬀𐬦𐬌 s. Z. 18, 12. ease. Pers. آسانی.]

[*âshkârâh* 𐬀𐬯𐬹𐬐𐬀𐬭𐬀𐬵 s. Z. 32, 1. public-spiritedness.]

[*âshkâreh* 𐬀𐬯𐬹𐬐𐬀𐬭𐬉 adj. Z. 8, 9. 12, 6. 32, 1. 34, 2. simple, plain; evident, public. Pers. آشکار.]

âshnûdan 𐬀𐬯𐬹𐬥𐬎𐬛𐬀𐬥 v. 17, 7. to hear, listen, to attend. Pers. آشنودن. [To be traced to the Zand *surunaoiti* + *â* 'to listen to'.]

[*âshup* 𐬀𐬯𐬹𐬎𐬯 s. I. 41, 6. disorder. Pers. آشوفتن.]

âsmân 𐬀𐬱𐬨𐬀𐬥 s. 1, 4. heaven, the celestial orb; name of the genius, who presides over the heaven; the name of the 27th day of the solar Persian month. Pers. آسمان.

[*âsnîdâr* 𐬀𐬱𐬥𐬌𐬛𐬀𐬭 s. Z. 21, 8. a purifier, a washer. Zand *âsnâtar*. It appears to be the name of one of the priests engaged on the Visparad ceremony. The Pârsis take it for that of an angel. His duty appears to have been to clean the sacrificial apparatus. Now-a-days no separate priest is appointed for such a purpose.]

[*âstârînêd* 𐬀𐬱𐬛𐬀𐬭𐬌𐬥𐬋𐬛 3 sg. pres. of *âstârînîdan* Z. 34, 2. to throw a man to the ground, (regarded as a crime); from the root *star* to throw, spread + *â*.]

âstônatan 𐬀𐬱𐬛𐬱𐬀𐬥𐬀𐬛 v. 16, 4. Z. 38, 10. to see. *âstonad* 𐬀𐬱𐬛𐬱𐬀𐬛 3d pers. impf. Z. 22, 12. 27, 2. he saw. [Hebr. חָזָה, Chald. חֲזִי 'to see'.]

[*âstrêt* 𐬀𐬱𐬛𐬭𐬋𐬛 s. Z. 34, 1. It is no proper Pahlavî word, but appears to be an old Zand word in the Pahlavî form. Its original form was probably *âstrêti*, or *âstrayati*. It is the name of a crime, throwing a man to the ground.]

âsûn 𐬀𐬱𐬎𐬥 adv. 18, 7. Z. 20, 8. then, see *ângâh* Pâzand آسون. [It is Semitic, and to be pronounced *adîn;* comp. Chald. אֱדַיִן 'then'.]

âsûr 𐬀𐬱𐬎𐬭 adv. 19, 7. the day before yesterday, see *parîr*. [The

reading is hardly correct, as no corresponding words are to be found in the Semitic languages.]

âsyâ 𐬀𐬎𐬎𐬌 s. 4, 4. wine, grog; in B. q. it is *bâsyâ*.

âsyâ 𐬀𐬎𐬎𐬌 s. 7, 7; Z. 10, 6. the bosom, breast; see *var*. [Probably the Syriac ܣܝܐ 'breast'.]

âsyâv 𐬀𐬎𐬎𐬌𐬎 s. 2, 7. a flower garden, a fruit garden; see *basad*.

[*ât* 𐬀𐬕 adv. Z. 16, 10. if. It is probably to be read *hat*, and connected with the Arabic حَتَّى.]

âtash 𐬀𐬕𐬀𐬱 s. 1, 8. Z. 21, 4. 5. 6. 7. 38, 7. fire. Zand *âtars*, Pers. آتش.

[*âtash-kerdâr* 𐬀𐬕𐬀𐬱-𐬐𐬌𐬭𐬌𐬙𐬀𐬭 s. Z. 21, 5. the vessel in which the fire is placed.]

[*âtash-moshîdâr* 𐬀𐬕𐬀𐬱-𐬨𐬀𐬱𐬌𐬙𐬀𐬭 s. Z. 21, 6. a fire-extinguisher.]

[*âtash-târ-nîmch* 𐬀𐬕𐬀𐬱-𐬕𐬀𐬭-𐬌𐬥𐬚 s. Z. 21, 6. a stone for the fire-vessel to stand on; an inner fire-vessel.]

[*âtash-vakhshînîdâr* 𐬀𐬕𐬀𐬱-𐬬𐬀𐬵𐬱𐬌𐬥𐬌𐬙𐬀𐬭 Z. 21, 4. a fire-kindling priest.]

[*âtash-vazînîdâr* 𐬀𐬕𐬀𐬱-𐬬𐬎𐬌𐬥𐬌𐬙𐬀𐬭 s. Z. 21, 5. a fan for blowing the sacred fire.]

âvardan 𐬀𐬬𐬭𐬙 v. 16, 2. to bring, fetch, or adduce, to cause, to produce. Pers. آوردن [Zand *â-barc*, Sanscr. *â-bhṛi*.]

[*âvastan* 𐬀𐬬𐬎𐬎 v. Z. 28, 4. to bind, to tie. Pers. بستن.]

[*âvâd* 𐬀𐬬𐬀𐬙 s. Z. 8, 8. benediction. Pers. آباد. This word is very frequently used by the Parsis up to the present day in benedictive formulas, as *khânah âbâd*.]

[*âvâêd* 𐬀𐬬𐬀𐬐𐬙 v. Z. 37, 9. it is necessary. Pers. باید.]

[*âvâeshnik* 𐬀𐬬𐬀𐬐𐬱𐬌𐬯𐬌𐬵 adj. Z. 5, 11. requisite, necessary.]

[*âvânîk* 𐬀𐬬𐬀𐬥𐬌𐬵 s. Z. 2, 1. 7, 10. 13, 4. 7. 33, 2. 34, 1. 41, 4. see *avânîk*.]

âvâz 𐬀𐬬𐬀𐬵 s. 7, 5. a voice, sound, noise, clamour, tone; fame, rumour, report, etc. Pers. آواز.

âvôrdan 𐬀𐬫𐬎𐬎 v. 16, 6. see *âvardan* to bring. *âvord* 𐬀𐬫𐬎𐬌 3d sg. impf. 23, 7. he brought.

[*âvrîgăn* 𐬀𐬫𐬭𐬀𐬐 adj. Z. 26, 10. see *avrîgŭn.*]

âyem 𐬀𐬬𐬌 1, 6. see *ayăm.*

[*âyoînch* 𐬀𐬬𐬀𐬌𐬍 s. Z. 42, 1. kind, sort.]

[*âzargîhâ* 𐬀𐬵𐬎𐬀𐬭𐬀 adv. Z. 39, 3. violently, with violence.]

[*âzâr* 𐬀𐬵𐬀 s. Z. 24, 7. disease, pain; a low wall before a house. Pers. آزار.]

[*âzord* 𐬀𐬵𐬎𐬌 past part. Z. 39, 3. wronged, oppressed. Pers. آزرده. It is probably miswritten for *âzard.*]

b 𐬚

babâ 𐬚𐬀𐬚 s. 2, 7. 3, 3. 4, 3. 7. 5, 1. 8. 6, 4. 8. 8, 1. 8. 9, 4. etc. Z. 37, 1. I. 32, 4. a door, a gate; a chapter, or subject, of a book. [I. 33, 12. 40, 1. the residence, the capital; (see I. 37 note 4.)] Arabic باب.

bachûchyâ 𐬚𐬀𐬍𐬎𐬀 s. 7, 9. the feminine of any animals; pudenda feminæ; see *abach.*

bagăn or *bayăn-yesht* 𐬚𐬀𐬐 𐬬𐬀𐬀𐬈𐬌 s. 23, 2. the name of the 14th Nosk *mazdâi.* [In the Dînkart II. pag. 274 of my MS. the name is written 𐬚𐬀𐬬𐬀𐬈𐬌 𐬚𐬀𐬐. It is there enumerated among the seven Nosks which are called 𐬐𐬀𐬵𐬀𐬈𐬀 *gâsânîk* as they probably contained stanzas or verses (*gâthas*). Its extent is differently stated. According to the account of the Dîn-i-Vajarkart (in Pahlavî) on the Nosks, it consisted of 18 chapters; according to the Rivâyets of Kâmah Bahrah, Nerîman Hoshang, and an anonymous one, of 17 chapters only. It corresponds, according to all the authorities here mentioned, to the words *khshathremchâ* (in the *yathâ-ahû vairyô* prayer), and not to *mazdâi* as in our Farhang, and is in number the 15th, and not the 14th. It treated, according to the Dîn-i-Vajarkart, *a*) about Ormazd, his qualities, the knowledge of him, his adoration and praise; *b*) at what time each gâh (time of prayer) has to take place, up to the resurrection; *c*) what works should be done; *d*) the praise of God's

bounty and his benefactions; *e*) the figures of the Amshashpands; *f*) knowledge of the future body; *g*) on the body of the Amshashpand Bahman. The whole Nosk is said to have been very well (*kobod khop*) made (i. e. in fine metres) for the worship of Ormazd and the Amshashpaṅds. As to the meaning of the name it clearly signifies 'worship of the divine beings'. Its original form must have been *baghanãm yêshti.*]

bagh 𐬨𐬀𐬌 s. 22, 9. the name of the 3d Nosk, *vairyô* in Avastâ. [According to other accounts, mentioned under *bagân yesht*, it was the 4th Nosk, corresponding to *athâ*. It consisted of twenty-one chapters and treated of the following subjects: *a*) the necessity for men of following the religion of Zoroaster and believing in Ormazd; piety and abstinence (from evil); *b*) on justice and judicial decrees, the decision on good actions and the practising of benefactions; *c*) how the attacks on our bodies of Aharman should be met; *d*) how we may attain heaven.]

[*bagh* 𐬨𐬀𐬌 s. Z. 28, 2. lots, luck. Zand *bagha* a deity; god; angel. Sans. *bhaga* 'portion', name of a deity (one of the Adityas) in the Vedas; in the Pahlavi inscriptions 𐭥𐭲𐭩 'divine'.]

[*bahar* 𐬨𐬀𐬵𐬌 s. Z. 15, 11. 42, 6. 7. 8. 9. 11. portion. Pers. بهر.]

bahônastan 𐬨𐬀𐬵𐬐𐬀𐬯𐬌 v. 16, 8. see *gîrestan*; to weep. [Hebr. בָּכָה, Arab. بَكَى 'to weep'.]

[*bahûn* 𐬨𐬀𐬵𐬎 adj. Z. 28, 7. difficult.]

bahûnatan 𐬨𐬀𐬵𐬎𐬀𐬙 v. 13, 9. pres. 1. sing. *bahûnêm*, 𐬨𐬀𐬵𐬎𐬁𐬥 13, 10. 3. sing. *bahûnêd*, 𐬨𐬀𐬵𐬎𐬁𐬙 13, 10. to make, do, perform. [The etymology is not clear.]

[*bajînch* 𐬨𐬀𐬎𐬁𐬚 s. Z. 28, 7. cucumber, (see *bôjinâ*).]

bakarîâ 𐬨𐬀𐬐𐬁𐬭𐬁𐬀 s. 4, 8. vegetable garden, herbs in general, especially beet.

[*bakhedar* 𐬨𐬀𐬰𐬌𐬐𐬀𐬭 adj. Z. 28, 3. uncastrated. See the Zand-Pahlavi Glossary pagg. 106. 7.]

bakhin 𐬨𐬀𐬰𐬌𐬥 præp. 18, 11. in, into, within.

bakhin 𐬨𐬀𐬰𐬌𐬥 s. 9, 5. a servant, slave, bondsman, domestic; see *bandeh.*

bakht 𐬠𐬎𐬎 s. 1, 6. fortune, luck, lot (good or bad). Zand *bakhta.*

bakhtan 𐬠𐬎𐬎𐬀𐬌 v. 16, 10. to give, to grant, to bestow, to remit, to pardon, to forgive. Pers. بخشیدن.

banâ 𐬠𐬎𐬀 adv. 18, 10. without, save; with, together. (This word is used in all the meanings mentioned of the Persian بای عارضی which is of 17 different meanings). Besides, it is used sometimes with the suffix 𐬨 *men* as 𐬠𐬎𐬀𐬨 𐬯𐬀𐬙𐬨 without a vice. [Comp. Chald. בָּרָא 'outside except. It is used in the sense of the modern Persian بی 'without', and in that of the particle بـ before verbs.]

[*band* 𐬠𐬎𐬌 s. Z. 28, 3. a band, a tie.]

bandeh 𐬠𐬎𐬌𐬭 s. 9, 5. Z. 44, 2. a servant, slave, bondman (from the word *band*, one who is bound to obey, a servant) Pers. بنده.

banapshman 𐬠𐬎𐬀𐬯𐬱𐬌 pron. 8, 6. self, himself, own; see *benafshman.*

bapgûn 𐬠𐬎𐬯𐬵 s. 2, 8. palace, villa; a castle, a citadel.

barash 𐬠𐬀𐬭𐬱 s. 22, 10. the name of the 8th Nosk, *hachâ* in Zend. [According to other reports it is the 9th, corresponding to the word *vaṇhēus.* It contained 60 chapters before Alexander's time. After that time only 12 chapters were recovered. Its contents were, according to the *Dîn-i-vajarkart* as follows: *a*) how kings should govern; *b*) how judges should decide according to the religious laws; *c*) on the fencing in of estates, and the guarding of boundaries; *d*) on the cultivation of waste lands; *e*) how liars and sinners should be dealt with. The name is difficult to explain. It is probably connected with the Zand *bârez* 'to be high, elevated'.]

[*barash* 𐬠𐬀𐬭𐬱 s. I. 33, 6. 34, 2. 35, 4. full splendour. Pers. برز.]

[*barashni* 𐬠𐬀𐬭𐬱𐬀𐬌 s. Z. 17, 1. bringing; taking; see Zand-Pahl. Gloss. pag. 108 s. v. *berctâbyô.*]

barbîtâ 𐬠𐬀𐬭𐬀𐬯𐬌𐬀 s. 9, 1. a leader, a general, a chieftain; any person in high office, as a judge, commander, viceroy, etc. In '*Burhân-i-qâti*' it is *bartibâ.* Arabic *barbitâ.* [The word occurs in the Hâjiâbâd inscription 𐬠𐬀𐬭𐬀𐬯𐬌𐬈𐬀𐬀𐬀𐬀 *barbîtân;* see West. Bundehesh pag. 83, lin. 6.]

[*barhânch* adj. Z. 25, 7. naked. Pers. برهنه.]

[*barín* s. Z. 35, 9. a cut, a piece cut off; comp. Pers. بُرین.]

barízēm v. 1. sing.; *barízēd* 3. sing. 15, 6. present tense of *breshtan*.

barkhûn s. } 5, 4. a mountain goat. According to the *Burhân i qâṭi'*, these words signify the goat which goes
barrûn s. } foremost in the flock, a ram leading the flock.

basad s. 2, 7. a fruit garden, a flower garden; Pers. and Arabic. بسد; see *bâc*.

basarîâ s. 6, 9. Z. 6, 2. 11, 6. flesh. [Chald. בִּסְרָא, Syr. حصزا, Arab. بشر.]

bashrónatan v. 15, 5. pres. 1. sing. *bashrônēm* 15, 6. 3. sing. *bashrônēd;* 15, 5. to fry, roast, boil (see *breshtan*). [Chald. בְּשַׁל, Syr. حثّ, Ethiop. *basala* 'to cook'.]

basîm adj. 4, 6. agreeable, good, sweet, pleasant, cheerful, wholesome, healthy; temperate, palatable. [Comp. Syr. ضِمِد *basîm* pleasing, agreeable.]

bastan v. 16, 5. to bind, shut; to clot, congeal; to make hard, difficult. Z. *basta* from *band*. *bastam* 1st sg. pres. 24, 1. English *bind*, Sanscr. *bandh*.

[*basteh* part. Z. 2, 8. joined together. Pers. بسته.]

basyâ s. 4, 5. wine; a cup or vessel full of wine (see *bâdeh*).

batiâ s. 21, 11. the bosom, breast, (see *sîneh*).

bayân adj. 1, 4. splendid, illuminated, bright, illustrated, light; (see *nâdân*).

bazânûk s. 7, 10. the knee, the lap; Pers. *zânû*.

bazgônatan v. 6, 2. to fly in the air (like birds), to flutter. [It is doubtful whether the word is correctly written. In the Burhân-i-qâti' we find instead of it *bazpônatan* with the meaning 'to give'.]

bâzrâ 𐡁𐡆𐡓𐡀 s. 3, 5. seed for sowing in the field, etc.; grain for sowing. Chald. בְּזָרָא, Arab. بزرة.

bâdeh 𐡁𐡀𐡃𐡄 s. 4, 5. wine, a cupful of wine. Pers. باده.

bâe 𐡁𐡀𐡄 s. 2, 7. a flower garden, a fruit garden. It appears to me that it is not *bâe*, but *bâg*, the well known Persian word *bâgh* باغ; *gh* is often changed to *g* in *Huzvâresh* and Pahlavî, as *aghar* for *agar* (great), *vagdân* for *vaghadân* (the head, forehead, etc.); therefore this word should be pronounced *bâg* and not *bâe*.

bâm 𐡁𐡀𐡌 s. 1, 16. Z. 42, 12. morning, dawn, break of day; Pers. بام and بامداد.

[*bâmî* 𐡁𐡀𐡌𐡉 adj. I. 35, 4. 𐡁𐡀𐡌𐡉𐡃 to illustrate.]

[*bâmîk* 𐡁𐡀𐡌𐡉𐡊 adj. Z. 6, 3. 18, 6. splendid; spacious.]

bân 𐡁𐡀𐡍 s. 2, 7. a roof, a ceiling of a room (external or internal), a terrace; Pers. بام *bâm*; but *m* is often changed to *n* in Persian; thus it may become *bân*, as *gumbad* and *gunbad*, etc. [This change takes place only before labials, but not at the end of a word; 𐡁𐡀𐡍 is probably miswritten for 𐡁𐡀𐡌.]

bânbarbîtâ 𐡁𐡀𐡍𐡁𐡓𐡁𐡉𐡕𐡀 s. 6, 7. an elephant.

bânbôshne 𐡁𐡀𐡍𐡁𐡅𐡔𐡄𐡍𐡄 s. 9, 3. a lady of rank, a matron, a queen.

bânû 𐡁𐡀𐡍𐡅 s. 9, 2. a lady, a princess; Pers. بانو.

[*bâstân* 𐡁𐡀𐡎𐡕𐡀𐡍 adv. Z. 28, 2. always, constantly.]

bâtar 𐡁𐡀𐡕𐡓 adv. 19, 2. then, therefore; consequently, accordingly; Arabic بَعْدُ. [Chald. בָּתַר 'after' Syr. ܒܰܬܪ id.]

bâz 𐡁𐡀𐡆 adv. 10, 2. again, back; anew, afresh; Pers. باز, Pâz. اواز and اواج.

[*bâzâ* 𐡁𐡀𐡆𐡀 s. Z. 10, 2. an arm. It is probably miswritten for *bâzû*. Pers. بازو.]

[*bâzâ* 𐡁𐡀𐡆𐡀 s. Z. 36, 8.
[*bâzâi* 𐡁𐡀𐡆𐡀𐡉 s. Z. 37, 3.
} name of a crime, viz. inflicting a serious wound so as to cause much blood to flow.]

bâzâr 𐎱𐎠𐎼𐎠𐎹 s. 2, 5. a market, the public place where they buy and sell. Pers. بازار.

[*bâzch-masâ* 𐎱𐎠𐎼𐎢-𐎶𐎠𐎹𐎢𐎢 adj. s. Z. 39, 7. 8. having the length of an arm.]

bē 𐎱𐎢 adv. 18, 10. without, save. A privative particle; when prefixed to a noun, it is equivalent to *in*, *im*, *un*, *ir*, etc. Pers. بی. Pâz. اوی.

bēh 𐎱𐎢 s. 3, 8. the quince fruit; Pers. بهی.

[*benafshman*, *benapshman* 𐎱𐎢𐎠𐎱𐎢-𐎶 Z. 5, 8. I. 41, 4. himself; comp. Hebr. נֶפֶשׁ soul.]

benâ 𐎱𐎢𐎠 adv. Z. 1, 2. 4, 4. 7, 5. 8. etc. 23, 6. I. 39, 2. 41, 1. 3. 9. without (see *banâ*.)

benmen 𐎱𐎢𐎶 s. 8, 5. Z. 15, 9. 16, 12. a son, a boy, a youth; Arabic ابن. The final terminations 𐎶 *men*, in this and other words, are differently pronounced *man*, *men*, and *mun*, in *Burhân-i-qâti'* and *Farhang-i-Jehângîri*; according to Dr. Spiegel *man*. We find as a rule in many instances that this *man* is added as final termination to many words of Semitic origin. It appears to me that *men* was a particle in the Assyrian language (Huzvânash) applicable only to indigenous words. It is never found with any words of Aryan origin.

bentmen, *bentman* 𐎱𐎢𐎹𐎶 s. 8, 5. Z. 5, 6. 8. a daughter, a girl, a virgin. Arabic بنت.

[*bêshâzînashnî* 𐎱𐎢𐎢𐎠𐎼𐎢𐎹𐎢𐎱𐎢𐎢 s. Z. 28, 1. healing, health.]

[*beshîzeh* 𐎱𐎢𐎢𐎢𐎼𐎢 adj. Z. 15, 10. strong.]

bîgânch 𐎱𐎢𐎹𐎠𐎲 adj. 8, 7. stranger, alien, unknown, a foreigner, one who is not a relation or kinsman, opposite to خویش (relation). Pers. بیگانه.

bîlâ 𐎱𐎢𐎷𐎠 s. 3, 2. a well; Syr. ܒܺܐܪܳܐ, Hebr. בְּאֵר, Arabic بئر.

bîlbôshîâ 𐎱𐎢𐎷𐎱𐎢𐎢𐎱𐎢𐎠 s. 3, 8. a species of cucumber, an orange.

[*bîm* 𐎱𐎢𐎶 s. Z. 28, 4. fear. Pers. بیم.]

bînâ 𐎱𐎢𐎢𐎠 s. 19, 7. 20, 1. 2. 3. 23, 10. a month (whether lunar or solar). [The pronunciation is not correct. I propose identifying it with

Syr. ܒܺܝܕܢ time, year; Chald. עִדָּן time. The Semitic ע is frequently expressed by ן which may interchange with *b;* comp. Zand *vî,* Pers. *bî.*]

bîshazch 𐬠𐬵𐬌𐬰𐬀𐬌 s. 24, 3. a remedy; healing. Zand *baêshaza.*

bîst 𐬠𐬌𐬯𐬙 num. 20, 7. Z. 43, 3. twenty. Pers. بیست.

[*bîst-o-châr* 𐬠𐬌𐬯𐬙𐬎𐬀𐬭 num. Z. 41, 7. 43, 3. twenty-four, 24.]

bîstum 𐬠𐬌𐬯𐬙𐬀𐬥𐬌 num. 13, 1. twentieth.

bîtâ 𐬠𐬌𐬙𐬀 s. 2, 7. a house, habitation, a receptacle; Syr. ܒܺܝܬܳܐ, Arabic بَيْتٌ. [Hebr. בַּיִת; Assyrian *bît, bitu;* see Norris, Assyrian Dictionary I. pag. 134.]

bîtânch 𐬠𐬌𐬙𐬀𐬯𐬎 8, 6. see *bigânch.* (It is only a different reading of *bigânch.*)

bîvar 𐬠𐬌𐬫 num. 20, 12. ten thousand; Z. 𐬠𐬌𐬫𐬀𐬭𐬎 *baêvarc.*

bîvch 𐬠𐬌𐬫𐬎 s. 21, 8. a widow, Pers. بیوه.

[*bod* 𐬠𐬆𐬙 s. Z. 28, 5. life, spirit. Z. *baodhaṇh.*]

[*bodozêd* 𐬠𐬆𐬙𐬆𐬟𐬌𐬙 s. Z. 32, 8. name of a sin. It is the equivalent of Zand *baodhajaḍ* (instead of *baodhôjaḍ* = *baodhô-jaiti*) and presupposes an old Persian *bodozêiti* 'slaying of the soul, killing'.]

[*bodyok-varasht* 𐬠𐬆𐬙𐬌𐬎𐬫𐬀𐬯𐬙 s. Z. 32, 8. 33, 5. name of a sin; see about it Zand-Pahl. Gl. pag. 106.]

[*bodyozâd* 𐬠𐬆𐬙𐬌𐬎𐬀𐬟𐬀𐬙 s. Z. 33, 3. 6. 7. = *bodozêd.*]

[*bodyozadgîk* 𐬠𐬆𐬙𐬌𐬎𐬀𐬟𐬀𐬜𐬌𐬎 adj. Z. 33, 5. belonging to the *bodyozad* (?). The form does not appear to be quite correct.]

[*bojeshki* 𐬠𐬆𐬎𐬌𐬯𐬀𐬎 s. Z. 28, 5. a physician. The form does not appear to be quite correct.]

bôjînâ 𐬠𐬆𐬎𐬌𐬙𐬀 s. 4, 1. a cucumber, a citron.

[*bokht* 𐬠𐬆𐬎𐬙 Z. 28, 6. released, free; innocent.]

[*bokhtak* 𐬠𐬆𐬎𐬙𐬀𐬎 s. Z. 39, 11. The meaning is uncertain. It is perhaps identical with *bokht.*]

bôland 𐬠𐬆𐬤𐬀𐬙 adj. 8, 10. Z. 8, 11. sublime, high, exalted, tall, dignified, honorable; Pers. بلند; Pâz. *baland.*

bôrdan 𐬠𐬛𐬌𐬥 v. 16, 7. to carry, bear; bring, lead, conduct, transfer, transport; to take, assume; carry off, draw, remove, abstract, take away. Z. *bare*, Sanscr. *bhṛi* and *hṛi*, Pers. بردن. [See Zand-Pahl. Gl. pag. 107. s. v. *bereta.*]

[*bordâr* 𐬠𐬛𐬌𐬥𐬁 s. Z. 15, 6. 21, 8. 28, 4. dependent, a carrier.]

bôrîn 𐬠𐬛𐬌𐬀 s. 19, 5. a time, a season; age, tense, space; see *zamân.*

bôtmâher 𐬠𐬛𐬌𐬙𐬀𐬥 adv. 19, 8. day after to-morrow. (This word is the contraction of *batimâher* and means 'after to-morrow', see *mâher.*)

boz 𐬠𐬍 s. 5, 5. a goat. Z. 𐬠𐬛𐬎, Pers. بز.

brâd, brâdar 𐬛𐬀𐬙, 𐬛𐬀𐬙𐬀𐬛 s. 8, 4. brother. In the form *brâd* the final *ar* is dropped; comp. *ped* for *pedar*, *mâd* for *mâdar*, as it is a rule of the Zand language to drop the final *r* of *ar* in nominatives and leave only an *a* for it; *brâtar* nom. *brâta;* Pers. برادر, Sans. *bhrâtar*, Lat. *frater.* [The form *brâd* has nothing in common with the nominative *brâta;* it is simply a shortening of *brâtar* and perhaps only a certain dialectical deviation from the more correct form.]

breshtan 𐬠𐬛𐬱𐬙𐬌𐬥 v. pres. 1. sing. *barîzêm* 𐬠𐬛𐬀𐬌𐬵𐬉𐬙 3. sing. *barîzêd* 𐬠𐬛𐬀𐬌𐬵𐬉𐬛 15, 5. to bake, to roast, broil, fry. Pers. برشتن.

brûvar 𐬠𐬛𐬎𐬛 s. 8, 4. a brother. [It is probably only a miswriting and wrong spelling for *brâdar.*]

bûdan 𐬠𐬎𐬙𐬌𐬥 s. 17, 2. to be, to exist, to become; Z. *bû*, Sans. *bhû;* Pers. بودن to be.

[*bujashna* 𐬠𐬎𐬵𐬀𐬱𐬙 s. Z. 28, 6. freedom.]

bûm 𐬠𐬎𐬨 s. 2, 2. a country, region, land, boundary or frontier of a state. Z. *bûmi*, Sans. *bhûmi* or *bhû;* Pers. بوم.

[*bun* 𐬠𐬨 s. I. 32, 4..5. 33, 6. 35, 4. origin; *men bun* originally. Pers. بُن.]

[*bundagî* 𐬠𐬨𐬙𐬀𐬵 s. I. 39, 2. completion.]

[*bundakînîdaku* 𐬠𐬨𐬙𐬀𐬵𐬌𐬀𐬌𐬙𐬀𐬵 past part. I. 33, 5. completed.]

bundeh 𐬠𐬨𐬙𐬎 adj. 22, 3. Z. 13, 1. 21, 2. entire, complete; all, whole; content.

[*bundch-minashna* 𐬠𐬥𐬱𐬌-𐬨𐬀𐬯𐬀𐬵𐬀 s. Z. 21, 9. full-mindedness. It is the translation of Z. *ârmaiti.*]

[*bûnî* 𐬠𐬥𐬱𐬀 s. Z. 36, 3. *men bûnî* (*bunyâ*) originally.]

bûnshônatan 𐬠𐬥𐬱𐬨𐬀𐬵𐬀𐬠𐬥𐬱 v. 17, 1. to desire, wish, demand, need, petition, beg, to want, to mean, intend. [The reading is probably incorrect; but it is difficult to trace it to cognate words in the Semitic languages. Spiegel identifies it with the Chald. בעא to beg, ask, which I did also; but the identification appears to me now very doubtful.]

[*burdagî* 𐬠𐬥𐬭𐬙𐬀𐬵 s. I. 34, 11. carrying off.]

[*burdâr*, pl. *burdârân* 𐬠𐬥𐬭𐬙𐬀𐬭𐬀𐬥𐬱 s. I. 35, 8. 41, 2. *dînu-burdârân* bearers of the religion.]

burîdan 𐬠𐬥𐬭𐬌𐬙𐬀𐬱 v. pres. 1. sing. *bûrêm*, 𐬠𐬥𐬭𐬌𐬉𐬨; 3. sing. *bûrêd*, 𐬠𐬥𐬭𐬌𐬙 13, 12. to cut, to sever. Pers. بریدن.

[*burzânvad* 𐬠𐬥𐬭𐬵𐬀𐬥𐬎 adj. I. 32, 5. high, sublime.]

[*bût* 𐬠𐬥𐬵 = بود I. 41, 6. see *bûdan.*]

ch 𐬌

[*cha* 𐬌 Z. 12, 8. 13, 7. 14, 1. 18, 1. 29, 1. 35, 3. 36, 4. 7. 37, 3. 39, 10. 40, 2. 6. 8. 42, 2. 12. and, also, like.]

chabûn 𐬠𐬥𐬱𐬌 s. 12, 4. 21, 7. riches, wealth, goods; fortune, property; valuables; see *hîr.*

chachâ 𐬌𐬀𐬌𐬀 s. 5, 9. an eagle, a black eagle.

chadrônatan 𐬌𐬙𐬭𐬥𐬵𐬀𐬠𐬥𐬱 v. 14, 8. pres. 1. sing. *chadrônêm* 𐬌𐬙𐬭𐬥𐬉𐬨 14, 9. 3d sing. *chadrônêd* 𐬌𐬙𐬭𐬥𐬙 14, 8. to select, pick up, choose, gather, collect (as flowers, etc. from trees.)

chagûn 𐬌𐬀𐬎𐬥𐬱 adv. 18, 6. how, of what kind, manner, state. *chi* + *gun.* Pers. چگون.

[*chahârûm* 𐬌𐬀𐬲𐬀𐬭𐬥𐬯 num. 3, 3. Z. 1, 7. 42, 11. fourth.]

[*chand* 𐬌𐬀𐬙 𐬌𐬀𐬎 adv. Z. 2, 5. 12, 7. 9. 10. 14, 9. 29, 7. 35, 6. 8. I. 41, 1. etc. much, as, as much as; some; how much? how many? Pers. چند, Z. *chvant,*]

chapân 𐬀𐬌𐬱𐬀 12, 4. 21, 7. see *chabûn.*

[*charâitik* 𐬀𐬭𐬀𐬎𐬌𐬙𐬀 s. Z. 5, 1. an unmarried woman. Z. *charâiti.*]

charboshyâ 𐬀𐬭𐬱𐬀𐬵𐬀 s. 5, 9. an eagle, a black eagle.

chashm 𐬀𐬱𐬵𐬀 s. 7, 2. Z. 8, 1. the eye. Z. *chashman,* Sans. *chakshus,* Pers. چشم.

chasroshodch 𐬀𐬱𐬭𐬱𐬌𐬙𐬀 num. Z. 1, 7. one-fourth, a quarter.

chasûn 𐬀𐬱𐬵𐬀 18, 6. Z. 1. 3. 2, 4. 3, 1. 6. etc. 5, 6. 6, 1. etc. I. 40, 2. how, just as, as. *chasûnshân* 𐬀𐬱𐬵𐬀𐬱𐬀𐬵 I. 41, 6. *chasûn* with the suffix of the 3d per. pl. *shân.* See *chagûn* with which it is identical. The whole difference appears to be in the reading of the character 𐬱 which some read as *gu,* others as *su;* the first is incorrect. Pers. چون.

chatar 𐬀𐬈𐬀 s. 6, 9. face, visage; countenance; original; essence. Z. 𐬀𐬈𐬀𐬭𐬌, Pers. چهر.

châh 𐬀𐬵𐬀 s. 3, 2. a well of water. Pers. چاه.

[*châr* 𐬀𐬵𐬭 Z. 42, 7. — 4. see *chchâr.*]

[*chârch* 𐬀𐬵𐬭𐬙𐬀 s. Z. 29, 7. remedy, redress. Pers. چاره.]

[*che* 𐬀𐬉 conj. = 𐬀 Z. 38, 1. also; if the reading be correct.]

chch 𐬀𐬌𐬙𐬀 adv. 10, 3. what? how? Pers. چ.

chchal 𐬀𐬌𐬙𐬈𐬵 num. 20, 8. forty. Pers. چهل.

chchâr 𐬀𐬌𐬙𐬵𐬭 num. 20, 6. 21, 2. 4. Z. 12, 3. 4. 15, 10. 38, 8. four, 4. Pers. چهار. Z. *chathwarc.* Sans. *chatvar.* Hind. چار. Guz. *châr.*

chchârdahum 𐬀𐬌𐬙𐬵𐬭𐬎𐬀𐬵𐬌𐬙𐬀 num. 10, 1. fourteenth.

[*chchârdch* 𐬀𐬌𐬙𐬵𐬭𐬙 num. Z. 41, 1.—14.]

chchârraz 𐬀𐬌𐬙𐬵𐬭𐬭𐬀𐬵 num. 20, 10.—400.

chchârsad 𐬀𐬌𐬙𐬵𐬭𐬱𐬀𐬵𐬎 num. 20, 10. four hundred.

chchârûm 𐬀𐬌𐬙𐬵𐬭𐬵𐬌𐬙𐬀 num. 22, 4. fourth.

chcher 𐬀𐬌𐬙𐬵𐬭 6, 9. see *chatar.*

chîbâ 𐬀𐬉𐬎𐬵 3, 7. and *chîpâ* 𐬀𐬉𐬱𐬵 3, 8. s. wood. timber.

chîdan 𐬙𐬀𐬎 v. 14, 8. pres. 1. sing. *chînēm* 𐬙𐬀𐬌 14, 9. — 3. sing. *chînēd* 𐬙𐬀𐬍 14, 8. see *chadrónatan*. Pers. چیدن.

chidrasht 𐬙𐬀𐬎𐬭𐬀𐬯𐬌 s. 23, 1. the name of the 12th Nosk = *shyaothananām* of the *yathâ-ahû-vairyô* prayer. [As regards the name of the 12th Nosk, it differs in the various sources. In the Dînkart (vol. II. pag. 274 of my manuscript) it is written 𐬙𐬀𐬵𐬭𐬀𐬯𐬌 *chatrasht;* in the Dîn-i-vajarkart, the Rivâyets of Kâmah Bahrah, Neriman Hoshang and some others, it appears in the form of *khusht.* According to the Dîn-i-vajarkart and the Rivâyets, it comprised originally twenty-two chapters. After the time of Alexander only six fasciculi could be recovered. The contents of the 1st fasciculus were *a*) the qualities of Ormazd, the creator; *b*) the infallibility of the doctrines of the religion of Zertosht Sapetman, and the effects of the good actions prescribed by it. 2d fasciculus: *a*) on the respect due to kings; *b*) on the truth of the Zoroastrian religion; *c*) that orders should be obeyed; *d*) that bad actions should be avoided. 3d fasciculus: *a*) the duties of those who found settlements; *b*) on those meritorious actions by which man may be saved from hell. 4th fasciculus: *a*) on the creation of the world; *b*) on agriculture, on the planting of trees, especially of the date-tree and of all kinds of fruit-bearing trees; *c*) how the strength of men and sheep may be increased; *d*) on the obedience of the righteous who practise virtuous works, and on the obedience which the Zoroastrians owe to their Desturs. The 5th fasciculus treats of the four classes of men (of the castes): *a*) on dignity of kings, judges and divines (these form the first class); *b*) to the 2d class of men belong all those who guard the towns and beat the enemies; *c*) to the third class belong the agriculturists; *d*) to the fourth the artisans and tradesmen; in this part is taught *aa*) how losses may be avoided which one is liable to incur in consequence of the puffing-up of their articles by the traders; *bb*) that tithes should be given to the King and the High-priest; *cc*) that if God is praised when kneeling, heaven will be the reward for it. Of the sixth fasciculus the contents are not expressly stated; but I think the name is only omitted; its contents appear to have been those which I have given from *aa*)—*cc*). The original form of the name was probably *chithrâshti*, the meaning of which is however not easily to be defined with certainty, though it is easy to venture on some guesses]

[*chîgămchâ* 𐬙𐬀𐬉𐬨𐬌𐬙𐬀 pr. indef. Z. 40, 6. 8. any one, whatsoever.]

[*chîm* 𐬙𐬱𐬀 s. Z. 37, 7. nature.]

[*chîr* 𐬙𐬭𐬀 adj. Z. 24, 2. powerful, triumphant.]

chîsh 𐬙𐬭𐬱𐬀 s. 12, 4. a thing, any thing, goods. Pers. چیز.

chôlman 𐬙𐬴𐬨𐬀 s. 7, 6. a collar, an opening or breast of a garment; some read it also *chorman.*

chûch 𐬙𐬳𐬙𐬀 s. 7, 9. the female organ of generation, the womb.

chûn 𐬙𐬳𐬀 pron. 18, 6. how, in what manner, state, or kind, when. Pers. چون.

d 𐬛

dabhônastan 𐬛𐬀𐬯𐬴𐬀𐬯𐬀𐬯𐬀𐬙𐬀 15, 11. to give. This reading is incorrect; it seems it must be read *ychabhûnastan;* in which case we should have to trace it to a root *habah, habakh,* which would be identical with יְהַב 'to give'; see *dâbônatan.*

[*dabîsh* 𐬛𐬀𐬯𐬱𐬀 s. Z. 28, 1. injury, sickness. Z. *ḍbaêsh.*]

dadîgar 𐬛𐬀𐬙𐬱𐬀 num. 2, 1. Z. 1, 5. 42, 8. second.

[*dadrûnashna* 𐬛𐬀𐬙𐬭𐬳𐬯𐬱𐬀 s. Z. 9, 2. bearing, bringing.]

dadṛûnatan 𐬛𐬀𐬙𐬭𐬳𐬯𐬀𐬯𐬀𐬙𐬀 v. 16, 7. *dadrûnyen* 𐬛𐬀𐬙𐬭𐬳𐬯𐬌 3 pers. pl. optat. Z. 14, 6. Chaldee דָּרָא to bear, carry; to dissipate. [By this verb the Zand *bare* in its two meanings 'to bear', and 'to take', is always translated.]

dagar 𐬛𐬀𐬙 adj. 19, 4. heavy, weighty; precious, dear, valuable (opp. *arzân.*)

[*dahm* 𐬛𐬀𐬵 adj. Z. 27, 1. pious; Z. *dahma;* see more about it in my pamphlet: Ueber den gegenwärtigen Stand der Zendphilologie pagg. 27—42.]

[*dahûm* 𐬛𐬀𐬯𐬳𐬵 num. 6, 8. Z. 1, 10. tenth.]

dahyopat 𐬛𐬀𐬯𐬌𐬎𐬀𐬵 s. 8, 10. I. 32, 5. 40, 1. the ruler of a country, a king. Z. *daṅhu-paiti; dahyo* + *pad* (see *malkutâ*). In *Burhân-i qâti'* it is explained by شهریار وآن پادشاهی انست که از همه پادشاهان زمانِ خود بزرگتر باشد an emperor. I think this explanation to be right,

as we have the word *malkâ* for king, but there is no other word for emperor, and in Zend-avastâ the *dahyopaḍ* is the foremost of all heads or chiefs, and only the *Zarathushtrotema* (a spiritual head like the pope) is over the *dahyopaḍ.*

dak 𐬛𐬀 pron. 10, 2. 18, 3. that, in that, who, which; see *ân.* [Chald. דָּךְ, דָּהּ.]

[*dakhshak* 𐬛𐬑𐬀𐬑𐬀 s. Z. 27, 2. a mark, a sign. Z. *dakhshta.*]

dakîâ 𐬛𐬀𐬉𐬀 adj. 19, 3. pure, chaste, innocent, clean, neat; pious, hallowed. Syr. ܙܟܝܐ, ܙܟܳܐ, Hebr. דכיא.

daknyâ 𐬛𐬀𐬈𐬀 s. 3, 7. according to B. q. a palmtree; but if the next word 𐬞𐬀𐬎 in the original Pahlavi translation be read *mang* and not *mug,* it then means 'plants, herbs, grass'.

dalîn 𐬛𐬀𐬤 num. 20, 5. Z. 38, 8. two (see *dô*). Chald. תְּרֵין.

damastân 𐬝𐬀𐬨𐬨𐬀𐬙 s. 19, 10. Z. 30, 2. 38, 8. winter; it stands for *zamastân,* just as *damân* for *zamân,* Z. *zima,* Sans. *hima.*

damâ 𐬝𐬀𐬨 s. 3, 1. the channel of a river, a great river. This as well as *dam-damâ* are probably misreadings for *yamâ,* as we have in Syr. ܝܰܡܳܐ, Arab. يم, Hebr. יָם; see *damdamâ.*

[*damâ* 𐬝𐬀𐬨 s. Z. 11, 5. blood; Hebr. דָּם, Syr. ܕܡܳܐ.]

damân 𐬝𐬀𐬨 s. 19, 8. time, season, hour, moment. Pers. زمان.

[*damânak* 𐬝𐬀𐬨𐬀𐬵 adj. I. 33, 5. The reading is doubtful; I propose *hamânak* 'equal, the same'; 𐬝𐬀𐬨𐬀𐬵 𐬐𐬀𐬌𐬎 'he made (the copy) the same (as it was before)'.]

[*damânaku* 𐬝𐬀𐬨𐬀𐬵 s. time; 𐬝𐬀𐬨𐬀𐬵 𐬚𐬀 in time I. 35, 8.]

damdamâ 𐬝𐬀𐬨𐬝𐬀𐬨, *damdamyâ* 𐬝𐬀𐬨𐬝𐬀𐬨𐬉𐬀, *damdamyân* 𐬝𐬀𐬨𐬝𐬀𐬨𐬉𐬀𐬙 s. 2, 10. the ocean, the mighty deep, a sea with no shore in sight; a great river. (All these three as well as *damâ* can be pronounced with *y* instead of *d, yamyamâ,* etc. and that is, I believe, in all probability correct, as we have their synonyms in Hebrew, Syriac and Arabic; perhaps *y* is changed into *d* or vice versa. [Whether, or not, this word is only a reduplication of *damâ* = *yamâ,* or of a different origin, cannot be ascertained. I suspect it is one of the ancient Turanian words which crept into the Pahlavî, *tim, dim* 'sea'; see Oppert, Expéd. en Mésopot. II. pag. 83.]

damyâ 𐬝𐬀𐬨𐬉𐬀 s. 6, 9. blood, life; see *damâ.*

damîk 𐬛𐬀𐬨𐬌𐬐 s. 2, 2. Z. 35, 6. earth, ground, soil, land; see *zamîk*.

dandân 𐬛𐬀𐬥𐬌𐬥𐬀𐬥 s. 7, 4. a tooth. [It is properly speaking the plural, but used as singular. Pers. دندان. Zand *dantânô*, pl. Z. 8, 3. 4.]

[*danman* 𐬛𐬀𐬥𐬙 pron. I. 35, 5. see *denmen*.]

dapgûn 𐬛𐬀𐬯𐬜𐬌𐬥 s. 11, 2. a secretary, notary, writing-master. It appears to me that the Persian *dabîr* and *davîr* are from this word, and therefore its correct pronunciation will be *dapîn* or *davîn*; *gun* has no sense here, and the Persian final *îr* often corresponds with the Pahlavi *în*.

dapgûnî 𐬛𐬀𐬯𐬜𐬌𐬥𐬌 s. 11, 1. the art, handicraft, or work, of a *dapgûn* or *dapîn*.

dar 𐬛𐬀𐬭 s. 2, 1. 7. 9. a gate, a door, (also applied to the chapter of books). Pers. در.

[*darak* 𐬛𐬀𐬭𐬀𐬐 s. I. 35, 6. pl. *darakîhâ* 𐬛𐬀𐬭𐬀𐬐𐬌𐬵𐬀 I. 35, 3. a chapter, literally 'a gate'.]

darakht 𐬛𐬀𐬭𐬀𐬐𐬵 s. 3, 6. Z. 24, 2. a plant, tree, shrub, bush. Pers. درخت.

daram 𐬛𐬀𐬭𐬀𐬙 s. 12, 4. a silver coin (in value about two pence sterling), money, coin, specie. Pers. درم and درهم. [Greek δραχμη, Hebr. דַּרְכְּמוֹן. It is probably of Babylonian origin.]

[*darang* 𐬛𐬀𐬭𐬀𐬥𐬐 adj. Z. 12, 1. long. It seems to be identical with the Pers. درنگ 'delay'; but the reading appears to be doubtful.]

[*darânâ* 𐬛𐬀𐬭𐬀𐬥𐬀 s. Z. 16, 3. 29, 5. length.]

darîdan 𐬛𐬀𐬭𐬌𐬛𐬀𐬥 v. 13; 12. pres. 1. sing. *darêm* 𐬛𐬀𐬭𐬌𐬙, 3. sing. *darêd* 𐬛𐬀𐬭𐬌𐬛, 14, 1. to tear, to lacerate, to rend, to cut out, to subtract, to be torn. Z. *dare* (as in *nizhdare daryâd*, Vendidâd, farg. 18th.). Pers. دریدن.

darôgh 𐬛𐬀𐬭𐬎 s. 7, 6 a lie, falsehood; also used for a liar. Z. *druj*. Sans. *druh*.

darûd 𐬛𐬀𐬭𐬎𐬛 s. 19, 4. benediction; mercy; joy; praise, thanksgiving. Pers. درود.

[*darvand* 𐬛𐬀𐬭𐬎𐬥𐬛 adj. I. 39, 4. 40, 5. pl. *darvandân* 𐬛𐬀𐬭𐬎𐬥𐬛𐬀𐬥 Z. 2, 10. impious, infidel. Z. *drvâo*, in the Gâtha-dialect *dregvâo*. The Parsis

understand by it, those who do not believe in their religion, principally men of other creeds.]

daryâv 𐬛𐬁𐬭𐬌𐬯 s. 3, 1. the ocean, sea, the mighty deep; a great river. Z. *zrayaṇh*. Pers. دریا; in the Vedic Sanscrit *jrayas*.

[*dashmêst* 𐬛𐬱𐬙𐬙𐬌𐬯𐬛 s. Z. 41, 9. 10. a kind of measure; see the Zand-Pahl. Gloss. XLVII. VIII.]

[*dashna* 𐬛𐬱𐬚 s. Z. 9, 11. the right. Z. *dashina*. Sansc. *dakshiṇa*.]

dast 𐬛𐬛𐬀𐬙 s. 7, 7. hand. Z. *zasta*. Sans. *hasta*. Pers. دست.

dasteh 𐬛𐬛𐬀𐬙𐬎 s. 21, 3. 4. 5. a handle, a handful; in the phrase: *dasteh-e-jâmeh* 𐬛𐬛𐬀𐬙𐬎 𐬌 𐬚𐬀𐬨𐬀𐬵 s. 21, 3. a whole suit of wearing apparel; *dasteh* + *jâmeh*.

dastgarôb 𐬛𐬛𐬀𐬙𐬜𐬀𐬭𐬆𐬠 s. 12, 7. *dastgarôk* 𐬛𐬛𐬀𐬙𐬜𐬀𐬭𐬆𐬴 12, 8. [Destur Hoshengji has not given any explanation of these words, which mean the same. *garov* signifies 'pledge'; accordingly it would mean 'a pledge given by the offering of the hand'; but this cannot be the real meaning of the word, as it stands among terms referring to crime and punishment; it means, perhaps, 'handcuffs'.]

dastôbar 𐬛𐬛𐬀𐬙𐬆𐬀𐬭 s. 9, 7. [Z. 9, 5. I. 41, 6. pl. *dastôbarân* I. 41, 1.], or *dastûr* 𐬛𐬛𐬀𐬙𐬎𐬭 s. 9, 7. a prime minister, a councillor of state, a senator; a high priest, a bishop of the Parsees; a custom, mode, manner. Pers. دستور; (*b* is changed to *v*); compare *mazdûr* for *mazdobar*, 'a hired labourer'.

[*davâtî* 𐬛𐬀𐬯𐬀𐬙𐬌 s. Z. 2, 2. dual. Some read it *jokhtî;* comp. Pers. جُفت 'pair'.]

davîdan 𐬛𐬀𐬯𐬌𐬛𐬀𐬚 v. 16, 1. to run; to flow. Pers. دویدن. Sans. *dhâv*.

davîr 𐬛𐬀𐬯𐬌𐬭 11, 2. (see *dapgun*). Pers. دویر and دبیر.

dayen [1]) 𐬛𐬌 præp. 18, 11. 21, 10. in, into, within. Some say, it is

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1) In all probability this 𐬛𐬌 or 𐬌 *ayen* and *îan* is derived from Zend *añtare*, Pers. اندر, Latin *inter*, because we often find in MSS., for the final termination of the third person plural, the same figure 𐬌 *îan* (for the Z. *añti*, S. *anti*, Pers. اند) as *vâgûnayen* 𐬯𐬀𐬜𐬎𐬥𐬌𐬌, *dâbînayen* 𐬛𐬀𐬠𐬌𐬥𐬌𐬌, etc.; hence it should be pronounced *aian* or *ian*.

der 𐬛𐬀𐬉 and not 𐬛𐬌 *dayen*, as *n* is often pronounced and written for *r*; but if taken as 𐬛𐬌 *eyen*, then it is like the English *in*, from Zend *antare*, Latin *inter*; therefore I think *eyen* is the correct pronunciation. [It is to be pronounced *yen*; see Zand-Pahl. Gloss. pag. XXXI note; comp. Assyrian 𒀀𒉡 'in'.]

dazbamônastan 𐬛𐬎𐬨𐬀𐬥𐬀𐬯𐬌𐬙𐬀𐬯 v. pres. 1. sing. *dazbamônêm* 𐬛𐬎𐬨𐬀𐬥𐬀𐬯𐬌𐬙𐬌𐬥, 3. sing. *dazbamônêd* 𐬛𐬎𐬨𐬀𐬥𐬀𐬯𐬌𐬙𐬌𐬙 13, 3. to desire, to wish, to intend. [It is perhaps cognate to the Chald. צְבָה to wish, desire, Syr. ܨܒܐ id.]

[*dazhu* 𐬛𐬎𐬀𐬵 s. I. 32, 7. 10. castle, fort; Pers. دژ *dazh* or *dizh* id.]

dâbâ 𐬛𐬀𐬝𐬀, *tâbâ* 𐬞𐬀𐬝𐬀, *zâbâ* 𐬵𐬀𐬝𐬀 s. 12, 3. gold. These are nothing but various forms of the same word. Their correct pronunciation will be *dahbâ, tahbâ, zahbâ*, Arab. ذهب. [Chald. דַּהֲבָא, Syr. ܕܗܒܐ, Hebr. זָהָב gold.]

dâbônatan 𐬛𐬀𐬝𐬎𐬨𐬀𐬥 v. 16, 11. to give, bestow, confer, grant. [It is to be read *yehabûntan*; comp. Chald. יְהַב, Hebr. יָהַב, Arab. وهب, Ethiop. *wahaba* 'to give'.]

[*dâd* 𐬛𐬀𐬟 s. Z. 17, 10. a judge; justice. Pers. داد.]

dâd 𐬛𐬀𐬟 s. 23, 1. [It is enumerated as one of the Nosks, corresponding to the word *mananhô*, but not to be found in other lists. It seems to stand in the place of *jarasht, zarasht*, which is, in other lists, the 14th Nosk, but in that of the Pahlavî-Pâzand glossary, it is omitted altogether. Probably the character 𐬟, which may also be read *sht*, represents the two last letters of *jarasht*, *jar* having been left out by mistake. This Nosk consisted of twenty-two chapters. According to the *Dîn-i-vajarkart* it has been sent down by Ormazd to make men acquainted with all that should be known *a*) about midwifery; *b*) how it happens that some die immediately after their birth and others remain alive; *c*) how some obtain the dignity of a king, others that of prophets, or highpriests; *d*) why some are very great, others very small.]

dâdan 𐬛𐬀𐬟𐬀𐬯 v. 16, 11. to give, grant, bestow, confirm. Z. *dâ*, Sans. *dâ*, Pers. دادن.

dâdastân 𐬛𐬀𐬟𐬎𐬨𐬀𐬯 s. 9, 7. 22, 7. Z. 2, 4. 13, 10. 14, 2. 18, 1. 2. 3. 4. 43, 8. 9. decree; answer; justice; commandment. Pers. دادستان.

[*dâdestânî* 𐬛𐬀𐬛𐬎𐬎𐬀𐬯𐬌 s. I. 41, 8. law; comp. *dâdastân.*]

dâdâr 𐬛𐬀𐬛𐬁𐬛 s. 19, 6. 21, 6. 23, 9. 24, 4. Z. 15, 6. one who gives, provides, or makes justice; a name or epithet of God. Z. *dâtar.* Sans. *dhâtṛi.* Pers. داور.

[*dâdî* 𐬛𐬀𐬛𐬌 s. Z. 14, 2. justice.]

dâdmas 𐬛𐬀𐬛𐬨𐬎 21, 8. [Destur Hoshengjî has not stated its meaning. It is the Persian equivalent of *masâtôr*, the meaning of which is equally unknown. I suppose it is miswritten, and stands perhaps for *dazdmah*, or *dardmah*, 'the seven planets', according to the Burhân-i-qâti'.]

dâlman 𐬛𐬁𐬤𐬀𐬥 s. 5, 9. an eagle, a black eagle. Pers. دالمن.

[*dâmâd* 𐬛𐬀𐬨𐬀𐬛 s. Z. 30, 6. a son-in-law. Pers. داماد, Sans. *jâmâṭṛi.*]

[*dâmdâd* 𐬛𐬀𐬨𐬛𐬀𐬛 s. 22, 9. one of the Nosks; according to our Glossary, the 4th. in number; according to other sources (see my Essays pag. 126), the 5th. The name is differently stated. In the Dîn-i-vajarkart, the Rivâyet of Bahman Punjya, etc. it is called *duâzdak-humâst*, which is also mentioned in our Glossary, together with *hâdokht*, as corresponding to the word *dadhaḍ;* but as the contents of *dâmdâd* and *duâzdak-humâst* are the same, we cannot entertain any doubt about their identity. It consisted of 32 chapters and treated of the following matters: *a*) the heavenly things and the happiness in heaven; *b*) the good and the bad; *c*) the world and worldly things; viz. on heaven and earth, and all that God created in water, on fire and trees, on men and quadrupeds, creeping and flying animals, and on the nature of all things; *d*) on the way in which resurrection is brought about, and on the future body, on the assemblage at the Chinvat bridge, on the separation of the good from the bad, on the rewards given to those who have performed good actions, and on the punishment of sinners at the time of the future body.]

[*dânad* 𐬛𐬀𐬯𐬌 Z. 38, 10. probably 3d sing. pres. of *dânestan.*]

[*dânâk*, pl. *dânâgân* 𐬛𐬀𐬯𐬀𐬐𐬀𐬥 adj. I. 41, 2. knowing; *dîn-dânâgân* those who know the religion.]

[*dânâgîhâ* 𐬛𐬀𐬯𐬀𐬐𐬀𐬌𐬵𐬀 s. Z. 8, 7. wisdom (according to Destur Hoshengjî's translation); it looks like an adverb formed by 𐬵𐬀 *îhâ* or *îsh* from *dânâkî* knowledge, wisdom.]

[*dânâkê* 𐬛𐬀𐬥𐬀𐬐𐬌 s. I. 31, 2. knowledge.]

dânestan 𐬛𐬀𐬥𐬌𐬯𐬀𐬯 v. 17, 8. pres. 3. pl. *dânand* 𐬛𐬀𐬥𐬀𐬯𐬌 Z. 12, 6. to know, to acknowledge, to regard, to consider. Pers. دانستن, Sans. *jnâ*, Z. *zan*.

dâng 𐬛𐬀𐬥 s. 12, 4. 21, 1. 2. the fourth part of a *drahm*, or of a مثقال *miskâl*, Pers. دانگ a small grain. See J. Brandis: Das Münz-, Mass- und Gewichtswesen, pag. 234. 35.

[*dâr* 𐬛𐬀𐬭 s. Z. 35, 6. wood Z. *dâuru*, Sans. *dâru*, Pers. دار.]

dârrônatan 𐬛𐬀𐬭𐬭𐬀𐬢𐬌𐬯 v. 16, 7. to fear, dread, or apprehend.

dâshtan 𐬛𐬀𐬱𐬌𐬯 v. 16, 8. I. 32, 7. 33, 6. to have, to hold, to possess, to maintain. Pers. داشتن.

[*dâshtâr* 𐬛𐬀𐬱𐬌𐬯𐬀𐬭 s. Z. 9, 4. a holder.]

[*dâsûnashna* = *jâsunashna* 𐬛𐬀𐬱𐬎𐬥𐬀𐬱𐬥 s. Z. 18, 5. 43, 9. holding for, taking for.]

dâtôbar 𐬛𐬀𐬙𐬎𐬭 s. 9, 7. [Z. 13, 11. 17, 8. 9. 43, 7. 10. pl. *dâtôbarân* 𐬛𐬀𐬙𐬎𐬭𐬀𐬥 I. 41, 1.] a *dâvar*, one who is administering justice, under instructions received from the Dastûr; a judge. Pers. داور.

dâvar 𐬛𐬀𐬯 s. 9, 7. see *dâtôbar*.

dêbâ 𐬛𐬌𐬯 s. 6, 5. a wolf. [Syr. ܕܐܒܐ, Arab. ذِئْبٌ, Hebr. and Chald. זְאֵב, Ethiop. *ze'eb*.]

[*dêg* 𐬛𐬌𐬜 s. Z. 19, 3. a pot, a cauldron. Pers. دیگ.]

deh 𐬛𐬌 s. 2, 4. a town or village. Z. *daṇhu*, Pers. ده. [I doubt the correctness of this identification; *daṇhu*, Old-Pers. *daqyu*, does not signify 'town', but 'country'.]

dch 𐬛𐬌 num. 20, 7. ten. Z. *dasa*, Sans. *das'a*, Latin *decem*, Pers. ده.

dehân 𐬛𐬌𐬀𐬥 s. 7. 3. the mouth. Pers. دهان.

[*dcheshnî* 𐬛𐬌𐬵𐬌𐬱𐬥𐬌 s. giving; I. 35, 7. *aibârî-dcheshnî*, help-giving, help; I. 34, 8.]

dehhazâr 𐬛𐬌𐬵𐬀𐬰𐬀𐬭 num. 20, 12. ten thousand. Pers. idem.

dêl 𐬛𐬌𐬬 s. 7, 8. Z. 10, 10. the heart; mind, soul; the centre. Pers. دل, Z. *zaredhaya*, Sans. *hṛid*, *hṛidaya*.

[*denbâristan* 𐭭𐭩𐭭𐭡𐭫𐭣𐭭𐭩𐭭 v. to run; *denbârist* I. 41, 5. 3d sg. imperf. in the sense of plur. 'they went'; Z. *dvar*. The reading *denbâr* is probably incorrect; I prefer *dubâr*.]

[*denmen* 𐭭𐭩𐭭𐭥 pron. Z. 1, 2. 2, 1. 12, 7. 37, 9. 40, 6. 9. 42, 9. 43, 10. I. 39, 4. 40, 1. (see *danman* and *gôman*) this. In the Sasanian inscriptions 𐭦𐭩𐭭𐭥 *zenmen*, Chald. דְּנָה, דֵּן.]

der 𐭣𐭫 s. 1, 1. a gate; a chapter. Pers. در, S. *dvâra*.

dēr 𐭣𐭣𐭫 adj. 18, 8. 24, 5. Z. 11, 11. slow, tardy; late; old, antique. Z. وداىغ, Pers. دیر and درنگ. [I doubt the correctness of this derivation; *daregha* is preserved in the Pers. دراز 'long', but *dēr* appears to belong to another class of words.]

[*derham* 𐭣𐭫𐭤𐭬 s. Z. 30, 3. a coin; see *daram*.]

dîdan 𐭣𐭩𐭣𐭩𐭭 v. 16, 4. to see, look, observe; to receive; feel. Z. *dî*, Pers. *dîdan*.

dîg 𐭣𐭩𐭩𐭢 adv. 19, 8. yesterday. Pers. دیگ and دی.

[*dihîk* 𐭣𐭭𐭩𐭭 adj. I. 39, 6. The reading is doubtful; it appears to signify 'violent, vehement', of struggle and war.]

dîkâ 𐭣𐭩𐭣𐭥𐭡 s. 7, 6. the beard.

dîn 𐭭𐭩𐭭 s. 22, 6. 23, 6. [Z. 2, 5. 44, 2. I. 31, 1. 2. 32, 1. 34, 1. 8. 35, 5. 8. 10. 12. etc.] religion. Z. وداىإ, Arabic دین.

dînâ 𐭭𐭩𐭭𐭡 s. 9, 7. Z. 39, 3. 43, 10. a command, a commandment; an answer given to a question, a religious or civil decree; an award of justice. [Chald. דִּין, דִּינָא justice; law-case.]

[*dînâk* 𐭭𐭩𐭭𐭡𐭢 s. Z. 17, 8. religious law; see *dînâ*.]

[*dînân* 𐭭𐭩𐭭𐭡𐭭 pl. adj. I. 33, 8. 12. 34, 4. 10. the religious, pious; the believers.]

dînâr 𐭭𐭩𐭭𐭡𐭫 s. 21, 2. 3. a gold-coin. [Lat. *denarius*, Greek *δηνάριον*, Pers. دینار; in Sanscrit *dînâra* 'a gold ornament'. This is one of the Roman words which obtained currency in the East, even as far as India.]

[*dîn-dânâgî* 𐭭𐭩𐭭𐭣𐭡𐭭𐭢𐭩 s. I. 35, 3. knowledge of the religion.]

[*dîn-kant* 𐬛𐬀𐬙𐬐𐬀𐬯𐬙 I. 31, 1. *Dînkart*, name of the largest Pahlavî work in existence; see Introduction to the Zand-Pahl. Gloss. pag. XXXVII, note.]

dô 𐬛𐬀 num. 20, 5. 21, 1. 3. 22, 2. Z. 1, 5. 2, 6. etc. 28, 2. etc. two, 2. Z. 𐬛𐬁𐬵, Sans. *dva*, Pers. دو.

doâl 𐬛𐬀𐬁𐬎 s. 22, 1. a stirrup-leather; a glittering sword; a skin, hide. Pers. دوال.

doâzdahûm 𐬛𐬀𐬁𐬵𐬌𐬀𐬯𐬎𐬀𐬯𐬛 num. 8, 8. twelfth.

[*doâzdeh* 𐬛𐬀𐬁𐬵𐬌𐬀𐬯 num. Z. 41, 2. 7. 43, 1. 2. twelve.]

doâzdhomâst 𐬛𐬀𐬁𐬵𐬌𐬀𐬯𐬎𐬀𐬯𐬛𐬀𐬯𐬛 s. 23, 4. the name of the 20th. Nosk (*hâdokht*) Z. *dadhaḍ*; see *dâmdâd*.

dôbar 𐬛𐬀𐬉𐬀𐬙 s. 7, 10. the backside; the back. D. E. and J. D. omit this word. J. D. translates it by زهدان 'womb', but being in juxtaposition with *shatman*, it is surely synonymous with it. [Arab. دُبُر backside; Hebr. דְּבִיר the adytum of a temple, which is behind.]

dobâr 𐬛𐬀𐬉𐬀𐬙 or *dobâl* 22, 1. see *doâl*.

dobâsrujîd 𐬛𐬀𐬉𐬀𐬯𐬵𐬎𐬀𐬯𐬵𐬌𐬀𐬯𐬛 s. 23, 3. the name of the 16th. Nosk, *ahurâi*. [In the Dîn-i-vajarkart, Rivâyet-i Kâmah Bahrah, etc. it is the 18th. Nosk, corresponding to the word *yim*, and appears in the forms *davâ-scrûzd* (D. V.), *davâ scrûbkhad* (B. P.), *davâ sarûb* (Ner. Hoshang). In the Dînkart, it is 𐬛𐬀𐬉𐬀𐬯𐬵𐬎𐬀𐬯𐬵𐬌𐬀𐬯𐬛𐬀𐬯𐬛 *dobâserûjat*. Its extent is stated at 65 chapters; as regards the contents, the authorities somewhat differ. According to the Dîn-i-vajarkart and the Rivâyet of Nerîman Hoshang (pag. 110 of the codex 29ª of the Zand and Pahlavî MSS. of the Bombay University, which were collected by me) it treated of the *khêtvôdat*, i. e. marriages among relatives; but in the other Rivâyets, as well as the Dîn-kart, these marriages are not mentioned as having been treated of in this Nosk. According to them, its contents were as follows: *a*) reports on men and quadrupeds; on that which it is necessary they should give, i. e. the use of them, or to what use they should be turned, and its enumeration as regards each of them (men and beasts); *b*) on that which is necessary on account of theft, fear, highway-robbery, travelling, tormenting by imprisonment, etc. The fullest statement of the contents of this Nosk is however contained in the latter part of the Dînkart vol. VII., where it occupies 13 pages in quarto in my copy (VII. pagg.

299—312); we find in it, most ample extracts from four sections (*barînak*) of this Nosk, viz. the first, second, twelfth and thirty-fifth. The first treated[1]) of the thief when he is seized, on the business of a thief (); on the different kinds of thieves; on cheating; that the stolen goods should be taken from the thief; on the difference of theft from robbery; on the guardians against thieves; on the large number of laws against theft; etc. — In the second section, the same matter was treated of, besides the following subjects: on the participation of a father in the guilt of a son; if a son commits a sin unknowingly, the father is not guilty, nor are his other children; on the sin of giving weapons for fighting to women, children and such as are not Aryans; on a woman who has two husbands; on the judges and the laws; on judicial decisions, if the case be clear and if it be doubtful; when cases are decided, there should be two judges; on the judge *vayô-zusht* (); on four kinds of judges; the judge () *dâtôbar*, whence) is above the heads of the community, etc. — The twelfth section was called *pasushurustân*, i. e. what refers to the shepherd-dog. It treated of the guarding of the sheep; on the shepherd-dog, who should guard the sheep whilst they are sleeping; on the assistance to be rendered to sheep when bringing forth young ones; if sheep die from want of food, the guilty party should be punished; etc. — The thirty-fifth section went by the name of *storestân*, i. e. what refers to animals (especially horses, asses, mules). It treated of various subjects, viz. of slaying and wounding domestic animals; of the killing of wolves, among which the two-legged are more dangerous than the four-legged; of warfare, the equipment of warriors, their dress, weapons, animals; of battles, before commencing which, a messenger (*pêtâmbar*) should be sent to the enemy, to ask him to submit to the 'king of kings'; the day on which a battle is to take place should not be told to any one; on the day of battle the Izeshne ceremony should be performed, and the twig which is called Barsom, and the Avesta (which is repeated over it) should be discharged as the first arrow; etc.

dôbrâ s. 10, 6. a sword. Pers. and .

1) The statements I give here, are mere extracts from those contained in the Dinkart, which is very difficult to understand.

2) See the Zand-Pahlavi Glossary pagg. 43. 79. The meaning of this is very doubtful.

dobrîd 𐬛𐬀𐬉𐬌𐬙𐬌𐬎 5, 5. see *akbrîd.*

dod 𐬛𐬌𐬎 num. 22, 2. *dod* 𐬛𐬀𐬎 20, 5. two. (This word should be pronounced *dôe* and not *dod*, as Pers. دوی; an *e* is added to the original word *dô*. It is a rule in Persian grammar, that for euphony's sake, one یای *e* is added after words terminating in *v* and *â*, as for instance اوی for او, دوی for دو, کوی for کو, and آی for آ, وای for وا, جای for جا.) [The reading *dod* is apparently wrong; 𐬛𐬌𐬎 is to be read *tanê* or *tanî*, comp. Chald. תִּנְיָן, Arab. ثَانٍ, Hebr. שֵׁנִי 'the second'.]

[*doj* 𐬛𐬍 s. Z. 29, 3. a thief, see *dojd.*]

dojd, dozd 𐬛𐬍𐬎. 𐬛𐬎𐬎 s. 9, 10. Z. 39, 5. 6. a thief, a robber, a rascal. Pers. دزد. — *dojdîhâ* or *dozdîhâ* 𐬛𐬎𐬎𐬌𐬵𐬀 adv. Z. 39, 4. through theft, in the way of being stolen.

dokht 𐬛𐬎𐬵𐬎 s. 8, 5. a daughter, a virgin, a girl. Z. دوغدا, Sans. *duhitṛi*, Pers. دخت and دختر, English *daughter.*

[*dônîv* 𐬛𐬌𐬈𐬌𐬯 adj. Z. 1, 5. 2, 9. twofold, double. The reading *dôvîn* appears to be more correct.]

[*dorast* 𐬛𐬁𐬎𐬀𐬎 adj. Z. 11, 8. 23, 11. perfect, well, good. Pers. درست.]

doraz 𐬛𐬁𐬀𐬵 num. 20, 9.—200. دویست; 𐬀𐬵 *raz* is no word for a numeral, but merely letters used as numeral signs.

dosad 𐬛𐬁𐬎𐬀𐬎 num. 20, 9. two hundred. Pers. دویست.

[*dosh* 𐬛𐬁𐬱 s. Z. 10, 2. the shoulder. Z. *daosha*, Sans. *doshan.*]

doshakh 𐬛𐬁𐬱𐬀𐬵 s. 2, 8. Z. 14, 11. I. 41, 4. hell. Some pronounce it *doshân.* [The correct pronunciation appears to be *doshakhu* i. e. the bad life, the bad state of existence. The Persian دوزخ is scarcely derived from it; this stands nearest the Zand *duzhaṅh* 'hell' Yt. 19, 44. In the Sassanian inscription at Naksh-i Rajab (Flandin's Voy. en Perse, vol. 4. pl. 190), this word occurs in the forms 𐭣𐭥𐭮𐭧𐭧𐭩 *dûshakhûî*, in lines 5 and 19, and 𐭣𐭥𐭮𐭧𐭩 *dûsakhûî*, in lines 8 and 18.]

[*doshashna* 𐬛𐬁𐬱𐬀𐬱𐬌 s. Z. 30, 3. pleasure, wish. Z. *zaosha*, Sans. *josha.*]

[*doshâram* 𐬛𐬁𐬱𐬀𐬵𐬌 s. Z. 29, 8. esteem, love.]

[*dosh-gadman, dush-gadman* 𐬛𐬎𐬌𐬎𐬀𐬌𐬙𐬀𐬌𐬛 adj. I. 32, 9. unlucky, ill-fated; an epithet applied to Alexander as the destroyer of the Persian empire.]

[*doshîd* 𐬛𐬎𐬌𐬎𐬀 part. pass. Z. 12, 3. milked. Pers. دوشیدن 'to milk'; Sans. *duh.*]

dôst 𐬛𐬎𐬌𐬎𐬀𐬌𐬛 s. 21, 9. Z. 23, 8. 26, 9. a friend, a beloved one, one liked or admired. Pers. دوست.

dozakh 𐬛𐬎𐬌𐬎𐬀𐬌𐬛 s. 2, 8. hell. Pers. دوزخ; see *doshakh.*

dozdîhâ see s. v. *dojd.*

drûdan 𐬟𐬭𐬌𐬎𐬀𐬌𐬛 v. 14, 6. pres. 1. sing. *drûvêm* 𐬟𐬭𐬌𐬎𐬀𐬌𐬛 14, 7. 3d sing. *drûvêd* 𐬟𐬭𐬌𐬎𐬀𐬌𐬛 14, 6. (see *azdrônatan*). Pers. دروىدن to reap, mow.

[*druj* 𐬟𐬭𐬌𐬎 s. Z. 14, 8. evil, destruction, personified as a demon, Z. 𐬟𐬭𐬌𐬎𐬱, nom. *drukhs.*]

[*drvâ* 𐬟𐬭𐬌𐬎𐬀 adj. Z. 43, 12. right, true, sure. Pers. درواخ, Z. *drva,* Sans. *dhruva.*]

[*dûd* 𐬛𐬌𐬎 s. Z. 20, 9. smoke. Pers. دود.]

dukhtan 𐬛𐬌𐬎𐬀𐬌𐬛 v. 14, 2. pres. 1. sing. *duzêm* 𐬛𐬌𐬎𐬌 14, 3. 3d sing. *duzêd* 𐬛𐬌𐬎𐬌 14, 2. to acquire, gain; to sew; to fix; to collect. Pers. دوختن and اندوختن.

dûr 𐬛𐬌 adj. 18, 7. remote, distant. Z. 𐬛𐬌𐬭𐬀, Sans. *dûra,* Pers. دور.

[*dush-âmojashnî* 𐬛𐬌𐬎𐬀𐬌𐬙𐬀𐬌𐬛 s. Z. 27, 4. evil-teaching; *dush* = Z. *dush,* Sans. *dus* ill, bad; *âmojashnî* from آموختن 'to teach'.]

[*dush-dâm* 𐬛𐬌𐬎𐬀𐬌𐬛 adj. Z. 27, 5. having bad creatures (used of Aharman). Z. *dushdâma.*]

dushman 𐬛𐬌𐬎𐬀𐬌𐬛 7, 8. the belly; see *garûjdman.*

[*dush-srobî* 𐬛𐬌𐬎𐬀𐬌𐬛 adj. Z. 27, 4. having bad words, calumniating. Z. *dush-sravanh.*]

[*dvâzdeh* 𐬛𐬌 num. Z. 39, 9.—12.]

dyen 𐬝𐬌 23, 7. see *dayen.*

e 𐬉

e 𐬉 3, 3. 4, 3. 7. 5, 1. 8. 6, 4. 8. 8, 1. 8. 9, 4. 10, 1. 4. 11, 1. 5. 12, 1. 6. 13, 1. 19, 6. 20, 1. 3. 21, 3. 4. 6. 22, 6. 8. 23, 6. 8. 9. 10. 24, 1. 2. 4. a relative particle used as a sign of the genitive (كسرهٔ اضافی) to be added to the substantive preceding the word which is in the genitive case, and after substantives qualified by adjectives (كسرهٔ توصیفی), as for instance 𐬬𐬀𐬙𐬀𐬱𐬌𐬥𐬀𐬙 𐬌𐬉𐬥𐬌 𐬬𐬀𐬯𐬀𐬌𐬙 *yôme sapandomad* 'the day of Sapandomad'; 𐬛𐬀𐬙𐬀𐬱𐬌 𐬛𐬀𐬙 *dare partum* 'the first chapter'. It is always pronounced like a short German *e*, but never like *i*. [As to its origin, it is generally traced to the Zand relative pronoun *ya* in Zand; but some grave doubts may be raised against the correctness of this derivation. As the ancient interrogative pronouns *ka* and *cha* appear in modern Persian and already in the Pâzand (the Persian equivalents of the Semitic words in the Pahlavî), in the form of *ke* and *che*, we might expect to find *ya* in the form of *je* (*y* of the ancient Persian and Zand being frequently changed to *j* ج), but not in that of *e*. Besides it is of some importance that we meet already in the inscriptions of Shapur, which are in a Semitic idiom (the proper Huzvânash) with this *e*. It is probably of Semitic origin. In Hebrew there is (principally in the poetical books of the Old Testament) an *î* used as a connective vowel between the nominative and genitive; it also occurs in proper names, such as מַלְכִּי־צֶדֶק 'king of righteousness'; see Ewald. Ausführliches Lehrbuch der Hebräischen Sprache. § 211, 6.]

ê 𐬉 num. 21, 1. one. It is appended to the word; Pers. ی

[*chăn* 𐬀𐬵𐬌 s. Z. 1, 1. God; see *yehân*.]

[*ekvîmonashna, ekvîmûnashna* 𐬉𐬎𐬌𐬨𐬀𐬙𐬀𐬵𐬱𐬀 s. Z. 26, 3. standing.]

[*ekvîmonēd* 𐬉𐬎𐬌𐬨𐬀𐬙𐬀𐬵𐬉 v. Z. 2, 5. 9, 5. 12, 3. 16, 10. 11. 38, 9 40, 10. 'it is, exists', pres. 3. sing. of *ekvîmonastan*; it is used as an auxiliary verb 'to be, exist'; in the Pâzand transliteration it appears as *êstâdan*, in modern Persian *hastam* 'I am'; see more about it under *jaknîmônastan*.]

[*ekvîmônî, ekvîmônyâ* 𐬉𐬎𐬌𐬨𐬀𐬙𐬀𐬵𐬱𐬌 s. Z. 11, 7. being, state of being; for instance 𐬉𐬎𐬌𐬨𐬀𐬙𐬀𐬵𐬱𐬌 𐬨𐬌 𐬛𐬀𐬱𐬀𐬵𐬛 i. e. the state of being made fat.]

[*ekvîmûnâd* 𐬇𐬎𐬯𐬌𐬨𐬎𐬀𐬯𐬎𐬌 (𐬋𐬨) Z. 9, 4. It is the translation of the part. pass. *avastâtem* 'composed of, consisting of', and to be regarded as identical with it; *ekvîmûn* being the Pahlavî equivalent for *stâ* 'to stand', and *t* being the termination of the past part.]

êm 𐬋𐬨 suff. 18, 3. enclitic pronoun of the 1st. pers. sg. Pers. ام.

eragh 𐬀𐬭𐬎 num. 20, 12. one thousand, 1000. *e* + *ragh*. Pers. یکهزار.

craz 𐬀𐬌𐬎 num. 20, 9. one hundred, 100. *e* + *raz*. Pers. یکصد.

es 𐬊𐬎 num. 20, 8. sixty, 60. Pers. شست.

esk 𐬊𐬊𐬎 num. 20, 8. eighty, 80. Pers. هشتاد.

[*ezbahûn* 𐬀𐬌𐬵𐬀𐬯𐬎𐬀𐬌 s. Z. 25, 4. worshipping, a worshipper.]

[*ezbahûntan* 𐬀𐬌𐬵𐬀𐬯𐬎𐬀𐬌𐬀𐬯𐬌 v. *ezbahûnam* 𐬀𐬌𐬵𐬀𐬯𐬎𐬀𐬌𐬨 1st. sg. pres. Z. 17, 4. I pray to; see *yezbahûnatan*.]

f 𐬠

fardâ 𐬠𐬀𐬭𐬎 adv. 19, 8. tomorrow. Pers. فردا.

fardûm, fartum 𐬠𐬀𐬭𐬎𐬨𐬀𐬌 adj. 20, 3. the first. Z. *fratema*.

[*farhest, farhêst* 𐬠𐬀𐬭𐬵𐬀𐬵𐬵𐬌, 𐬠𐬀𐬭𐬵𐬀𐬵𐬵𐬌, *a*) adj. Z. 17, 8. 26, 11. most; *b*) adv. mostly 33, 6. B. 23, 2. It is the translation of the Zand word *fraêshta* 𐬠𐬭𐬀𐬋𐬰𐬵𐬀 most; but it is doubtful to me whether it is identical with it.]

[*farjâm* 𐬠𐬀𐬭𐬡𐬀𐬨 s. Z. 32, 5. 6. an end. Pers. فرجام.]

[*farpeh* 𐬠𐬀𐬭𐬐𐬎 adj. Z. 11, 7. fat. Pers. فربه, فربی. It forms part of a compound 𐬠𐬀𐬭𐬐𐬎𐬯𐬌𐬀𐬯𐬎𐬀𐬌 the state of fatness, obesity.]

[*farsangân* 𐬠𐬀𐬭𐬊𐬡𐬀𐬯𐬎 adj. Z. 42, 2. relating to a farsang, a measure of land and of ways. It is stated at one thousand *gâm* 'paces', each of two feet, and said to be equal to a *hâsar* = *hâthra*. Pers. فرسنگ a distance of 12,000 cubits.]

[*farvâft* 𐬠𐬀𐬭𐬯𐬀𐬐𐬵 adj. part. pass. Z. 21, 7. consecrating; in the compound *âtâsh-farvâft* which is a translation of the Zand *âtarc-frithitem*.]

farvardin 𐬐𐬀𐬭𐬯𐬀𐬭𐬙𐬌𐬥 s. 20, 3. belonging to a *farvard* = *frohar*, Z. *fravashi*, i. e. an incorporeal spirit which is in the soul; the name of the 19th day in every month; also the name of the first month. [*fravarti* was doubtless the old Persian form for *fravashi*.]

farzand 𐬐𐬀𐬭𐬵𐬀𐬥𐬌 s. 8, 4. a child; (also used for the plural, i. e. children). Z. *frazaiñti*. Pers. فرزند.

[*farzânch* 𐬐𐬀𐬭𐬵𐬀𐬙 s. Z. 29, 8. a wise man, a philosopher. Pers. فرزانه.]

[*fashuvashna* 𐬐𐬀𐬱𐬎𐬀𐬱𐬥 s. Z. 26, 11. milk. It is the translation of Z. *fshyô*.]

[*ferakh-zâtân* 𐬐𐬭𐬀𐬔𐬵𐬀𐬙𐬀𐬥 s. I. 33, 9. a proper name.]

[*ferîdûn* 𐬐𐬭𐬌𐬛𐬌 s. Z. 15, 9. a proper name; *Thraêtaona* of the Zand-avestâ, *Trâitana* of the Vedas.]

[*frabd* 𐬐𐬭𐬀𐬎 s. Z. 11, 4. a bridge of the foot from heel to toe, a foot's length. Z. *frabda*. Vend. 8, 67. 18, 40.]

[*frâdaheshnî* 𐬐𐬭𐬀𐬛𐬀𐬵𐬱𐬥𐬌 s. Z. 13, 4. prosperity. Z. *fradathem*.]

[*frâgoyod* 𐬐𐬭𐬀𐬜𐬎 adj. Z. 19, 9. having broad pasture. It presupposes a Zand word *fragaoyaoiti*, and is here an epithet of Mithra as well as the well known *vouru-gaoyaoitish*.]

[*frâkhdahashnî* 𐬐𐬭𐬀𐬴𐬛𐬀𐬱𐬥𐬌 s. Z. 26, 9. furthering; see *frâdaheshnî*.]

[*frâkhtagî* 𐬐𐬭𐬀𐬴𐬙𐬀𐬜𐬌 s. Z. 8, 7. exaltation; ease; Pers. افراخته exalted, elevated.]

[*frârûn* 𐬐𐬭𐬀𐬭𐬎 adj. Z. 9, 2. good, virtuous; see *parârûn*.]

[*frârûnî* 𐬐𐬭𐬀𐬭𐬎𐬌 s. Z. 14, 2. excellence, virtue.]

[*frâz* (*panâj*) 𐬐𐬭𐬀𐬵 adv. præp. Z. 14, 2. 15, 4. 18, 1. 3. 8. 26, 10. 28, 5. 35, 5. 7. 8. 37, 8. over, up. Pers. فراز. It generally translates the præposition *fra* before verbs in Zand; sometimes it stands independent of verbs; it is the equivalent of the Zand *frâs* 26, 10. In many cases it is difficult to translate.]

[*frâz-oshtân* 𐬐𐬭𐬀𐬵𐬱𐬀𐬥 s. Z. 37, 8. the continuous power of life; *oshtân* = Z. *ushtâna* soul; see the Zand-Pahl. Gl. pag. 93.]

[*frâz-sapojashnî* 𐬞𐬭𐬀𐬵-𐬯𐬀𐬐𐬎𐬱𐬀𐬵𐬌 s. Z. 35, 7. name of a sin, driving another to desperation, or stabbing and wounding him. Per. سپوختن 'to thrust in, drive in'.]

[*frâztar* 𐬞𐬭𐬀𐬵𐬙𐬀𐬭 adv. Z. 14, 5. more, more strongly. It is the comparative of *frâz*.]

frôhar 𐬞𐬭𐬀𐬴𐬀𐬭 s. 23, 8. an incorporeal spirit, the soul. Z. 𐬞𐬭𐬀𐬴𐬀𐬭. Pers. فروهر.

frôkhtan 𐬞𐬭𐬀𐬴𐬈𐬙𐬀𐬌 v. 17, 2. to sell. Pers. فروختن.

[*fryôshêd* 𐬞𐬭𐬌𐬀𐬴𐬌𐬐-𐬐 v. Z. 38, 4. The meaning is uncertain.]

g ڈ

gabâ 𐬜𐬀𐬐 s. 14, 12. a measure; see *kapâ*. [Hebr. כַּף, the palm of the hand, and a cup.]

gabhâ 𐬜𐬀𐬯𐬀 s. 4, 9. grass, herbage; bush; straw.

gabmaman 𐬜𐬀𐬯𐬨𐬀𐬨 s. 7, 7. the back; in *Burhân-i-qâti'* and some other books, by mistake this word, as well as *apman*, has been taken for پَست *past* instead of پُشت *posht*, but as the 10th chapter in which it occurs, is devoted to the members of the body and limbs, the word پَست (i. e. low, mean, etc.) is out of place here. [Chald. גב.]

gabnâ 𐬜𐬀𐬯𐬀 s. 8, 2. Z. 4, 2. 7. 5, 8. 9. 7, 5. 12, 9. 13, 9. 14, 5. 6. 35, 5. 8. 38, 8. 39, 6. pl. *gabnaân* 𐬜𐬀𐬯𐬀𐬵𐬀𐬁 Z. 14, 4. a man; some also read it *gabrâ*, as in the Syriac. [Chald. גברא 'man'.]

gabrûnatan 𐬜𐬀𐬭𐬫𐬀𐬈𐬌 v. 16, 7. to cry, to weep, to clamour.

gadman 𐬜𐬀𐬐𐬨 s. 1, 4. 24, 4. lustre, splendour (applied to God or angels, or some sublime personage). [Chald. גד 'fortune'.]

[*ganchu* 𐬜𐬀𐬰𐬫 s. I. 32, 6. 10. 33, 6. 8. treasury. Pers. گنج.]

gandum 𐬜𐬀𐬰𐬌𐬨 s. 3, 4. wheat. Pers. گندم.

gangân 𐬜𐬀𐬰𐬵𐬀𐬁 s. 8, 1. men, belonging to men; so translated in all glossaries.

ganjôbar 𐭪𐭭𐭩𐭠𐭫 s. 9, 3. a treasurer, one who has plenty of wealth in his possession. As a rule we observe that the suffix 𐭫 *bar* in Pahlavî is changed in Persian, into ور *ûr;* thus we find for *ganjôbar, ganjûr,* for *dastôbar, dastûr,* for *mazdôbar, mazdûr,* etc.

ganjûr 𐭪𐭭𐭩𐭥 s. 9, 3. a treasurer, a wealthy man. Pers. گنجور from گنج 'a treasure'; (see *ganjôbar*).

gaprhônatan 𐭪𐭯𐭫𐭧𐭭𐭠𐭲𐭭 v. 13, 7. pres. 1. sing. *gaprhônēm* 𐭪𐭯𐭫𐭧𐭭𐭩𐭥. 3. sing. *gaprhônēd* 𐭪𐭯𐭫𐭧𐭭𐭩𐭣 to wish, ask, desire, intend.

[*garajdaman* 𐭪𐭫𐭠𐭩𐭣𐭲𐭠𐭭 s. Z. 25, 5. the belly; (see *garûjdman*).]

[*gardûn* 𐭪𐭫𐭣𐭥𐭭 s. Z. 10, 2. the neck. Pers. گردون.]

[*garîstch* 𐭪𐭫𐭠𐭩𐭣𐭣𐭣 s. Z. 31, 2. a hole, burrow.]

garmch 𐭪𐭫𐭥𐭣 s. 3, 6. fruits which ripen early (especially melons), first fruit; new bread. Pers. گرمه.

garôba 𐭪𐭫𐭥𐭱𐭠 / *garôv* 𐭪𐭫𐭥𐭥 s. 12, 7. a pledge, pawn, earnest. Pers. گرو *garav.*

garûjdman 𐭪𐭫𐭥𐭩𐭣𐭲𐭠𐭭 s. 7, 8. This word is translated in some MSS. 'enemy', being in juxtaposition with the word *dushman;* but this is certainly wrong; according to the classification, both this word and *dushman* mean 'belly', and not 'enemy'. In J. D. *dushman* is translated by *ashkambch, va chambchdân, va hâzârkhanah.*

[*garzashna* 𐭪𐭫𐭦𐭮𐭭 s. Z. 31, 3. complaint. Pers. گرزش.]

gashnîz 𐭪𐭮𐭭𐭩𐭦 s. 4, 9. coriander seed. Pers. گشنیز.

[*gayomard* 𐭪𐭠𐭩𐭥𐭫𐭣 s. Z. 15, 1. 31, 3. proper name of the first man, *gaya-maratan* in the Zand-Avesta.]

gâdan 𐭪𐭠𐭣𐭭 v. 15, 12. to embrace, to copulate, to cohabit. Pers. گادن and گائیدن.

gâh 𐭪𐭠𐭮 s. 2, 6. *a*) the throne of a king (when in composition at the end of words, it signifies 'place', as *dâd-gâh, saparam-gâh,* etc.)

b) time, season. Z. 𐬌𐬀𐬰𐬀𐬙. Pers. گاه. [In the latter meaning, it is to be traced to the Zand *gâtha.*]

[*gâm* 𐬌𐬀𐬨 s. Z. 41, 4. 7. 42, 2. 43, 6. 7. 9. 10. pl. *gâmân* 𐬌𐬀𐬨𐬀𐬯 Z. 43, 6. a footstep; a measure, ranging from one to three footmarks. Zand *gâma*, Pers. گام.]

gârôtmân 𐬌𐬀𐬭𐬀𐬵𐬨𐬀𐬯 s. 1, 3. paradise, the highest grade in paradise. Z. 𐬰𐬀𐬎𐬀𐬵𐬌𐬀𐬭𐬀𐬵𐬨𐬀𐬯𐬀𐬰𐬀.

gâs 𐬌𐬀𐬎 s. 2, 6. Z. 13, 11. 14, 6. synonymous with *gâh* in all respects. It is a rule that the original final 𐬎 *s* of Pahlavî is changed in Persian into ه *h*, as *negâs*, *râs*, etc. are changed into *negâh*, *râh*, etc.

[*gâsân* 𐬌𐬀𐬎𐬀𐬯, 𐬌𐬀𐬎𐬀, 𐬌𐬀𐬎𐬎𐬀𐬯 s. Z. 13, 7. 23, 6. 31, 4. the *gâthâs* (pl. of *gâs*), the five collections of the songs and sayings of Zarathustra Spitama and his disciples, as contained in Yasna (28—34; 43—46; 47—50; 51; 53); see my work 'Die fünf Gâthas, 2 voll. Leipzig 1858—60.' Sans. *gâthâ* 'a stanza'.]

[*gâsânîk* 𐬌𐬀𐬎𐬀𐬯𐬀𐬐 s. Z. 4, 1. the *gâthâ* dialect.]

[*gâsân-khâeshnî* 𐬌𐬀𐬎𐬀𐬯𐬰𐬀𐬉𐬱𐬀𐬦𐬌 s. Z. 31, 4. a reciter of the *gâthâs.* This meaning is given to the compound by Destur Hoshengji; but I doubt its correctness.]

gâv 𐬌𐬁𐬎 s. 5, 2. 5. a cow, a bull, a bullock. Z. 𐬌𐬀𐬫𐬀. Sans. *gô.* Pers. گاو, Engl. *cow.*

gâvars 𐬌𐬁𐬭𐬀 s. 3, 4. millet, a kind of vetch. Pers. گاورس.

[*gehân* 𐬌𐬉𐬀𐬯𐬀𐬙, 𐬌𐬉𐬀𐬙 s. Z. 15, 11. I. 39, 2. 41, 9. the world. Pers. گیهان.]

gêl 𐬌𐬈𐬊 s. 2, 3. clay, mud. Pers. گِل.

gerân 𐬌𐬉𐬭𐬀𐬯, 𐬌𐬉𐬭𐬀 adj. 19, 4. I. 39, 5. precious, dear, valuable; weighty, heavy. Pers. گران (opp. ارزان *arzân*).

[*gerd* 𐬌𐬉𐬭𐬌 adj. Z. 30, 7. round, circular. Pers. گرد.]

gêtîk 𐬌𐬈𐬙𐬐 s. 2, 2. the world. Pers. گیتی, Z. 𐬰𐬀𐬙𐬀𐬫𐬀𐬌𐬀𐬰𐬀; see *satâ.*

gîhâ 𐬎𐬀𐬉𐬎 s. 4, 9. grass, herbage; bush; straw. Pers. گیا and گیاه.

gîrcstan 𐬎𐬎𐬉𐬵𐬀𐬙𐬀𐬯 v. 16, 8. to cry, weep, clamour. Pers. گریستن.

[*gobashna* 𐬜𐬀𐬯𐬱𐬀 s. Z. 8, 5. 8. 11. 12. 9, 1. 8. 9. 22, 7. 8. 33, 1. 43, 5. I. 34, 1. 35, 2. speaking, talk, utterance, speech.]

[*gobashnîhâ* 𐬜𐬀𐬯𐬱𐬀𐬉𐬀 adv. Z. 8, 10. 11. 12. 34, 3. with speeches, words.]

gôbashyâ 𐬜𐬀𐬯𐬱𐬌𐬀 s. 4, 6. honey. Chald. דְּבַשָׁא. Syr. ܕܒܫܐ (see *angmîn*). [It ought to be read *dobashyâ*.]

gobâ 𐬜𐬀𐬥 adv. 21, 10. as it were, as you say, in this manner, probably, principally; talkative. Pers. گویا.

gôbēm 𐬜𐬌𐬥𐬎, 1. sing. *gôbēd* 𐬜𐬌𐬥𐬙, 3. sing. v. 13, 6. present tense of *goftan;* see *goftan.*

gobûn 𐬜𐬀𐬱𐬱 adj. 22, 4. bad, wicked, mischievous, mad, insane.

gobyâ 𐬜𐬀𐬱𐬌𐬀 s. 7, 4. the tongue.

goê 𐬜𐬌 3, 1. s. [a rivulet; (should be read *joê*). Pers. جوی.]

goftan, guftanu 𐬜𐬵𐬀𐬯𐬙𐬀𐬯 v. 13, 5. Z. 37, 9. I. 32, 12. pres. 1. sing. *gobēm* 𐬜𐬌𐬥𐬎 13, 6. 3d sing. *gobēd* 𐬜𐬌𐬥𐬙 13, 6. [*goēd* 𐬜𐬌𐬙 Z. 33, 2. præt. 3d sing. *goft, gopt* 𐬜𐬵𐬙 Z. 9, 7. 22, 3. 23, 6. 26, 8. 41, 5. past part. *goftch* 𐬜𐬵𐬙𐬍, 𐬜𐬌𐬙 Z. 7, 2. 40, 6. 7. 9.] to relate, speak, repeat. Pers. گفتن.

goftâ 𐬜𐬵𐬙𐬀 adv. 21, 10. see *gobâ.*

[*gokâs* 𐬜𐬀𐬴𐬀𐬱 s. Z. 22, 5. 43, 7. a witness.]

gôman 𐬜𐬌𐬨 pron. 18, 3. this. (The proper pronunciation of this word is *denmen*, as we have דֵּן in Chald. with the same meaning, and *men* is a common Pahlavî suffix.) [See *denmen.*]

gomch 𐬜𐬨𐬍 s. 3, 6. fruits which ripen early; new bread; see *garmch.* [The latter meaning seems more probable, as the preceding word in the glossary, means "bread".]

[*gomêzch* 𐬜𐬨𐬌𐬵𐬍 adj. Z. 25, 1. mixed, coupled. Pers. آمیزش.]

[*gomikhtêd* 𐬜𐬨𐬌𐬴𐬌𐬙 past. part. Z. 42, 6. joined.]

[*gond* 𐭪𐭥𐭭𐭣 s. Z. 11, 1. a testicle. Pers. گُنَد.]

gopkônatan 𐭪𐭥𐭯𐭪𐭭𐭠𐭬 v. 16, 10. to strike, to beat; see *avzadan.* [It should be read *danpakonatan* from דַּנְפֵּק = דַּפֵּק, a kind of Pael in the Aramaic languages; Hebr. Chald. דָּפַק, דְּפַק 'to strike, to beat'.]

goptâ 𐭪𐭥𐭯𐭬𐭠 s. 5, 7. cheese. [The reading is hardly correct; the word seems to be related to the Chaldee גּוּבְנָא, Hebr. גְּבִינָה 'cheese'. It is probably to be read *ganaptâ*; in this case the second and third radicals have changed places, which sometimes occurs in the Semitic languages; *tâ* would be the feminine termination in the status emphat.]

[*gordeh* 𐭪𐭥𐭫𐭣𐭩 s. Z. 10, 12. a kidney. Pers. گُرده.]

[*gordî* 𐭪𐭥𐭫𐭣𐭩, 𐭪𐭥𐭫𐭣 s. Z. 14, 8. 31, 8. valour, heroism. Pers. گُرد.]

[*gordîk* 𐭪𐭥𐭫𐭣𐭩𐭪 s. Z. 22, 11. heroism. Pers. گُرد.]

[*gorg* 𐭪𐭥𐭫𐭪 s. Z. 22, 6. a wolf; see *gurg.*]

gosh 𐭪𐭥𐭱 s. 7, 1. Z. 7, 2. 9, 11. an ear. Z. 𐭪𐭥𐭱𐭠𐭮𐭠. Pers. گوش.

gospand 𐭪𐭥𐭮𐭯𐭠𐭭𐭣. 𐭪𐭥𐭮𐭯𐭣 s. 5, 3. Z. 13, 6. 31, 3. 39, 9. pl. *gospandân* 𐭪𐭥𐭮𐭯𐭠𐭭𐭣𐭠𐭭 Z. 33, 6. a sheep. Pers. گوسپند.

[*grahmeh* 𐭪𐭫𐭠𐭥𐭩 s. Z. 30, 10. a bribe, a gift; see the introduction to the Zand-Pahl. Gl. pag. LI.]

greftan 𐭪𐭫𐭩𐭯𐭬𐭭 v. 16, 5. or *giriftan;* to take, seize, catch, snatch, to make a prisoner. Pers. گرفتن.

grîstan 𐭪𐭫𐭲𐭲𐭭 v. 16, 7. to weep. Pers. گریستن.

grîûn 𐭪𐭫𐭲𐭥𐭭 s. 7, 6. a collar, the opening or breast of a garment. Pers. گریبان.

grotmân 𐭪𐭫𐭥𐭬𐭥𐭠𐭭 1, 3. synonymous with *gârôtmân.*

gshôtâ 𐭪𐭱𐭥𐭱𐭬𐭠 s. 11, 3. [The meaning is difficult to ascertain. It s among the names for writing materials, but no corresponding Semitic word can be found, bearing such a sense; it is probably misplaced and may correspond to the Chald. קוֹשְׁטָא 'a bow'; see *kashôtâ.*]

guhar 𐭪𐭥𐭣𐭫 s. 12, 2. jewel, gem, pearl. Pers. گوهر *gavhar.* Arab. جوهر.

[*gujastak, gujastaku* 𐬜𐬎𐬎𐬀𐬴, 𐬜𐬎𐬎𐬀𐬴𐬎𐬎 adj. I. 39, 3. 4. evil, wicked.

gul 𐬝𐬎 s. 3, 7. a rose, a flower. Pers. گُل.

[*gumânu, gumân* 𐬝𐬎𐬨𐬀𐬥, 𐬝𐬎𐬨𐬀𐬥 s. I. 39, 4. 41, 7. doubt. Pers. گُمان.]

[*gumânî* 𐬝𐬎𐬨𐬀𐬥𐬌 s. I. 41, 8. doubtfulness.]

[*gunâk-mînavad* 𐬝𐬎𐬨𐬀𐬰-𐬨𐬌𐬥𐬀𐬎 s. I. 39, 3. the evil spirit, the devil.]

gurba 𐬝𐬎𐬹𐬀 s. 6, 5. a cat. Pers. گُربه.

gurg 𐬝𐬎𐬹𐬰 s. 6, 5. a wolf. Pers. گُرگ, Z. *vehrka*, S. *vrika*.

gusht 𐬝𐬎𐬯𐬌𐬯 s. 6, 9. meat, flesh. Pers. گُوشت.

gh 𐬟

ghan 𐬟𐬀𐬥 pron. 18, 10. Z. 39, 2. that, that one, he, which, who; some pronounce it *gho*. [It generally translates the enclitic *hê* 'his, it, to it', etc. in Zand. Spiegel makes it a particle for the Dative, which is wrong, as it will be impossible to explain many passages in this way. I regard it as a harsher pronunciation of the Semitic enclitic *hû* (3d pers. sg.), and propose to pronounce it *gho*; see my review of Spiegel's Huzvâresh grammar in 'Göttinger Gelehrte Anzeigen' of 1857, pag. 691.]

[*ghojan* 𐬟𐬎𐬹𐬀𐬥 s. 21, 9. a fowl. (Explained in Pâzand by 𐬯𐬀𐬹𐬰, Pers. کرگ. Comp. Hebr. גּוֹזָל 'the young one of a bird', Arab. جَوْزَلٌ.]

h 𐬯

hâd 𐬯𐬀𐬰 adj. 22, 4. [The Destur gives no meaning; as it is explained by *gobun*, it seems to mean 'bad, wicked'.]

hafdahûm 𐬯𐬀𐬭𐬛𐬀𐬯𐬎𐬨 num. 11, 5. seventeenth. Pers. هفدهم.

haft, hapt 𐬯𐬀𐬭𐬛 num. 20, 6. Z. 18, 7. seven. Z. 𐬯𐬀𐬯𐬛, Sans. *sapta*, Pers. هفت.

haftâd 𐬯𐬀𐬭𐬛𐬀𐬰, 𐬛𐬛𐬎 num. 20, 8. Z. 5, 10. seventy, 70. Pers. هفتاد.

haftraz 𐬯𐬀𐬭𐬹𐬀𐬵 num. 20, 11. — 700.

haftsad 𐬵𐬀𐬐𐬙𐬀𐬛 num. 20, 11. seven hundred. Pers. هفتصد.

[*haftudeh* 𐬵𐬀𐬐𐬎𐬀𐬐𐬀 num. Z. 1, 9. one-seventh.]

haftum, haptum 𐬵𐬀𐬐𐬌 num. 5, 1. seventh. Pers. هفتم.

[*hakht* 𐬵𐬀𐬑𐬙 s. Z. 11, 1. the sexual parts. Z. 𐬵𐬀𐬑𐬙𐬌.]

halch 𐬵𐬀𐬊𐬍 adj. 22, 4. bad, wicked, insane, insubordinate. Z. 𐬵𐬀𐬊𐬎𐬀𐬌 Vend. 2, 29. 37. West.

halû 𐬵𐬀𐬊 s. 4, 1. plum, name of various fruits; Pers. آلو. (Properly this word should be read *âlû*.)

[*ham* 𐬵𐬀𐬨 adv. Z. 3, 8. 37, 3. 6. 38, 1. 39, 7. I. 32, 3. 33, 2. 34, 9. together, in like manner, likewise, even. Pers. هم.]

[*ham-ahu-bûn* adv. 𐬵𐬀𐬨𐬀𐬵𐬎𐬌𐬯𐬌𐬥 Z. 36, 7. even to the source of life, mortally.]

hamâ 𐬵𐬀𐬨𐬀, 𐬵𐬀𐬨 adj. adv. 19, 10. Z. 7, 7. 12, 1. 14, 10. 12. 17, 7. all, every; for ever, always. Pers. همه.

hamâh, hamâk 𐬵𐬀𐬨𐬀𐬴 adj. 24, 1. Z. 6, 5. 7, 12. 43, 8. I. 40, 2. all.

hameh 𐬵𐬀𐬨𐬍 adj. adv. 19, 10. all, every; always. Pers. همه.

[*hamê* 𐬵𐬀𐬨𐬎 adj. I. 33, 12. 34, 10. all.]

[*hamâvand* 𐬵𐬀𐬨𐬀𐬯𐬌𐬛 adj. Z. 8, 12. courageous, victorious. Z. 𐬵𐬀𐬨𐬀𐬯𐬌𐬛.]

[*ham-bûn* 𐬵𐬀𐬨𐬯𐬌𐬥 adv. I. 35, 10. on the same foundation, as firmly.]

[*hamdahishnî* 𐬵𐬀𐬨𐬛𐬀𐬵𐬌𐬰𐬌 adj. Z. 32, 4. having the same gift.]

[*hamgûneh* 𐬵𐬀𐬨𐬜𐬌𐬥𐬍 adv. Z. 3, 6. 4, 9. 13, 8. 19, 8. 34, 5. 37, 2. 4. 6. the same, in like manner. Pers. هم گونه.]

hamhâ, hamkhâ 𐬵𐬀𐬨𐬰𐬀 s. 21, 9. Z. 32, 1. a friend, a companion; (some read it *hamkhâh*.) Z. 𐬵𐬀𐬨𐬰𐬀𐬌. Sans. *sakhâ*.

[*hamîmâlân* 𐬵𐬀𐬨𐬌𐬨𐬀𐬊𐬀𐬥 s. pl. Z. 34, 1. name of a class of sins, mentioned in the Patets; see the Khurdah Avesta of Destur Edalji Dârâbji, Bombay 1863, p. 434. where they are described as follows: "he is guilty of the *hamîmâl* sin who may kill a pure man, or four-footed cattle, or who may pursue a bad course, or who may steal a deposit, or who may

have illicit intercourse with a woman by means of deceit". Pers. هم and مالیدن.]

[*hamîsheh* 𐬨𐬀𐬨𐬌𐬵𐬌𐬐𐬀 adv. Z. 25, 3. always. Pers. همیشه.]

hamoîn 𐬨𐬀𐬨𐬌𐬯 adj. 18, 9. thus, in this manner. Pers. همین آیین or همون.

[*hampunsagî* 𐬨𐬀𐬨𐬯𐬎𐬀𐬎𐬌 s. I. 34, 12. conversation, from *punsîtan*, Pers. پُرسیدن 'to ask'.]

[*hamsakhûn* 𐬨𐬀𐬯𐬎𐬵𐬎𐬯 s. Z. 13, 5. a synonymous word, or a word derived from the same root. Pers. هم and سخُن.]

[*hamzôr* 𐬨𐬀𐬯𐬵𐬀𐬴 s. Z. 3, 1. joining. It is generally used of the joining of hands.]

[*han* 𐬨𐬀𐬯 s. Z. 5, 10. a person seventy years old. Zand 𐬯𐬀𐬯𐬌𐬯.]

hanãm 𐬨𐬀𐬯𐬀𐬨 s. 21, 7. a body, a figure, a limb, etc. (see *andãm*); also the essence of a person, visible or invisible, as 𐬨𐬀𐬨 𐬀𐬯𐬀𐬨 𐬀𐬵 𐬨𐬀𐬨 𐬀𐬯𐬀𐬨 𐬀𐬵 𐬨𐬀𐬨 His (God's) body is every where (Yas. 1).

[*handarakht* 𐬯𐬀𐬯𐬎𐬀𐬵𐬨 s. Z. 34, 8. 35, 1. name of a sin, viz. maliciously injuring a person in secret. According to the Khurdah Avesta of Destur Edaljî Dârâbjî: "the *handarakht* sin is when any one determines in his heart to injure another by violence, and to destroy his work." — Zand 𐬯𐬀𐬯𐬎𐬀𐬵𐬨.]

hangãm 𐬨𐬀𐬯𐬀𐬨 s. 19, 5. 21, 7. Z. 38, 4. time, hour, season, age. Pers. هنگام. Z. 𐬯𐬀𐬯𐬀𐬨 in 𐬐𐬀𐬯𐬀𐬨—𐬐𐬀𐬯𐬀𐬨; now applied to a particular season, the winter.

hapt, see *haft*.

haptum, see *haftum*.

har 𐬵𐬀𐬵 pron. 18, 9. each, every. Pers. هر.

hargiz 𐬵𐬀𐬵𐬜𐬌𐬵 adv. 21, 11. ever, never. Pers. هر گز and نه هرگز.

[*harpatu* 𐬵𐬀𐬵𐬐𐬀𐬵 I. 33, 3. priest; (see *hervad*).]

[*harvast* 𐬵𐬀𐬵𐬯𐬎 adj. Z. 9, 13. 11, 13. 14, 1. 19, 8. 21, 11. all, every. A mispronunciation of *harvisp*, Zand 𐬯𐬀𐬯𐬵𐬀𐬵𐬯 and 𐬯𐬀𐬯𐬵𐬀𐬵𐬯.]

hasht 𐬵𐬀𐬱𐬙 num. 20, 7. Z. 41, 3. eight. Z. 𐬵𐬀𐬙𐬌. Sans. *ashta*. Pers. هشت.

hashtâd 𐬵𐬀𐬱𐬙𐬀𐬛 num. 20, 9. eighty. Pers. هشتاد.

hashtraz 𐬵𐬀𐬱𐬙𐬭𐬀𐬵 num. 20, 11. — 800.

hashtsad 𐬵𐬀𐬱𐬙𐬵𐬀𐬛 num. 20, 11. eight hundred. Pers. هشتصد.

[*hashtudeh* 𐬵𐬀𐬱𐬙𐬎𐬀𐬌𐬙 num. Z. 1, 9. one-eighth.]

hashtum 𐬵𐬀𐬱𐬙𐬌 num. 5, 8. eighth. Pers. هشتم.

hast 𐬵𐬀𐬎 v. and s. 18, 2. 3d pers. sing. is, exists; existence. Pers. هست.

[*hastân* 𐬵𐬀𐬎𐬀𐬥 pl. s. Z. 13, 5. existences. Pers. هستان.]

hazâr 𐬵𐬀𐬵𐬀, 𐬵 num. 20, 12. Z. 42, 2. a thousand, 1000. Pers. هزار.

hazdahum 𐬵𐬀𐬵𐬛𐬀𐬴𐬌 num. 12, 1. eighteenth. Pers. هژدهم.

hâdokht 𐬣𐬀𐬛𐬀𐬴𐬙 s. 23, 4. the name of the 20th Nosk; Z. *dadhaḍ*. [In the Dîn-i Vajarkart and in the Rivayets of Kâmâh Bahrah, Neriman Hoshang, etc. it is the 21st Nosk, corresponding to the word *vâstârem*. It is said to have consisted of thirty fargards, which treated of good works and miracles. The Rivayets say that the reading of this Nosk annihilates the devil. Some fragments of it are still extant; see Westergaard's Yasht fragments XXI. and XXII. Zand 𐬵𐬀𐬛𐬀𐬯𐬀𐬛.]

hâmîn 𐬣𐬀𐬨𐬀𐬌𐬥 s. 19, 9. summer, hot weather. Zand 𐬣𐬀𐬨𐬌𐬥.

[*hâsar* 𐬣𐬀𐬎𐬎 s. Z. 41, 11. 42, 1. 3. 43, 1. 3. a kind of measure, both of time and distance. Zand 𐬣𐬀𐬎𐬀𐬵.]

hâtar 𐬣𐬀𐬙𐬀𐬭 22, 3. see *matâr*. [The meaning can hardly be ascertained.]

[*hâvan* 𐬣𐬀𐬯 s. Z. 42, 6. 12. the morning portion of the day; the time from sunrise to noon. Zand 𐬣𐬀𐬯𐬌.]

[*hâvand* 𐬣𐬀𐬯𐬛 adv. Z. 39, 10. 12. so much. Comp. Zand *avañt*.]

[*hâvandish* 𐬣𐬀𐬯𐬛𐬌𐬱 pron. Z. 38, 2. such. See *hâvand*.]

[*hâvangâs* 𐬣𐬀𐬯𐬀𐬐𐬀𐬎 s. Z. 38, 4. the morning Gâh (portion of the day); see *hâvan* and *gâh*.]

hâvesht, hâveshtu 𐬵𐬀𐬎𐬎𐬀𐬌𐬎 s. 9, 5. I. 32, 2. a disciple, a student, a follower. [See Zand-Pahl. Gl. pag. 128. pl. *hâveshtân* 𐬵𐬀𐬎𐬎𐬀𐬌𐬎𐬵 I. 35, 11. disciples, followers.]

hêd 𐬵𐬀𐬛 v. 22, 5. Z. 32, 2. see *aêt.*

[*hêna* 𐬵𐬀𐬈 s. Z. 32, 4. an army. Zand 𐬵𐬀𐬈𐬀.]

henjîdan 𐬵𐬀𐬐𐬀𐬛𐬌 v. 14, 4. pres. 1. sing. *henjêm* 𐬵𐬀𐬐𐬀𐬉𐬨 14, 5. 3d sing. *henjêd* 𐬵𐬀𐬐𐬀𐬉𐬛 14, 4. to draw out, bring forth, pull up; to yawn, stretch; to grieve, vex, injure. In D. J., to drag, to put. Pers. هنجیدن.

hervad, herpad 𐬵𐬀𐬭𐬎𐬀𐬛 s. 9, 6. Z. 21, 2. 44, 2. pious; a priestly order or rank, the rank of first admission into the priesthood, also now commonly called *nâver* or *nâbar.* [Pers. هربد or هیربد; Zand 𐬵𐬀𐬭𐬎𐬀𐬛𐬀𐬵𐬌𐬭𐬎𐬀𐬛; see Zand-Pahl. Glos. pagg. 127—130. In the Sasanian Inscriptions 𐭠𐭲𐭮𐭫𐭯𐭠𐭮 *âîharpat;* see Flandin's Voy. en Perse, vol. 4. pl. 181. l. 8. and pl. 190. l. 28. pl. *herbadân* 𐬵𐬀𐬭𐬎𐬀𐬛𐬀𐬵 I. 41, 1. priests.]

hêshtan 𐬵𐬀𐬎𐬎𐬀𐬌𐬎 v. 16, 9. 10. to dismiss, leave, let fall; to hang, suspend; to roll round, to involve. Pers. هِشتن or هیشتن.

hêzam 𐬵𐬀𐬎𐬨 s. 3, 8. wood, timber. Pers. هیزم, Z. 𐬵𐬀𐬎𐬨𐬌, S. *idhma.*

hîr 𐬵𐬌𐬭 s. 12, 4. riches, money, wealth, property, merchandise, goods, furniture, clothes, effects, etc. [Comp. Chald. חַיִל; Arab. خَيْر.]

hôbasyâ 𐬵𐬴𐬀𐬎𐬎𐬀 s. 12, 7. a prison, jail. [Chald. חֲבוּשְׁיָא; Arab. حَبْس.]

hôbîn 𐬵𐬴𐬀𐬌𐬯 19, 1. see *aêzin.* [It is an adverb of Semitic origin, but its etymology is quite uncertain.]

hochtpaman 𐬵𐬴𐬵𐬀𐬐𐬀𐬵 s. 7, 7. (in B. q. and F. J. *ochatpaman*) a finger, an inch. [Chald. אֶצְבָּע, Syr. ܐܨܒܥ, Arab. أُصْبَع.]

[*hoe* 𐬵𐬴 Z. 9, 11. adj. the left. Zand 𐬵𐬴𐬀𐬛𐬛𐬀.]

hômaman 𐬵𐬴𐬨𐬀 s. 7, 3. face, mouth, surface.

[*homand, homnad, homanad* 𐬵𐬴𐬨𐬀𐬛 v. 3d pl. 24, 5. Z. 15, 3. 9. 43, 9. I. 39, 3. 41, 7. are. 1st sing. *homnam* 𐬵𐬴𐬨𐬀𐬨 Z. 14, 9. 3d sing. pres. *homnêd* 𐬵𐬴𐬨𐬀𐬉𐬛

22, 4. Z. 15, 7. is. 3d pl. pres. *homnand* 22, 5. Z. 7, 1. are. *homandu* I. 31, 1. all these words are formed by adding the Persian verbal terminations to *homan*, which occurs in the Pahlavî inscription A (in Westergaard's Bundehesh) lin. 10, 12. *hûman;* also in Thomas's Early Sassanian Inscriptions II. l. 11. 12. 13. 19. 27. 28. 29. 31. III. 22. l. 1.]

homasyâ num. 20, 6. five. Arab. خمس. Chald. חֲמֵשׁ.

hormazd s. 1, 2. the name of God, also an angel presiding over human beings; the name of the first day of each month, also the planet Jupiter. Z.

[*hormazdyâr* s. Z. 44, 3. the name of a man.]

hormôd s. 3, 9. a pear, a guava. Pers. امرود and ارمود.

[*hôrûn* adv. Z. 6, 4. this side.]

[*hosh, hush* s. Z. 23, 11. 42, 12. death; dawn; understanding. Pers. هوش.]

[*hoshahîn* s. Z. 42, 10. the latter part of the night. Zand .]

[*hosh-e-avzâr* s. Z. 42, 10. name of the third quarter of the night.]

hoshmardan v. 17, 7. to count, to reckon; to pray, to pray mentally. Pers. شُمُردن.

[*hoshtâp* see *hushtâv.*]

hôstîgân s. 9, 9. an artizan, a skilful man.

hôstobâr s. 9, 9. an artizan, a skilful person, a hardworking, faithful man; Pers. اُستُوار.

[*hozvân* see *huzvân.*]

huchart s. 11, 6. a garment; a kind of iron armour; a robe, a long robe worn by nobility.

[*hudâshtan* Z. 39, 12. The meaning is uncertain.]

[*hudînân* s. I. 33, 9. 35, 9. *hudînânu* s. I. 34, 4. 7. the men of the good religion. Zand .]

[*hufrâshmôdât* 𐬵𐬎𐬭𐬀𐬱𐬨𐬌𐬙𐬀𐬙𐬀𐬵 s. Z. 42, 7. name of the first quarter of the night: sunset. See Z. 76, note 2. 126, note 1. Zand 𐬵𐬎𐬭𐬀𐬱𐬨𐬌𐬙𐬀𐬙𐬀𐬵 – 𐬵𐬎𐬌.]

[*hukarap* 𐬵𐬎𐬴𐬀𐬭𐬀𐬯 adj. Z. 6, 2. handsome, well-formed. Zand 𐬵𐬎𐬴𐬀𐬭𐬀𐬯.]

hûl 𐬵𐬎𐬌𐬀𐬤 adj. 18, 5. lofty, high up; also a particle used before verbs in an extensive sense. Pers. هول.

[*Humanu* 𐬵𐬎𐬌𐬨𐬀𐬥𐬎 I. 34, 7. a proper name.]

hunyâ 𐬵𐬎𐬌𐬀𐬥𐬀 s. 7, 1. an ear. [Comp. Chald. אוּדְנָא contracted to אוּנָא.]

[*hûpastan* 𐬵𐬎𐬌𐬀𐬯𐬎𐬙𐬀𐬥 v. 16, 1. to fall. Pers. اوفتادن.]

hupman 𐬵𐬎𐬌𐬯𐬥𐬀𐬥 s. 7, 2, face, surface. [Should be read *anpaman*; Chald. אַנְפָּא.]

[*huram* 𐬵𐬎𐬭𐬀𐬥 s. Z. 36, 4. name of a sin, pride.]

[*hûrostch* 𐬵𐬎𐬌𐬭𐬎𐬙 adj. Z. 6, 2. beautiful. Zand 𐬵𐬎𐬭𐬀𐬱𐬨𐬌𐬙𐬀𐬙𐬀𐬵.]

[*hush*, see *hosh*.]

[*Hushîtar* 𐬵𐬎𐬌𐬱𐬀𐬑𐬭 I. 35. 11. 12. a proper name.]

[*hushmardâr* 𐬵𐬎𐬱𐬨𐬀𐬭𐬌𐬙𐬀𐬵 s. Z. 25, 3. a reciter. Pers. شُمُرْدَن 'to count'; comp. Zand *hishmareñtô*.]

hûshnûk 𐬵𐬎𐬌𐬱𐬥𐬌𐬴 s. 7, 10. the knee, the lap. Zand 𐬵𐬎𐬱𐬥𐬀𐬴𐬀; see West. Yasna 57, 2. 6. note.

hushtâv, *hoshtâp* 𐬵𐬎𐬱𐬀𐬑𐬯 s. 12, 8. condign punishment, a fine. [In Z. 26, 3. it is the translation of *srvatô*.]

hushyâr 𐬵𐬎𐬌𐬱𐬌𐬭 adj. 9, 10. sharp, clever, careful, wise, intelligent. Pers. هوشیار.

huspârûm 𐬵𐬎𐬱𐬯𐬀𐬭𐬌𐬥 s. 23, 3. the name of the 17th Nosk = *â* of the *yathâ-ahû-vairyô* prayer. [According to the Dîn-i-Vajarkart, it consisted of 65 chapters, and according to the other authorities, it contained only 64. It treated, as we learn from the D. V. *a)* on all things that the believers should know; *b)* on the punishment which evil-doers would

have to suffer, and on the release they are to obtain in the end; *c)* on all that is allowable and not allowable; *d)* on the stars sitting on the hands of men (probably chiromancy). According to other statements, such as the Rivâyat of *Kâmah Bahrah*, it treated also of *Nîrangs*, of midwifery, etc. The most explicit statement of its contents is to be found in the 7th vol. of the Din-kart (pagg. 312—340 of my MS.) where it is called *huspâram* 𐬱𐬹𐬯𐬀𐬭𐬨, and is stated to have contained 30 chapters (*barînak* 𐬚𐬀𐬭𐬌𐬈); the first part, named *hêrpadastân* 𐬱𐬌𐬭𐬯𐬀𐬛𐬀𐬔𐬀𐬙, referred to the herbads, or priests, and their three grades, also to their studies and duties. The second part, called *nîrangastân* 𐬱𐬌𐬭𐬀𐬙𐬀𐬔𐬀𐬙, referred to the *nîrangs* (prayers and ceremonies); *a)* what the *râspî* and *zôtî* have to recite, and the prayers that are to be recited twice, thrice and four times; *b)* the Avesta to be recited for *tanâfur* sinners; *c)* the judgement on apostates from the Mazdayasnian religion; *d)* the sin of not keeping the six *gahambârs*, and how they should be kept; *e)* on the proper time of the five *gâhs* (𐬌𐬵 𐬛𐬱𐬌𐬵𐬀𐬛 𐬱𐬭 𐬯𐬭 𐬯𐬹), and the *izashne* for each of them; *f)* on the *sadrâ* and *kustî*, and the proper materials for them; *g)* on collecting and cutting the *barsam;* etc. Several other divisions of the Nosk are also mentioned with a long detail of their contents, in which dealings with the non-Aryans are frequently referred to.]

[*hûtâshîdch* 𐬱𐬹𐬎𐬀𐬱𐬌𐬛𐬎 adj. Z. 6, 1. well-formed. Zand 𐬱𐬹𐬎𐬀𐬱𐬌𐬛𐬎.]

huzvân, *hozvân* 𐬱𐬹𐬰𐬀𐬯 . 𐬱𐬹𐬰𐬯 s. 7, 4. Z. 8, 5. I. 32, 11. the tongue. Zand 𐬱𐬹𐬰𐬌𐬙. Sans. *jihvâ*. Pers. زبان.

huzvârashna 𐬱𐬹𐬰𐬀𐬭𐬱𐬀𐬯 s. 17, 4. the proper Pahlavî language. According to some Desturs the Pahlavî and Huzvâresh are the same. Some say they are different dialects, one for writing and the other for conversation. In my humble opinion, *Huzvâresh* (properly *Huzvânash*, i. e. the Assyrian language) is the present Pahlavî, that is, a mixture of Aryan and Semitic languages. As *Huzvâresh* can be read *Huzvânash* 𐬱𐬹𐬰𐬀𐬯𐬱 (as it is sometimes written), and we now know for certain that this mixture of the Semitic element in Pahlavî is from the Assyrian, *ash* in all probability stands for "Assyrian" and *Huzvâni* + *ash*, i. e. "the lan-

guage belonging to the Assyrians (or Assyria)", afterwards became *Huzvânash.* [On the meaning see the Introduction.]

i, î د

[*i* د 1, 1. 2, 9. etc. gen. suff. of. The Persian 'idhâfat', *i;* see *e.*]

[*îhăn* ﻫﻳﻳ Z. 17, 2. probably a wrong transliteration. — Destur Hoshengji translates *mad îhăn* by 'the receiving'.]

în ﻥ pron. 18, 3. this. Pers. اِين.

îzad دﻛد 19, 2. see *avash.* [It is probably miswritten for دﻛﻳﺷ *zîsh* 'his'.]

[*izashna* ﻫﻳﻳ s. Z. 17, 5. sacrifice, offering. Zand ﻫﻳﺷﺗﻧﺎﻳ, Sans. *yajna.*]

[*izashne-kerdâr* ﻟﻛﻣﻧﺎ–ﻫﻳﻳ s. Z. 21, 3. making offerings. See *izashna* + Pers. كردار.]

îzbâ دﻛﻳﺑ s. 6, 6. a jackal. [Comp. Chald. זְאֵב 'a wolf'.]

îzrûnatan ﻧﻣﻟﻛد v. 16, 6. to drag; to catch; to pull; to seek for help; to apply a remedy; to lose; to seek; (see *nîdan*). [Its etymology is uncertain.]

j د

jadman ﻣﻧﺟ s. 1, 6. luck, good fortune, happiness. (*man* a suffix). Arabic جَدٌّ. [Hebr. גַּד 'fortune'.]

[*jaidgûnatu* ﻭ–ﻧﻣﻳﻳﻣﻳ past part. I. 33, 3. 12. 34, 12. 40, 5. brought. See *jâidgônatan.*]

jaknîmônastan ﻧﻳﻣﻧﻛﻳﻳﻣﻳ v. 15, 13. to stand, to stay, to remain. (Some pronounce it *eknîmónastan;* but it is much better to read it *ekvîmônastan,* as it is related to the Chaldee קוּם and Arabic قام. [Should be *yekavvimûnastan.* Chald. Pael יְקַוֵּם for original יְקוֹם *y'qavvēm.*]

jaktîbônatan ﻧﻣﻧﻳﻳﻣﻛﻳﻳﻣﻳ v. 17, 5. to write. (Properly it should be pronounced *ektibonatan* as in Chaldee and Arabic.) [Should be *yektîbûnatan;* Chald. יִכְתְּבוּן from כְּתַב.]

jaktrûnatan 𐡏𐡀𐡊𐡕𐡓𐡅𐡍𐡀𐡕𐡍 v. 17, 3. to break; kill. (I think this word should be pronounced *cktalûnatan;* Arabic قتل.) [Should be read *yck-talûnatan;* Chald. יְקַטְּלוּן from קְטַל.]

[*jalkâ* 𐡏𐡋𐡊𐡀 s. 4, 8. greens, vegetables; should be read *yarkâ;* Chald. יַרְקָא.]

jaltâ 𐡏𐡋𐡕𐡀 s. 5, 7. skin, a cover; Arabic جِلْدٌ.

[*jamananûnêd* 𐡏𐡌𐡍𐡍𐡅𐡍𐡉𐡃 v. Z. 3, 3. 5. 5, 9. etc. 9, 8. etc. 3d sing. pres. of *jamananunatan;* see *jamnônatan.*]

jamîtônatan 𐡏𐡌𐡉𐡕𐡅𐡍𐡀𐡕𐡍 v. 17, 3. to die, expire, breathe one's last; (some read it *damîtônatan*). [Should be read *yamîtûnatan;* Chald. יְמִיתוּן from מוּת.]

jamlônatan 𐡏𐡌𐡋𐡅𐡍𐡀𐡕𐡍 v. 13, 5. pres. 1st sing. *jamlônêm* 𐡏𐡌𐡋𐡅𐡍𐡉𐡌 13, 6. 3d sing. *jamlônêd* 𐡏𐡌𐡋𐡅𐡍𐡉𐡃 13, 5. see *jamnônatan.* [Should be read *yamrûnatan;* Chald. יְאַמְרוּן from אֲמַר.]

jamnâ 𐡏𐡌𐡍𐡀 s. 5, 2. a camel. Chald. גַּמְלָא, Heb. גָּמָל, Arab. جَمَلٌ.]

jamnônatan 𐡏𐡌𐡍𐡅𐡍𐡀𐡕𐡍 v. 13, 5. pres. 1st sing. *jamnônêm* 𐡏𐡌𐡍𐡅𐡍𐡉𐡌 13, 6. 3d sing. *jamnônêd, jamnûnêd* 𐡏𐡌𐡍𐡅𐡍𐡉𐡃 13. 5. [Z. 6, 12. 7, 11. etc. imperat. 2d sing. *jamnûn* 𐡏𐡌𐡍𐡅𐡍 Z. 9, 7. 8.] to speak, say, express. [Should be read *yamnûnatan,* or *yamananûnatan;* Chald. יְמַלְּלוּן from מְלַל 'to speak'.]

[*jamnûnashna* (read *yamnûnashna*) 𐡏𐡌𐡍𐡅𐡍𐡀𐡔𐡄𐡍𐡀 s. Z. 7, 10. a saying, a statement.].

jarasht, name of one of the Nosks; see s. v. *dâd.*

[*jast* 𐡏𐡎𐡕 v. 3d sing. imp. I. 34, 4. passed away. Pers. جستن.]

[*jastaku* 𐡏𐡎𐡕𐡀𐡊𐡅 p. part. I. 33, 1. sprung forth. Pers. جسته.]

jatîbônatan 𐡏𐡕𐡉𐡁𐡅𐡍𐡀𐡕𐡍 v. 15, 12. to sit down, remain, dwell. [Should be read *yatîbûnatan;* Chald. יְתִיבוּן from יְתַב.]

javîd, javît 𐡏𐡅𐡉𐡃 prep. and adv. 18, 10. Z. 4, 3. 6, 6. 30, 7. 33, 5. I. 41, 8. separate; against; without; except. See *jud* and *jocd.*

[*javîdâk* ܟܕܝܘ adj. Z. 37, 9. separated.]

[*javîdâkîhâ* ܗܝܟܕܝܘ adv. Z. 3, 1. separately.]

[*javîtar* ܪܝܘ adj. Z. 2, 5. 3, 7. different.]

[*jâdu* ܘܕܥ s. Z. 15, 12. sorcery. Z. *yâtu;* Pers. جادو.]

[*jâdûgî* ܝܘܟܘܕܥ s. Z. 34, 4. sorcery. From *jâdûk.*]

[*jâdûk* ܟܘܕܥ s. Z. 30, 9. 34, 3. a sorcerer; pl. *jâdûkân* ܢܝܢܘܕܥ Z. 15. 12. sorcerers. Pers. جادو.]

jâc ܥܕ s. 2, 3. a place, a plot of ground. Pers. جا and جای.

jâûlgônatan ܢܬܘܠܓܘܥ v. 16, 6. p. part. see *jaidlgûnatu*; to bring, to produce. [This should be pronounced *yâîtyûnatan*, being the causal form of *yâîtûnatan* (see *jâîtônatan*). Chald. Afel אֵיתֵי.]

jâîtônatan ܢܬܘܢܝܥ v. 16, 2. 6. to come, arrive, enter; to bring, to produce. [This should be pronounced *yâîtûnatan.* Chald. יֵיתֵי from אֲתָא, Heb. אָתָא, Arab. أَتَى.]

jâm ܡܥ s. 4, 5. a cup, a glass (for drinking wine, etc.) Pers. جام.

jâmch ܟܡܥ s. 11, 7. a dress, clothes. Pers. جامه. [pl. *jâmak,hâ* ܗܘܟܡܥ 11, 5. clothes.]

[*jâmtônashna* (read *yâmtônashna*) ܐܢܫܘܢܬܡܥ s. Z. 27, 8. arrival.]

[*jâmtônashnî* (read *yâmtônashnî*) ܝܐܢܫܘܢܬܡܥ s. Z. 42, 12. commencement, arrival.]

jâmtônatan ܢܬܘܢܬܡܥ v. 17, 6. pres. 3d sing. *jâmtônêd* ܕܐܢܬܡܥ Z. 14, 10. to reach, arrive, to get, to obtain. [Should be read *yâmtônatan* and *yâmtônêd*; Chald. יְמַטֵּן from Aphel of מְטָא.]

jân ܢܥ s. 7, 8. soul, vital spirit, life. Pers. جان.

jânâk ܟܢܥ s. 3, 5. grain; seed of plants; stone of fruit; any grain scattered for agricultural purposes. This word should be pronounced *dânâk*, Pers. دانه, and *jânâk* is only a mis-reading.

jânûnatan ܢܬܘܢܥ v. 17, 2. pres. 3d sing. *jânônêd, jânûnêd* ܕܐܢܬܥ 20, 1. 2. 4. to be, to exist; to become. (This word, in all pro-

bability, should be pronounced *yehvûnatan*, comp. Chald הֲוָא, and not *jânûnatan* as it has been heretofore read). [See *yahvônatan*.]

jânvarhâ 𐬌𐬀𐬥𐬎𐬀𐬭𐬵𐬀 s. 5, 1. animals; pl. of *jânvar*. Pers. جانور.

jâr 𐬌𐬀𐬭 / *jâvar* 𐬌𐬀𐬯 } 18, 8. *a*) s. state, condition. *b*) adv. at present, now. In grammar, present tense.

jârarâ 𐬌𐬀𐬭𐬀𐬭𐬀 s. 12, 5. a weight; a value, worth, or price of any thing; a stone (precious, or pebble). Comp. Arab. ظُرَر, Hebr. צור.

jâsônatan 𐬌𐬀𐬱𐬀𐬐𐬀𐬌 v. 16, 8. pres. 3d sing. Z. 34, 9. 38, 4. 9. to have; to maintain, to possess. [It is also pronounced *dâsônatan;* but should be read *yakhsanûnatan;* Chald. יַחְסְנוּן from חַסַן. 'to possess'.]

jâtan 𐬌𐬀𐬙𐬀𐬌 s. 1, 2. a name or epithet of God; like the Persian word *yazad*, it is also commonly applied to angels and Fravashis. Some read it *dâdan*. Z. 𐬌𐬀𐬵𐬙𐬀𐬌 [It is apparently an Iranian word, and may be only another orthography for *yazdân* 'God'. This is יזתאן *yaztân* in the Sasanian, and יאזתן *yâztan* in the Chaldeo-Pahlavi.]

[*jâtônashna* (read *yâtônashna*) 𐬌𐬀𐬙𐬀𐬐𐬀𐬱𐬀 s. Z. 8, 2. arrival, coming.]

jâtônatan 𐬌𐬀𐬙𐬀𐬐𐬀𐬌 v. 16, 1. [pres. 3d sing. *jâtônêd* 𐬌𐬀𐬙𐬀𐬐𐬀𐬈𐬌 Z. 2, 3. 16, 4. 36, 1. 2. 37, 7. 42, 11. past part. *jâtûnt* 𐬌𐬀𐬙𐬀𐬐𐬵𐬌 I. 39, 6. 41, 9.] to come, to arrive, to enter. [Should be read *yâtônatan*, *yâtônêd*, and *yâtûnt;* Chald. יָתוֹן from אֲתָא 'to come'.]

jâvîdân 𐬌𐬀𐬯𐬀𐬈𐬙𐬀𐬥 adv. 19, 10. for ever. Pers. جاوید, جاویدان, or جاودان.

jâyâ 𐬌𐬀𐬌𐬀 s. 6, 10. a vein, an artery.

[*jegar* 𐬎𐬁𐬭 s. Z. 10, 11. the liver. Z. *yâkarc*. Pers. جِگَر.]

[*jeh* 𐬎𐬁𐬵 s. Z. 27, 9. 31, 1. whoredom, adultery. Z. 𐬌𐬀𐬵𐬀𐬱𐬀.]

jînâk 𐬌𐬁𐬥𐬀𐬐 s. 2, 3. [Z. 4, 2. etc. I. 33, 3.] a place, a plot of ground. I think this word should be pronounced *jyoâk*, and that the Persian *jâh* and *jâe* are corruptions of it; as from *nyok* we have *nek* and from *ayok*, *ek*. [I cannot agree with these remarks, though I am not

able to offer any satisfactory explanation myself. The reading *savâk*, as proposed by Spiegel, and its identification with the Persian سو سوی 'a side, part, quarter', cannot be correct, as the meaning of 𐬎𐬀𐬯𐬎𐬀𐬯 is different; besides the *â* could not be accounted for.]

joâl 𐬎𐬀𐬯𐬎 }
jobâl 𐬎𐬀𐬯𐬎 } s. 21, 11. a sack. Pers. جوال.

jôdăn 𐬎𐬀𐬯𐬎 s. 8, 7. Z. 15, 1. a young man, a youth; young; (some also read it *johăn.*)

jôc 𐬎𐬀𐬯 s. 3, 2. a rivulet, a canal. Pers. جوی.

joed 𐬎𐬀𐬯𐬎 prep. 22, 7. see *javîd.*

joed-shahahâdâd 𐬎𐬀𐬯𐬎𐬱𐬀𐬱𐬀𐬱𐬀𐬱𐬀𐬯𐬎 s. 23, 4. name of the 19th, or according to other sources, 20th Nosk, corresponding to the word *daregh-ubyô* in the *Yathâ-ahû-vairyô* prayer; the Vendidâd, which is still extant and consists of 22 fargards. [It is to be read *javîd-shêdâ-dât* which is a literal translation of *vî-daêvô-dâtô* 'given against the Devas'.]

jôjan, jojun 𐬎𐬀𐬯 s. 12, 3. Z. 20, 4. 39, 9. a coin (value about two-pence sterling); money, specie; (see *zôzan*). [Chald. 𐡆𐡅𐡆 'denarius', Syr. ܙܘܙܐ id. Pers. جُوجَر, جوجّرن, جُوجِرّه. The Z. *asperenô* is translated by it.]

jôlâh 𐬎𐬀𐬯𐬱𐬀𐬯 s. 11, 6. a weaver; a quiver; beaten (cotton, or wool) Pers. جُولاه, or جُوله.

[*jordâk* 𐬎𐬀𐬯𐬱𐬀𐬯 s. Z. 17, 3. corn, grain.] pl. *jordâkîhâ* 𐬎𐬀𐬯𐬱𐬀𐬯𐬀𐬵𐬀 3, 3. corn, grains.

josgônatan 𐬎𐬀𐬯𐬱𐬀𐬯𐬀𐬵 v. 16, 11. to take back; to seize; to make stand. [Anquetil has in his Glossary the two words *josgunatan* and *josbunatan*, of which the first is explained by ستدن 'to take', the second by استادن 'to stand upright'; the Burhân-i-qâti' has only جوسبونتن with the meaning استدن و گرفتن 'to stand and to take'; Destur Hoshengji's edition of this Farhang has 𐬎𐬀𐬯𐬱𐬀𐬯𐬀𐬵, which may be read *josgônatan*, but not *josbônatan*. Both are doubtless only various readings of the same word; and both are probably incorrect. The meaning 'to take, carry off', can be proved from the Pahlavî translation of the Vendidâd (see

3, 48. 4, 2. Sp. and the Bundehesh; but that of 'standing', I cannot find as yet in the texts. The Semitic root whence it is derived is נשׂג, which is in Hebrew, as well as in Chaldee, only used in Hifil הִשִּׂיג for הַנְשִׂיג, in the meaning 'to take, seize, obtain'; consequently we have to read *yansigûnatan* which exactly corresponds to this Hifil. One cannot read *yansiûntan* as one might be tempted to do by comparing Chald. נְשָׂא, as this has only in Kal the meaning 'to take away, carry off', but in Hifil only that of 'betrothing', whereas 𐬬𐬀𐬯𐬀𐬥𐬀𐬌𐬥𐬀𐬌𐬥 must be traced to a Hifil form.]

jov 𐬬𐬀𐬯 s. 3, 4. barley, a grain of barley. Pers. جَو, Z. 𐬬𐬀𐬯𐬀𐬵𐬀 ?

jud 𐬬𐬎 adj. and prep. 18, 11. separate, distinct, different; against; contra, anti (when used as a particle before a noun, as *jud-dêv*, etc.) [Pers. جُدا.]

[*jumbînad* 𐬬𐬎𐬹𐬨𐬀𐬌𐬥𐬎 v. Z 7, 5. pres. 3d sing. shakes. Pers. جُنبانیدن 'to shake'.]

jutâ 𐬬𐬎𐬀 s. 11, 2. a messenger, a courier; a message, an order. (This word is translated in various ways: J. D. explains it by نامه و فرمان و کتاب; D. E. by طوق; and D. J. by لایق و نویسنده و گفتا کننده; but in the margin, D. J. has the Pâzand translation *zabâ* altered to *zabâb*, which is more appropriate here, according to the classification, and therefore I have adopted it; the explanation given by J. D. being also nearly the same, viz. a message, an order, a letter, etc.)

javân 𐬬𐬀𐬯𐬀𐬥 adj. and s. 8, 7. young, a youth, a young man. Pers. جوان, S. *yuvan*, Hind. *jôban*.

k 𐬐.

kabad 𐬐𐬀𐬉𐬎 adj. and adv. 18, 9. [Z. 3, 8. 10. 18, 2. 4. 22, 7. 25, 2. 31, 5. 43, 4. I. 41, 8.] much, more, many, repeatedly, very. [Hebr. Chald. כָּבֵד 'heavy'; in some passages 'numerous'; see Gesenius 'Thesaurus linguæ hebrææ chaldææ' II. pag. 654.]

[*kabad-gord* 𐬐𐬀𐬉𐬎𐬹𐬎𐬀𐬉𐬎 adj. Z. 22, 6. very round; very courageous; (*kabad* + Pers. گِرد).]

kad 𐬐𐬀𐬎 adj 8, 10. small, little; low, inferior. [Comp. Hebr. קָטֹן.

The word is classed with such ones as denote high rank; it immediately precedes the word for 'great', and is probably placed there for the sake of having an opposition. As the name of a dignity it cannot be explained, nor is it a particle. Its Pâzand *keh* means 'little', Z. *kasu*.]

[*kadâr, katâr* 𐬐𐬀𐬛𐬁 pron. Z. 2, 11. 7, 1. 17, 9. which, whether. Zand 𐬐𐬀𐬛𐬌, Sans. *kâtara*.]

[*kadârzâ, katârzâi, kaṭârjâi* 𐬐𐬀𐬛𐬁𐬰 Z. 13, 5. any one. It translates Z. *kahmâichiṭ*.]

kadbâ 𐬐𐬀𐬛𐬱 s. 7, 6. Z. 33, 1. 35, 2. a lie, a falsehood. Arab. كذب, Chald. כַּדְבָּא.

[*kadeh* 𐬐𐬀𐬛 s. Z. 5, 2, a house, a habitation. Pers. كده.]

[*kadeh-bânûk* 𐬐𐬀𐬛𐬀𐬱𐬌 s. Z. 5, 2. the mistress of a house. Pers. كده بانو.]

kadhônastan 𐬐𐬀𐬛𐬎𐬀𐬯𐬌 v. 14, 5. pres. 1. sing. *kadhônēm* 𐬐𐬀𐬛𐬎𐬀𐬯𐬉𐬙 14, 6. — 3. sing. *kadhônēd* 𐬐𐬀𐬛𐬎𐬀𐬯𐬉𐬛 14, 5. to grow, to spring up from the ground. [Chald. קַדְחוֹן from קָדַח.]

kadrônatan 𐬐𐬀𐬛𐬭𐬀𐬌 v. 14, 11. pres. 1. sing. *kadrônēm* 𐬐𐬀𐬛𐬭𐬉𐬙 14, 12. — 3. sing. *kadrônēd* 𐬐𐬀𐬛𐬭𐬉𐬛 14, 11. to measure. [The pronunciation is incorrect; it is to be read *kîlûnatan*, as it can be only traced to Chald. כּוֹל perf. כָּל, imperf. יְכִיל, Syr. Aphel ܐܟܝܠ *'akîl*, Hebr. הָכִיל, Arab. كَالَ 'to measure'.]

kahôbûn 𐬐𐬀𐬲𐬎𐬱 adj. 18, 8. old, ancient, former; worn out. Pers. كُهَن.

[*kahûbanî* 𐬐𐬀𐬲𐬎𐬱𐬌 s. I. 34, 5. old age, state of being worn out. Pers. كهنگی.]

[*Kai-Vîshtâsp* 𐬐𐬀𐬌𐬫𐬌𐬯𐬀𐬯 I. 32, 5. name of the fifth king of the Kayânian dynasty. Zand *Kavâ Vîshtâspa*.]

kakâ 𐬐𐬐𐬀 s. 7, 4. a tooth. Chald. כַּכָּא.

[*kakhsh* 𐬐𐬐𐬵 s. Z. 10, 7. the armpit. Z. *kâsha*. Sans. *kaksha*.]

kalbâ 𐬐𐬶𐬱𐬀 s. 6, 5. a dog. Chald. כַּלְבָּא, Syr. ܟܠܒܐ, Arab. كَلْبٌ.

kalmâ 𐬫𐬀𐬎𐬥𐬁 s. 4, 4. a vineyard; a vine; a grape. Chald. כַּרְמָא, Syr. ܟܪܡܐ, Arab. كَرْم.

kalyâ 𐬫𐬀𐬎𐬌𐬁 s. 5, 3. a ram; a sheep; a goat. [Comp. Hebr. כַּר 'a lamb'; *xaǫ* with the Ionians 'sheep'.]

[*kam* 𐬫𐬀𐬨 adj. Z. 24, 2. less, deficient. Pers. كم. Old Pers. *kamana*, Z. *kamna* Yas. 46, 2.]

kamān 𐬫𐬀𐬨𐬌𐬀𐬥 s. 10, 6. a bow for arrows. Pers. كمان.

kamchâ 𐬫𐬀𐬨𐬙𐬁 s. 6, 3. a locust, a grasshopper. [Chald. קַמְצָא, Syr. ܩܡܨܐ, Arab. قَمَص.]

kamryâ 𐬫𐬀𐬨𐬭𐬌𐬁 s. 1, 5. the moon. Arab. قَمَر. [The word is not taken from the Arabic as the termination *yâ* shows, which seems to stand for *â* 𐬁 alone; compare *bisryâ* for *bisrâ* (as Ibn Muqaffa writes the word, in his well known notice on the زوارش; see the Introduction.) It is clearly, as to its form, of Aramaic origin.]

kanashyâ 𐬫𐬀𐬥𐬱𐬌𐬁 s. 9, 2. an assembly, a meeting, a council. [Chald. כְּנִישְׁתָּא, Syr. ܟܢܝܫܬܐ.]

kanâ 𐬫𐬀𐬥𐬁 pron. 18, 9. 24, 5. each, every. [Chald. כְּלָא, Heb. כֹּל.]

kanâras 𐬫𐬀𐬥𐬁𐬭𐬀𐬎 s. 3, 2. a fish. [Should be read *kavâras*; Chald. כַּוְרָא.]

kandan 𐬫𐬀𐬥𐬛 v. 14, 1. pres. 1. sing. *kanēm* 𐬫𐬀𐬥𐬉𐬨 3. sing. *kanēd* 𐬫𐬀𐬥𐬉𐬛 14, 2. to dig, to root out. Pers. كندن. Z. 𐬫𐬀𐬥𐬛.

[*kandan, kantanu* 𐬫𐬀𐬥𐬛𐬀𐬥𐬎𐬥𐬌𐬀𐬥 v. Z. 33, 1. 3. I. 35, 11. pret. 3. sing. *kant, kard* 𐬫𐬀𐬥𐬛 Z. 9, 5. 11, 7. I. 40, 1. past part. *kantu* 𐬫𐬀𐬥𐬎𐬥𐬌𐬀 I. 31, 2. 32, 1. 33, 5. 34, 2. 35, 5. 39, 2. to do, to make, Should be pronounced *kardan, kard* and *kardu*. — In the Sassanian inscriptions, both 𐭪𐭫𐭲𐭩 = 𐬫𐬀𐬥𐬛 and 𐭪𐭫𐭭𐭩 = 𐬫𐬀𐬎𐬛 occur, and must both be read *kartî*, equivalent to the *kartu* of the books.]

kanîzak 𐬫𐬀𐬥𐬌𐬵𐬀𐬰 s. 8, 6. a maid-servant, a female servant or girl, a woman-slave. Pers. كنيزك (also كنيز; the final ك being what is called كافِ تصغير *kâfi tasghîr*, which added to nouns expresses smallness,

as *mardak*, 'a small, or little man', *tiflalâk*, 'a small boy', etc.; so *kanîzak* signifies 'a small, inferior, or low girl'). Z. *kainî*, Sans. *kanyâ*.

[*kantak* 𐬐𐬀𐬯𐬑𐬀𐬵 s. Z. 39, 10. part, section; see *kartak*.]

[*kantak* 𐬐𐬀𐬯𐬑𐬀𐬵 I. 35, 2. past part. made, done. Pers. کردہ.]

kanyâ 𐬐𐬀𐬯𐬌𐬀 s. 3, 7. a reed, a cane, a reed-pen, a bamboo. Chald. קַנְיָא, Syr. ܩܢܝܐ, Arab. قَنَاةٌ.

kapâ 𐬐𐬀𐬨𐬀 s. 14, 12. a measure, a measuring-vessel. [Chald. כַּפָּא 'a hand'. Syr. ܟܦܐ 'a handful'.]

kapîz 𐬐𐬀𐬨𐬌𐬵 s. 14, 12. 21, 5. a measure containing about 64 lbs. weight. Pers. کفیز.

[*karap* 𐬐𐬀𐬭𐬨 s. Z. 7, 11. 11, 6. the body, flesh. Zand 𐬐𐬀𐬭𐬎𐬨.]

kardan 𐬐𐬀𐬭𐬛𐬀𐬥 v. 13, 9. pres. 1. sing. *kunêm* 𐬐𐬵𐬥𐬌𐬥, 3. sing. *kunêd* 𐬐𐬵𐬥𐬌𐬛 13, 10. pret. 3. sing. *kard* 𐬐𐬀𐬭𐬛 Z. 9, 5. 11, 7. 27, 3. I. 40, 1. to perform, to make. Pers. کردن, Z. 𐬐𐬎, Sans. *kṛi*.

karg 𐬐𐬀𐬭𐬜 s. 6, 1. a domestic fowl, a partridge; a crab. Pers. کرگ.

karîtônatan 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬵𐬀𐬥 v. 17, 6. to pray; to learn, or read loudly; to call. Arab. قَرَأَ. [pres. 1. sing. *karîtônam* 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬥 Z. 29, 9. 'I pray, implore'. 3d sing. *karîtônad* 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬛 Z. 36, 4. 42, 2. 8. 12. 'he calls'. *karîtônêd* 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬛𐬌𐬥 Z. 42, 10. 3d pl. *karîtônand* 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬥𐬛 Z. 37, 6. 42, 9. optat. 3d sing. *karîtônêhêd* 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬥𐬌𐬥𐬐𐬛 Z. 34, 1. 37, 3. 4. 'one is accustomed to call, may call'. past part. *karîtônad* = *karîtônt* 𐬐𐬀𐬭𐬌𐬵𐬐𐬀𐬛 Z. 40, 2. 'called'. Chald. קְרִיתוּן from קְרָא.]

[*karp* 𐬐𐬀𐬭𐬨 s. Z. 11, 6. the body. See *karap*.]

[*kartak* 𐬐𐬀𐬭𐬑𐬀𐬵 s. Z. 39, 11. piece; see *kantak*.]

kas 𐬐𐬀𐬱 pron. 8, 2. one, any one, some one; a certain person. Z. 𐬐𐬎, Sans. *kas* 'who'. Pers. کس.

[*kas* 𐬐𐬀𐬱 adj. Z. 6, 11. 15, 5. small, little. Z. *kasu*, Pers. کہ.]

[*kashêd* 𐬐𐬀𐬱𐬌𐬥𐬛 v. pres. 3 sing. Z. 35, 6. 7. he beats, bruises. Pers. کشتن.]

kashmak 𐬐𐬀𐬱𐬨𐬀𐬐 s. 3, 5. an olive tree, an olive.

kashôtâ 𐬐𐬀𐬱𐬀𐬵𐬀 s. 10, 5. a bow for arrows. [Chald. קֶשְׁתָּא.]

kashsarûb 𐬐𐬀𐬱𐬯𐬀𐬭𐬎 s. 22, 10. the name of the 9th Nosk, corresponding to the Zand word *vaṅhēush*. [According to the Dîn-i-vajarkart, the Rivâyats of Kâmah Bahrah and Nerîman Hoshang, it was the 10th Nosk, corresponding to the word *dazdâ*. In the Dîn-kart the name is written 𐬐𐬀𐬱𐬴𐬯𐬀𐬭𐬎 *kashkîsrûbu*, and the Nosk enumerated among those seven which are called 𐬨𐬀𐬯𐬯𐬭𐬀𐬴 *mânsrîk*. It consisted originally of 60 chapters; after the time of Alexander only 15 were recovered. In the Dîn-i-vajarkart the contents are stated as follows; *a*) science of midwifery (𐬨𐬀𐬯𐬯𐬭𐬀𐬴 𐬴 𐬉𐬀𐬉𐬉𐬀𐬯𐬯 𐬯𐬀𐬯𐬨𐬀𐬯𐬯); *b*) the teaching (learning) of wisdom; *c*) the performance of purificatory rites; *d*) the speaking of truth; *e*) the leading of men from vice to virtue; *f*) the cleansing from filth and impurity; *g*) the rising of men to greatness and dignity with kings; *h*) how those should be treated who tell lies to their relatives and to the kings, etc.]

kasp 𐬐𐬀𐬯𐬨 s. 12, 2. Z. 39, 9. 12. value, price; see *arz*.

kaspâ 𐬐𐬀𐬯𐬨𐬀 s. 12, 3. silver. [Chald. כַּסְפָּא. Assyr. *kaspu*.]

kaspman 𐬐𐬀𐬯𐬨𐬨𐬀𐬐 s. 12, 2. a jewel, a gem, a pearl, Arab. قَصَبٌ (*man* is a suffix.)

[*katak-khotaân* 𐬐𐬀𐬛𐬀𐬐-𐬴𐬀𐬵𐬀𐬀𐬯 s. pl. I. 41, 3. heads of the communities, masters of households. Pers. کدخدا.]

katas 𐬐𐬀𐬵𐬀𐬯 s. 3, 1. a wave. This word is in all, or almost all, the glossaries translated by 'small, little', from the Persian word کہ *kch*; and in no MS. have I ever found it with the meaning given above. According to the order of classification in this glossary, 'small, little, low', should have no place here, mingled with 'water, sea, river', etc.; the Persian word کہ *keh* has also the signification of 'wave', and I believe this is the most appropriate meaning in this place.

[*katrûnashna* 𐬐𐬀𐬛𐬭𐬎𐬯𐬀𐬱𐬀 s. Z. 18, 13. residence.]

katrûnatan 𐬐𐬀𐬛𐬭𐬎𐬀𐬵𐬀𐬯 v. 16, 3. to remain, to live, reside, put up, stop, stand. [Syr. ܩܛܪ.]

[*kâdmûnîhâ* 𐬐𐬀𐬎𐬨𐬌𐬥𐬀 adv. I. 35, 4. originally. Chald. קַדְמוֹן.]

[*kâdyôzad* 𐬐𐬀𐬎𐬌𐬌𐬎𐬀𐬙𐬎 s. Z. 33, 4. 7. name of a sin, ill-usage of man, or beast.]

kâh 𐬐𐬀𐬵 s. 3, 5. straw, hay, grass. Pers. کاه.

kâlâ 𐬐𐬀𐬮𐬀 s. 7, 5. Z. 22, 8. 39, 1. noise, cry, voice, clamour. [Chald. קָלָא.]

kâmâ 𐬐𐬀𐬨𐬀 s. 3, 6. flour, meal. [Chald. קְמְחָא.]

[*kâmch* 𐬐𐬀𐬨𐬚 s. Z. 11, 9. 22, 1. 29, 7. wish, desire. Pers. کامه, Z. 𐬐𐬀𐬨𐬎, Sans. *kâma*.]

kâmcstan 𐬐𐬀𐬨𐬚𐬎𐬀𐬥 v. pres 1. sing. *kâmêm* 𐬐𐬀𐬨𐬌𐬉𐬨, 3. sing. *kâmêd* 𐬐𐬀𐬨𐬌𐬉𐬎 13, 3. to wish, to desire, to intend. Pers. کامیدن.

kârad 𐬐𐬀𐬭𐬀𐬎 s. 10, 6. a knife. Z. 𐬐𐬀𐬭𐬉𐬎𐬎, Pers. کارد. [Z. *kered*, *kerent*, Sans. *krit*, *krint* 'to cut'.]

kârêm 𐬐𐬀𐬭𐬌𐬉𐬨 1. sing. *kârêd* 𐬐𐬀𐬭𐬌𐬉𐬎 3. sing. v. 14, 7. present tense of *kêshtan*.

[*kâr-o-kerdârtûm* 𐬐𐬀𐬭 𐬵 𐬐𐬉𐬭𐬎𐬀𐬭𐬎𐬨 adj. Z. 16, 2. most efficacious. Pers. کار و کردار + suff. of superlative.]

[*kârvarzashna* 𐬐𐬀𐬭𐬯𐬌𐬭𐬵𐬀𐬯𐬯 s. Z. 23, 2.; *kârvarzashnî* 𐬐𐬀𐬭𐬯𐬌𐬭𐬵𐬀𐬯𐬯𐬌 s. Z. 31, 4. 40, 5. agriculture. Pers. کار and ورز]

kâshnî 𐬐𐬀𐬯𐬯𐬌 s. 4. 9. endive. Pers. کاشنی.

[*kâstârî* 𐬐𐬀𐬯𐬎𐬀𐬭𐬌 s. Z. 33, 2. loss, diminution; Pers. کاستی 'loss', کاستن 'to diminish, to decrease'.]

kâvêd 𐬐𐬀𐬯𐬌𐬉𐬎 s. 5, 4. the wild, or mountain, ox. The pronunciation of this word in the Farhang-i Jehângîrî and Burhân-i qâtî', is *gâvêd*, and that appears to be the only correct one.

kê 𐬎𐬉 pron. and adv. 18, 6. Z. 13, 8. who, that; one who, which; when, then. Pers. که.

keh 𐬎𐬍 s. 3, 1. a wave; see *katas*; if pronounced *kuh* it will be more correct. [Pers. کُه and کوه.]

kch 𐬎𐬚 adj. 8, 10. 9, 3. small, little; subordinate, deputy, inferior, low. Pers. کَ. Z. *kasu*.

kenâ 𐬐𐬀𐬯𐬎 pron. 20, 2. [Z. 2, 6. etc. I. 32, 4.] see *kanâ*.

[*kenâ dô* 𐬐𐬀𐬯𐬎 𐬛𐬆 pron. Z. 2, 7. etc. 23, 10. etc. both.]

kenâreh 𐬐𐬀𐬯𐬀𐬵𐬆 s. 2, 6. a shore, a coast; a border. Pers. كنار. Z. *karana*.

[*kerdâr* 𐬐𐬌𐬵𐬛𐬀𐬵 s. Z. 21, 5. see *âtash-kerdâr*; pl. *kerdârân* 𐬐𐬌𐬵𐬛𐬀𐬵𐬀𐬥 Z. 29, 5. doers, workers. Pers. كردار.]

[*kerdârtâm* 𐬐𐬌𐬵𐬛𐬀𐬵𐬎𐬀𐬨 adj. Z. 16, 2. 29, 8. very active. Pers. كردار + suffix of superlative.]

[*kerfeh* 𐬐𐬌𐬵𐬐𐬆 s. Z. 37, 3. good works and atonement for sin. pl. *kerfehâ* 𐬐𐬌𐬵𐬐𐬆𐬀𐬵𐬎 Z. 38, 1.]

[*kerîtâ* 𐬐𐬌𐬵𐬌𐬎𐬀 s. I. 40, 3. a fortress; see I. 40, note. Chald. קְרִיְתָא.]

[*kêsh* 𐬐𐬌𐬱 s. Z. 18, 8. I. 41, 8. faith, creed. Pers. كيش. Z. *dkaêsha*.]

[*kêshinjâr* 𐬐𐬌𐬱𐬌𐬥𐬀𐬵 s. Z. 18, 9. a corn-field. Pers. كِشت زار.]

[*kêsht* 𐬐𐬌𐬱𐬵 s. Z. 18, 9. a corn-field. Pers. كِشت.]

kêshtan 𐬐𐬌𐬱𐬵𐬀𐬥, pres. 1. sing. *kârêm* 𐬐𐬀𐬵𐬌𐬨, 3. sing. *kârêd* 𐬐𐬀𐬵𐬌𐬛 v. 14, 7. to sow, plant, cultivate. Pers. كِشتن and كاشتن.

kîbâ 𐬐𐬌𐬠𐬎 s. 7, 6. a lie, a falsehood. (Probably a misreading of *kadbâ*, q. v.)

kîmânastan 𐬐𐬌𐬨𐬀𐬥𐬀𐬵𐬯𐬀𐬥 v. 15; 12. to wish, to desire, to ask. Pers. كام, Sans. *kâma*, 'a wish, desire, etc'. Pahl. 𐭪𐭠𐭬 *kâmeh*. [The corresponding Pâz. *khâstan* also means 'to rise, get up', so this verb is probably from the Pael of קוּם.]

[*kîn* 𐬐𐬌𐬯 s. I. 41, 4. hatred, malice. Pers. كين.]

kînâ 𐬐𐬌𐬯𐬎 s. 5, 3. a sheep; a ram; a goat.

kîpâ 𐬐𐬌𐬨𐬎 s. 12, 4. value, price; a stone; (in Pâzand, *sang* = Pers. سنگ.) [The various meanings of the Pâzand equivalent have occasioned this word to be confounded with *kaspâ*; but the correct meaning appears to be 'a stone'; Chald. כִּיפָא.]

kîr 𐬐𐬌𐬵 s. 7, 9. Z. 11, 1. the private part of a male. Pers. كير.

[*Kîshûr* وذسرا pr. n. I. 33, 8. name of a place; (see I. 37, note 3.)]

[*kîshvar* وذسرا s. Z. 18, 6. 7. 8. a region of the earth, a zone, a climate; (for the Pahlavî names of the seven *kîshvars*, see Z. 58, note 2.) Z. *karshvare*.]

kitâ وزهمد adj. 9, 3. subordinate, inferior in rank; small, little, low.

kô وز adv. and conj. 18, 5. thus, that, namely; see *âgh*. Pers. کو and که, Z. وچ, Sans. *kas*.

kôh وزں s. 21, 7. a mountain, a hill. Pers. کوه.

kohûn وزںا adj. 18, 8. old, ancient, former, worn out. Pers. کُهن and کُهنه.

kôkâ وزوب s. 1. 5. the moon.

[*konashnân* وزںسوزا s. pl. 24, 6. deeds, actions. Pers. کُنِشن.]

kôna وزاب s. 5, 4. a lamb. [Chald. גּוּדְיָא.]

kôp وزں s. 21, 7. a hill, a mountain; see *kôh*. [Z. *kaofa*.]

[*korâsheh* وزلسوه s. Z. 1, 2. explanation. Gujarâtî *kholâsô*, Arab. خُلاصَة; see Z. 45, note.]

kôrg وزلد s. 6, 1. *korag* وزلذ 21, 9. a partridge, a domestic fowl; see *karg*.

kôshak وزوه s. 2, 8. a palace, villa; castle, citadel. Pers. کُوشك.

kôsheh وزوه s. 9, 8. a devotee, a worshipper; a servant (male, or female).

kôshtan وزوسزا v. 17, 3. to kill, destroy; beat. Pers. کُشتن.

[*kostch* وزدمو s. Z. 6, 5. a side, direction.]

[*kostuihâ* adj. pl. وزدموزوب I. 33, 11. injured. It is explained by 'old'. It is to be traced to کوستن 'to beat, strike, injure'; here it refers to books which have been damaged and injured in various ways.]

[*kota* وزمو, *kote* وزمد adj. Z. 16, 1. 18, 6. small. Pers. کوته.]

kôtînâ وزمیب s. 5, 3. mule. Syr. ܩܘܛܝܢܐ. [Chald. כּוּדְנָא.]

kozbartâ وارکزم s. 4, 9. coriander seed. [Chald. כּוּסְבָּר and כּוּסְבַרְתָּא, Syr. ܟܘܣܒܪܬܐ.]

kukamâ واوکد s. 12, 5. in Pâzand *âftâveh*, q. v.

kukbâ واوک
kukpâ واوپ
} s. 1, 6. the stars, planets; thence applied to luck. Arab. كَوْكَبٌ. [Chald. כּוֹכָב.]

[*kumik* وادو s. Z. 10, 12. testicles; see Z. 51, note 3.]

kumtrâ واومزک s. 3, 9. a pear, a guava. [Arab. كُمَّثْرَى.]

kûn ڪا s. 7, 10. the backside, the back. Pers. کون.

kûn ڪا adv. 18, 8. now, at this time. Pers. اکنون and کنون. [This word appears to be Semitic; Chald. כְּעַן.]

kunēm ڪاپ v. 1. sing. *kunēd* ڪاپد 3. sing. 13, 10. present tense of *kardan*.

kunjēd ڪاپجد s. 3, 6. rape seed, the grain sesame. Pers. کُنجُد and کُنجید.

kh د

khalâ دلا s. 2, 5. a vacant place, a desert; a privy, an empty or salutary place. In J. D. and D. J., the translation is "a lane, or secret place", but I have translated it with all the meanings of the Arabic خلا.

khalûji دلوجو s. 3, 9. a cherry, a currant, a small plum. In my opinion this word should be read *âlûchêh*, as we find the Persian word آلوچه with the same meaning; and therefore *khalûjî* can be only a misreading.

khandeh دڈو s. 7, 2. a laugh, a joke. Pers. خَنْدَه.

khandîdan دڈوپد v. 15, 11. to laugh. Pers. خندیدن. [It corresponds to *dabhônastan*, which is translated 'to give' by mistake.]

khar دا s. 5, 3. an ass, a donkey. Pers. خر. Z. *khara*.

[*kharad* دام s. Z. 19, 7. understanding, wisdom; see *khirat*. Pers. خِرد. Z. *khratu*.]

kharbûzch 𐬵𐬭𐬉𐬨𐬎 s. 4, 1. a melon, *cucumis melo*. Pers. خَرْبُزَه.

[*kharĺastar*, *kharvastar* 𐬵𐬭𐬎𐬎𐬀 s. 24, 7. pl. *kharfastarân* 𐬵𐬭𐬎𐬎𐬀𐬭𐬀𐬥 24, 1. vermin, noxious animals. B. 10, 4. 6. 18. 16, 7. 12. etc. Zand 𐬵𐬭𐬎𐬎𐬀𐬭𐬀𐬥.]

kharîdan 𐬵𐬭𐬌𐬛𐬀𐬥 v. 17, 1. to buy, to purchase. Pers. خریدن.

[*khâcshn* 𐬵𐬀𐬰𐬎𐬎𐬌 s. Z. 14, 9. *khâcshnu* 𐬵𐬀𐬰𐬎𐬎𐬌𐬥 s. I. 34, 9. wish, will, intention. Pers. خواهش.]

khâh 𐬵𐬀𐬎 s. 8, 4. a brother; also pronounced *khoh*; Arab. أَخ, and اخو. [Chald. אָח. Syr. ܐܰܚ.]

[*khâhar* 𐬵𐬀𐬎𐬭 s. Z. 5, 5. a sister. Pers. خواهر.]

[*khâishnî* 𐬵𐬀𐬌𐬰𐬎𐬎𐬌𐬯 s. Z. 34, 7. name of a sin, such as pursuing another with intent to kill. Pers. خواهش 'wish'.]

khâîtônatan 𐬵𐬀𐬌𐬙𐬀𐬥𐬀𐬙𐬎 v. 15, 2. to twist (see *vckhtan*) [Chald. חָיַט 'to sew'; Arab. خَيْطٌ 'a thread'.]

khâk 𐬵𐬀𐬐 s. 2, 3. [Z. 20, 3. I. 34, 10.] earth, soil, dirt, ground, mould; anything of little value, or useless. Pers. خاك.

khâmch 𐬵𐬀𐬨𐬎 s. 11, 2. 17, 8. a writing-reed (قلم *kalam*), a pen; ink. Pers. خامه.

khândan 𐬵𐬀𐬥𐬛𐬀𐬥 v. 17, 6. to read; to recite; to call; to pray, or sing a chant. Pers. خواندن.

khânch 𐬵𐬀𐬥𐬨 . 𐬵𐬰𐬎 s. 2, 7. Z. 25, 1. 40, 11. a house, a dwelling, a receptacle. Pers. خانه.

khâr 𐬵𐬀𐬭 s. 4, 6. 21, 8. a drunkard, a tipsy person. This word is translated 'sugar' in nearly all MSS., but that is not correct; see *shakarâ*. Perhaps the word *shakarâ*, being in juxta-position, was mistaken for *shakar*, 'sugar'. [Pers. خوار in compos. 'a devourer'.]

[*khârashna* 𐬵𐬀𐬭𐬀𐬰𐬥 s. Z. 38, 3. devouring; probably used for 'drinking', as it is coupled with *khoreshna*, 'eating'; an abstract noun from *khârdan*; Pers. خواردن.]

khârûn خارون s. and. adj. 6, 2. restive; a refractory horse; what is scratched. This word is translated in D. J. by باز, in D. E. by كُنبجشك, and in J. D. by اسپ سرکش و خارون. I have adopted here the Persian words خارون and هارون, which I consider correct.

khâstan خاستن v. 13, 7. 15, 13. 17, 1. pres. 1. sing. *khâhêm* خاهيم 13, 8. 3d sing. *khâhêd* خاهيد 13, 7. to rise, get up; [to wish, desire, ask, beg. Pers. خاستن and خواستن.]

[*khâstâr* خاستار s. Z. 14, 9. 43, 11. a petitioner. Pers. خواستار.]

khâsteh خاستهٔ s. 12, 2. Z. 18, 12. 30, 8. pl. *khâstak.hâ* خاستکوها 12, 1. wealth, riches, means. Pers. خواسته.

khâtman خاتمن s. 8, 4. a sister. Syr. ܐܚܬܐ, (*man* is a suffix.) [Chald. אֲחָת, Hebr. אָחוֹת, Arab. أُخْت.]

khâûn خاون s. 6, 2. see *khârûn*.

khêsh خیش s. 8, 6. a relative, a relation, a kinsman. Pers. خویش.

[*khêshkârî* خیشکاری s. Z. 31, 8. industry, independence. Pers. خویش and کاری.]

[*khêsînad* خیسند v. impf. 3d sing. Z. 39, 2. frightened. Pers. caus. of خیسیدن.]

khîk خیک s. 5. 7. the dung of animals; spoils of animals (as their skins); a leathern bag to carry water in. Pers. خیك.

[*khîrat* خیرت s. I. 35, 1. understanding, wisdom; *mînavad khirat* خیرت مینوک the spirit of wisdom, the divine spirit; see the Minokhard ch. 2—63, v. 1; see *kharad*.]

khirs خرس s. 6, 6. a bear. Pers. خرس.

[*khîsîdeh* خیسیدهٔ s. Z. 39, 2. name of a crime; frightening another. Pers. خیسیدن 'to be terrified'.]

khliâ خلیا s. 4, 5. vinegar. (some also read it *aliâ*.)

khodâ خوتای s. 1, 2. Z. 12, 3. God. (one who exists of himself, Pers. خُدا, originally خودآ *khûd* + *â* 'one who existed of himself'; now commonly used for 'lord, master', etc.

[*khodâî* 𐬵𐬀𐬙𐬀𐬌, 𐬵𐬀𐬙𐬀 Z. 11, 9. 18, 10. rule, authority. Pers. خُدائی; see *khotâê* and *khudâyâ*.]

[*khoehâ* 𐬵𐬀𐬌𐬵 s. Z. 11, 5. sweat, saliva. Pers. خَوه and خَوی.]

khoftan 𐬵𐬀𐬋𐬌𐬙𐬀𐬵 v. 15, 12. to sleep, to rest, to repose, etc. Pers. خُفتن.

khonsand 𐬵𐬀𐬈𐬎𐬀𐬙𐬌 adj. 22, 2. contented, satisfied, pleased, joyful. Pers. خُرسند. [This appears to be merely another way of writing *khorsand*.]

[*khor*, *khur* 𐬵𐬀𐬭 s. Z. 7, 8. 36, 1. 8. 37, 2. name of a crime; wounding, shedding blood. Zand 𐬵𐬀𐬭𐬀𐬎.]

khorah 𐬵𐬀𐬭𐬀𐬍 s. 1, 4. divine illumination. Pers. خُرّه and خورّه.

[*khorashnâ*, *khoreshna* 𐬵𐬀𐬭𐬀𐬱𐬀, 𐬵𐬀𐬭𐬌𐬱𐬀 s. Z. 38, 3. 39, 10. 12. eating; food; see *khurshna*. Pers. خورش.]

[*khôrd* 𐬵𐬀𐬭𐬙 adj. Z. 29, 2. small, little. Pers. خورد.]

khôrdan 𐬵𐬀𐬭𐬙𐬀𐬵 pres. 1. sing. *khôrêm* 𐬵𐬀𐬭𐬌𐬉𐬙, 3. sing. *khôrêd* 𐬵𐬀𐬭𐬌𐬙 v. 15, 9. to eat; to drink; to swallow. Z. 𐬵𐬀𐬭𐬌𐬎, Pers. خوردن.

khordih 𐬵𐬀𐬭𐬙𐬌𐬙 s. 15, 6. broth; juicy meat; eatables; game(?). Pers. خُوردی.

khôrmâ 𐬵𐬀𐬭𐬀𐬥 s. 4, 4. a date. Pers. خُرما.

khorsand 𐬵𐬀𐬭𐬎𐬀𐬙𐬌 adj. 22, 2. contented, pleased, satisfied. Pers. خُرسند; see *khursand*.

[*khosróbî* 𐬵𐬀𐬈𐬭𐬀𐬅𐬌 s. and adj. Z. 11, 11. 31, 10. comfort; royal. Pers. خُسروی.]

[*khotâ* 𐬵𐬀𐬙𐬀𐬥 s. I. 41, 6. lord, master; see *khodâ*.]

[*khotâê*, *khotâî* 𐬵𐬀𐬙𐬀𐬌, 𐬵𐬀𐬙𐬀𐬌 s. I. 32, 10. 40, 1. rule, possession; empire; see *khodâî*.]

[*khrosch* 𐬴𐬭𐬈 s. Z. 39, 1. name of a crime; calling threateningly after any one. Z. 𐬴𐬭𐬈𐬀𐬎.]

[*khroshd* 𐬴𐬭𐬈𐬙 adj. Z. 8, 10. harsh. Z. 𐬴𐬭𐬈𐬙𐬀𐬵.]

khrûs 𐬭𐬀𐬯 s. 6, 1. a dunghill cock. Pers. خروس.

[*khûbî* 𐬨𐬀𐬠𐬌 s. Z. 2, 4. goodness, excellence; an adjective; see *khûpî*. Pers. خوبی.]

khûd 𐬨𐬀𐬙 pron. 8, 6. self, himself, herself, or itself; own. Z. 𐬨𐬀𐬙𐬀. Sans. *svataḥ*. Pers. خود.

[*khudâyâ* 𐬨𐬀𐬙𐬀𐬌𐬀 s. I. 33, 2. rule, empire; see *khodâî*.]

khuh 𐬨𐬱 s. 8, 4. a sister; see *khâtman*. [Pers. خوه.]

khûk 𐬨𐬀𐬴 s. 5, 6. a hog, a pig. Pers. خوک and خوك.

khûn 𐬨𐬀𐬥 s. 6, 9. Z. 10, 8. 36, 1. 2. 8. blood, life. Z. 𐬨𐬀𐬥𐬀. Pers. خون.

[*khunsandî*, *khorsandî* 𐬨𐬥𐬀𐬯𐬙𐬌 s. Z. 25, 9. contentment, gladness. Pers. خُرسندی and خورسندی.]

[*khup* 𐬨𐬹 adj. Z. 4, 10. 5, 10. good, beautiful. Pers. خوب.]

[*khûpî* 𐬨𐬀𐬹𐬌 s. Z. 6, 1. 2. goodness, beauty; see *khûbî*.]

khûr 𐬨𐬀𐬭 s. 1, 5. the sun. Z. 𐬨𐬀𐬭𐬀𐬵𐬌; Sans. *sûrya;* Pers. هور and خور or خُر.

[*khur* 𐬨𐬭 s. Z. 36, 8. name of a crime; see *khor*.]

[*khuramî* 𐬨𐬭𐬀𐬨𐬌 s. Z. 44, 1. delight, gladness. Pers. خُرّمی.]

[*khursand* 𐬨𐬭𐬀𐬯𐬙 adj. Z. 23, 8. contented, happy; see *khorsand*.]

khurshîd 𐬨𐬭𐬀𐬯𐬌𐬙 s. 1, 5. Z. 13, 2. the sun. Z. 𐬨𐬭𐬀𐬵𐬌𐬯𐬌𐬙𐬌; Pers. خورشید; it appears that the word 𐬨𐬀𐬭𐬀𐬵𐬌 = خور originally signified 'east', and thence 'the ruler, master, or king of the east', is an epithet for the sun; in Persian خور *khûr* also means 'the east'.

[*khurshna* 𐬨𐬭𐬀𐬯𐬱𐬥𐬀 s. Z. 2, 7. food. See *khorashna*.]

khush 𐬨𐬹𐬯 adj. 4, 6. good, sweet, delicious, excellent, pleasant; see *basîm*. Pers. خوش.

[*khushk* 𐬨𐬹𐬯𐬴 adj. Z. 32, 4. dry. Pers. خشك.]

[*khushnûd* ܟܘܫܢܘܕ adj. Z. 19, 1. pleased, happy, content. Pers. خُشنود and خوشنود.]

[*khusraô* ܟܘܣܪܘ s, Z. 5, 8. a father-in-law. Z. ܟܘܣܪܘ Pers. خُسرو and خُسرہ.]

[*khustok* ܟܘܫܬܘܩܐ p. part. Z. 30, 3. asked, wished, desired; (here used for) pleased, satisfied; pleasant. In D. H. it is ܟܘܫܬܘܩܐ; comp. ܟܘܫܬܘ B. 59. 1. Pers. خوسته and خواسته.]

khyâr ܟܝܐܪ s. 4, 1. a cucumber, a citron. Pers. خیار.

l ܠ

lakâ ܠܟܐ s. 2, 2. a country, region, land-boundary, or frontier of a state. Pers. لُک. [The word is Semitic, comp. Chald. אַרְקָא.]

[*lakhâr* ܠܟܚܪ adv. I. 33, 1. 4. 12. 34, 2. 10. 11. 12. etc. back, again, afterwards; see *rakhâr*. Chald. לָאָחוֹר.]

lamkâ ܠܡܟܐ s. 5, 2. a mare. [Should be read *ramkâ;* Chald. רַמְכָּא.]

lap ܠܦ s. 7, 3. Z. 8, 3. a lip. Pers. لب.

lâ ܠܐ adv. 18, 11. Z. 3, 2. 5, 1. 7. 13, 10. 16, 10. 18, 3. 4. etc. I. 41, 7. not, no; a negative particle. Arab. لا. [Chald. לָא, Heb. לֹא, Syr. ܠܵܐ.]

lâlâ ܠܠܐ adj. 18, 5. Z. 9, 13. 13, 2. 10. 23, 9. 41, 3. high, exalted; also a particle used before nouns, and especially before the verb, signifying 'up and off'. [Chald. לְעֵילָא.]

lâmâ ܠܚܡܐ s. 3, 6. bread. [Should be read *lakhmâ*; Chald. לַחְמָא, Syr. ܠܶܚܡܵܐ.]

lelîâ ܠܠܝܐ s. 19, 7. Z. 42, 6. 37. the night. Arabic لَيْل. [Chald. לֵילְיָא, Syr. ܠܸܠܝܵܐ.]

lobanâ ܠܒܢܐ s. 21, 9. milk. Arab. لَبَن. [comp. Heb. לָבָן 'white'.]

lôêt ܠܝܬ adv. 19. 1. Z. 38, 2. not, *non est*, non-existent. Arab. لا. [Chald. לֵית, Syr. ܠܹܝܬ.]

lokâ 𐬤𐬭𐬴 s. 6, 1. a fowl, a partridge. [comp. Chald. קוֹרָא 'a partridge'.]

m 𐬨

[*maam* 𐬨𐬨 præp. I. 31, 1. 32, 4. 40, 2. on, upon; with the verb 𐬨𐬭𐬀𐬙𐬀𐬥 I. 33, 4. 35, 8. 40, 5. 'he appeared'; see *madam.*]

mad 𐬨𐬀𐬛 s. 12, 4. 21, 1. 2. a quarter of a *derham* or *miskal;* a small coin. [Heb. מַד 'a measure'.]

[*mad, mat* 𐬨𐬀𐬙 p. part. Z. 2, 5. 16, 6. 10. 11. 17, 1. etc. 27, 7. 30, 10. come, arrived, reached; happened, occurred; see *matvu.*]

madam 𐬨𐬨𐬨 *a*) prep. 10, 2. 18, 5. up, over; upon, on; in, into; with; by; at; forthwith. *b*) s. summit, top. I think this word should be pronounced *mâm*; Chald. מֵעִם, Arab. مَعَ. [See *maam* and *mâm.* I doubt the correctness of this derivation; מֵעִים means in the Chaldee 'from', and not 'up, over'. It is therefore advisable to keep the traditional pronunciation *madam*, until a satisfactory etymology be found.]

madêt 𐬨𐬀𐬛𐬎𐬙 s. 11, 3. an order; correspondence; a proclamation. The meaning here given, is according to J. D. and E. D. and is suitable to the classification of the chapter. D. J. takes it as نوكِ قلم و شانه جولاهگان باشد 'the nib of a pen, or a weaver's carding-comb', but on what authority is not mentioned. In Arabic it means 'a penful of ink', which can also be adopted here according to the classification.

madînâ 𐬨𐬀𐬛𐬌𐬥𐬴 s. 2, 4. a large fortified city. Arab. مَدِينَة.

madmamûnastan 𐬨𐬨𐬨𐬀𐬨𐬌𐬥𐬀𐬯𐬙𐬀𐬥 v. pres. 1st sing. *madmamûnêm* 13, 2. 3d sing. *madmamûnêd*, *madmamûnêd* 13, 2. Z. 26, 5. to dread, to fear; (to wish, desire, ask.) Originally this word was translated in all MSS. by 𐬯𐬀𐬯𐬀𐬯𐬙𐬀𐬥 *sahastan*, which signifies 'to fear, to dread'; but in Burhân-i qâti', *shâêstan* is used, instead of *sahastan*, therefore the latter meanings are inserted here in parentheses, to show they are not original and correct, but must have crept into some other glossaries by mistake. [The proper meaning of this verb, which is of frequent occurrence, is difficult to ascertain. In the Pahlavî translation of the Avesta, it corresponds to the Zand

sûdayçiti (Vend. 18, 19.), and is explained by the Parsî Desturs as 'to wish, to desire'. But as this cannot be proved to be the meaning either of *sad*, or of 𐬯𐬀𐬌𐬎𐬀𐬌𐬙𐬎𐬀𐬌𐬙 itself, as appears from other passages, (B. 3, 5. 6. 7. 74, 15.) we cannot be certain about it. *Sadayi* means literally 'to make fall, to cause to happen' (comp. Latin *cado*, *accido*), then 'to happen, occur' (see Yasht 22, 7. 8.). As to its derivation I have traced it in my pamphlet 'Ueber die Pehlewisprache und den Bundehesch' (Göttingen 1854) pag. 14, to Chald. דמא = Hebr. דָּמָה participle מְדַמֶּא. I still adhere to this derivation; but I am doubtful as regards the form. I am now inclined to take *madam* מדם as a verbal root of the same meaning as דמא, which was probably used in some vulgar Assyrian dialect. The meaning 'to ponder about, to think, to intend' suits frequently the context of passages (comp. Bund. 3, 5—7.)]

madmân 𐬨𐬀𐬙𐬨𐬁𐬌 s. pl. 10, 1. particles, conjunctions, interjections; see *asûân*.

madonad 𐬨𐬀𐬎𐬎𐬀𐬌𐬙 s. 1, 3. Z. 34, 4. heaven, paradise, the invisible world; anything invisible on account of its purity, as angels, etc. The word is a misreading for *mînûî* 𐬨𐬀𐬌𐬥𐬎𐬌. Z. 𐬨𐬀𐬌𐬥𐬎𐬌𐬌, Pers. مینوی. [This is the general opinion; but I doubt the correctness of it, as it is explained in the Glossary by 𐬨𐬀𐬌𐬥𐬎 itself. I propose reading it *mînvat*, which I trace to a supposed old Persian word *mainivat* of the same sense and meaning as the Zand *mainyu*.]

maêdân 𐬨𐬀𐬌𐬌𐬀𐬙 s. 21, 11. an open field, an extensive plain, a race-course, or ground, or any place for exercising, or walking; a field of battle. Pers. میدان.

[*maêshi* 𐬨𐬀𐬌𐬱𐬌 s. Z. 11, 1. urine. Z. 𐬨𐬀𐬌𐬱𐬌𐬌, Pers. میز.]

magar 𐬨𐬀𐬜𐬀𐬙 conj. 19, 8. but, unless; except; only; perhaps, by chance. Pers. مگر.

magartâ 𐬨𐬀𐬜𐬀𐬙𐬎𐬀 s. 11, 3. an epistle, a letter, a book; an order. [Should be read *magaltâ*; Chald. מְגִלְתָּא, Syr. ܡܓܠܬܐ.]

[*magas* 𐬨𐬀𐬜𐬎 s. Z. 25, 7. a fly. Pers. مگس, Z. 𐬨𐬀𐬜𐬱𐬀𐬌𐬌, Sans. *makshikâ*.]

[*magh* 𐬨𐬀𐬐 s. Z. 25, 7. stones for sitting on during the ceremony of purification. Z. 𐬨𐬀𐬐𐬌; see Z. 65, 10. 108, 22.]

magôe 𐬨𐬀𐬎𐬌 s. 9, 5. a great man; a religious person; a wise man, a *mobad;* Z. *magava* 𐬨𐬀𐬎𐬎𐬀𐬌; (very likely, 'a scholar, a graduate', as is clear from the passage in Vend. 4, 47. W. ويسدكد ويدوسد ويدوسد.)

magopat 𐬨𐬀𐬎𐬉𐬀𐬑 s. 9, 6. [Z. 44, 3. pl. *magopatân* 𐬨𐬀𐬎𐬉𐬀𐬑𐬀𐬱 I. 41, 2.] a *mobad;* a wise man, a learned man; also a title of an order of priesthood. Pers. موبد. [Sass. Insc. 𐭬𐭠𐭢𐭯𐭮 *magûpat*, see Flandin Voy. en Perse vol. 4. pl. 181. l. 33. and pl. 190. l. 28. 29. 30. of eastern inscription. The original form was no doubt, *magupaiti* i. e. chief of the Magi. The word does not occur in the Zend-avesta.]

magôshyâ 𐬨𐬀𐬎𐬵𐬌𐬀 s. 9, 6. a learned man; also the first order of the priesthood. [Chald. מָגוּשׁ pl. emphat. מְגוּשַׁיָּא 'a Magian priest'; Old Pers. *magush.* In the Assyrian translation of the Bisutun inscription I lin. 25. the name is written *magushu.*]

[*mahêst*, *mahêstu* 𐬨𐬀𐬍𐬌𐬎𐬎𐬎 I. 31, 2. 35, 10. a Mazdayasnian, a Zoroastrian. This is the Huzvâresh rendering of the Zand *mazdayasna*, of which it is probably only a corrupt pronunciation.]

[*mahîtônashna* 𐬨𐬀𐬍𐬌𐬎𐬀𐬎𐬵𐬀 s. Z. 27, 6. killing, slaughter, wounding.]

[*mahîtônashnî* 𐬨𐬀𐬍𐬌𐬎𐬀𐬎𐬵𐬀𐬌 s. Z. 36, 8. wounding, killing.]

[*mahîtônatan* 𐬨𐬀𐬍𐬌𐬎𐬀𐬐𐬀𐬎 v. Z. 36, 5. pres. 1st sing. *mahîtônam* 𐬨𐬀𐬍𐬌𐬎𐬀𐬐𐬀𐬱 Z. 34, 6. 3d sing. *mahîtônêd* 𐬨𐬀𐬍𐬌𐬎𐬀𐬐𐬌𐬎 . 𐬨𐬀𐬍𐬌𐬎𐬀𐬐𐬀𐬎 Z. 7, 11. 12. 36, 3. p. part. *mahîtônad* 𐬨𐬀𐬍𐬌𐬎𐬀𐬐𐬀𐬍 Z. 30, 9. to strike, to injure, to kill; see *mâîtônatan.* Chald. מְהָיְתוֹן from מְהָה.]

mahônâdast 𐬨𐬀𐬍𐬀𐬐𐬀𐬎𐬎𐬍 s. 15, 8. an invocation in prayer, an offering, or sacrificial invocation.

[*mahrîgân* 𐬨𐬀𐬍𐬭𐬌𐬜𐬀𐬱, 𐬨𐬀𐬍𐬭𐬌𐬜𐬀𐬵 s. pl. Z. 1, 2. 2, 1. words, phrases.]

[*mai* 𐬨𐬀𐬌𐬎 s. Z. 25, 6. wine; see *mâê.* Pers. می.]

makbrônatan 𐬨𐬀𐬐𐬠𐬭𐬀𐬐𐬀𐬎 v. 16, 11, see *makdrûnatan.* Arab. مَقْبُوْل from قَبَلَ. [I doubt the correctness of this identification, as the reading is not certain, but interchanges with *makdrûnatan.*]

makdrûnatan 𐬨𐬀𐬐𐬭𐬎𐬀𐬙𐬀𐬐𐬀𐬯 v. 16, 12. [opt. 3d pl. *makdrûnyen* 𐬨𐬀𐬐𐬭𐬎𐬌𐬉𐬀𐬯 Z. 22, 1. p. part. *makdrûnt* 𐬨𐬀𐬐𐬭𐬎𐬀𐬙𐬀𐬐 I. 39, 1.] to accept, choose; to own, grant, confess. [Corresponding words of the same meaning are hardly to be found in the Semitic languages. One may, perhaps, compare the Assyrian verb מחר 'to receive', chiefly used when the receiving of tribute is spoken of; see the passages in Norris, Assyrian Dictionary I. pag. 94. 297.]

[*makdarûnashna* 𐬨𐬀𐬐𐬭𐬎𐬀𐬱𐬀 s. Z. 31, 7. acceptance.]

malâhî 𐬨𐬀𐬤𐬀𐬵𐬌 s. 12, 5. salt. Arab. مِلْح. [Chald. מֶלַח, Syr. ܡܶܠܚܳܐ.]

malek 𐬨𐬀𐬤𐬴 s. 6, 3. a locust, a grasshopper. Pers. ملخ.

malkâ 𐬨𐬀𐬤𐬵𐬀 s. 8, 10. Z. 18, 10. I. 33, 1. a king, a ruler; [pl. *malkaân* 𐬨𐬀𐬤𐬵𐬀𐬀𐬯 I. 33, 1. kings.] Syr. ܡܶܠܟܳܐ. Arab. مَلِك. [Chald. מַלְכָּא. In the Sassanian inscriptions 𐭬𐭠𐭤𐭥 *malkâ*, 𐭬𐭠𐭤𐭥𐭩 𐭬𐭠𐭤𐭥.]

malkûtâ 𐬨𐬀𐬤𐬵𐬎𐬀 s. 9, 2. a princess, a lady of the highest rank, the wife of a king. [Chald. מַלְכְּתָא.]

malkûtâ 𐬨𐬀𐬤𐬵𐬎𐬀 s. 8, 9. a king, a ruler, an emperor. Syr. ܡܶܠܟܽܘܬܳܐ It is said in the Burhân-i qâti', that this word means 'emperor' and not 'king'. I do not see any difference between this word and the last, either in spelling, or pronunciation, but one is applied to a male monarch, and the other to his wife, or to a female sovereign. [Comp. Chald. מַלְכוּת 'kingdom, royalty'.]

maman, *meman* 𐬨𐬨 pron. and adv. 10, 3. = Pers. چه which? what? why? because; for what reason? 17, 4. what regards, 𐬨𐬨 𐬯𐬌𐬌𐬀𐬱𐬌𐬯 as far as regards (the word for) writing; [Z. 1, 3. which, of what kind; 3, 7. which is, as regards; 13, 8. because, for; 35, 8. which, why; 36, 3. 𐬨𐬨 𐬯𐬌𐬯 for what reason, why; 37, 9. 𐬨𐬨 𐬯𐬌𐬯 𐬵𐬀𐬱𐬀𐬯𐬀𐬙𐬀𐬵 in every thing which is *tanâvanâr*; I. 34, 10. 11. whatever. In the Pahlavî translations of the Zand-avesta it is generally the equivalent of 𐬰𐬌 *zî* which is explained in Z. 30, 1. by 𐬨𐬨 𐬌𐬵𐬎𐬌𐬙𐬌𐬯𐬌𐬯 'showing what, why', i. e. an interrogative or causative word or particle. It occurs also in the Sassanian inscriptions, in the form 𐭬𐭬 *maman*, see Flandin, Voy. en Perse, vol. IV pl. 181. l. 7. and pl. 190. l. 6. 16. 17. 23. of the eastern

inscription. As to its origin, it is composed of two interrogative pronouns *ma* and *man*. The nearest approach to it is by the Assyrian indefinite pronouns *mimma* 'whatsoever', and *manma* 'whosoever' (cf. the Assyrian translation of the Bisutun inscription I lin. 21. where it translates the Persian *kaschiy* = *kaschit* in Zand and Sans.). According to Oppert's statement in Expéd. en Més. II. pag. 190 even the form *mamman* occurs in the Assyrian tablets of Sardanapal with the same meaning.]

[*man* 𐬨 prep. Z. 6, 5. 6. I. 31, 1. 2. etc. from; see *min*.]

[*manach* 𐬨𐬀 I. 35, 11. = 𐬨 'from' + 𐬀 'also'.]

manashyâ 𐬨𐬀𐬱𐬌𐬭 s. 9, 6. a priestly title, a religious man, a Magian priest. [This is either a misreading for 𐬨𐬀𐬱𐬌𐬭, or another pronunciation of it; in this case it is to be pronounced *moshyâ*, but not *manashyâ*. The word *magôshayâ* 'the Magi', is written in various ways; so in the Dîn-kart VII. pag. 4. 𐬨𐬀𐬭𐬌𐬱𐬌𐬭 𐬱𐬀𐬵 'the language of the Magi' (i. e. Pahlavî), Dâdestân-i-dîni II. pag. 105 of my MS. 𐬨𐬀𐬭𐬌𐬱𐬌𐬭.]

manâ 𐬨𐬁 adj. 2, 6. wide, spacious (as a mansion of a king, or a road), anything worthy of a king or great man; large, immense (particularly a royal treasury.) Pers. مَنا. [The word appears to be Semitic.]

mandûm, *mendum* 𐬨𐬀𐬙𐬹𐬨 s. 12, 4. Z. 3, 2. 33, 1. 3. I. 41, 7. things, goods. [Chald. מִדְעַם, מְנַדְעַם 'some thing, anything'.]

manîcha 𐬨𐬀𐬌𐬵 pron. 18, 1. to me too, of me too; *mani* + *cha*.

manîtônatan 𐬨𐬀𐬌𐬵𐬀𐬎𐬀𐬌𐬙𐬨 v. 17, 7. to reckon, or repeat (as a prayer, etc.); to count, to keep in mind. Paz. 𐬨𐬀𐬌𐬵𐬎𐬀𐬌𐬙𐬨: [Chald. מְנִיתוֹן from מְנָא.]

marbôyâ 𐬨𐬁𐬎𐬹𐬌𐬀 s. 4, 1. a melon, the musk-melon, *cucumis melo*. [Should probably be read *malbanyâ*, or *malbunyâ*; Chald. מְלַפְּפוֹנָיָא, Syr. ܡܠܦܦܘܢܐ, Gr. *μηλοπέπων*.]

mard 𐬨𐬁𐬙 s. 8, 2. man. Z. 𐬨𐬁𐬙𐬙𐬀𐬭𐬙𐬨; Pers. مرد; Pers. cun. inscr. *martyâ*. From these examples it will be observed that *ar* and *ash* interchange in different languages; but we find in Zand also 𐬨𐬁𐬙𐬱𐬙𐬨 in the name *Gayô-maratan*, Pers. گیومرد.

mardum 𐬨𐬁𐬙𐬹𐬨 s. 8, 2. Z. 6, 10. 9, 6. 15, 7. 25, 5. 36, 9. people;

a man; a polite civilized man; a rational being. Pers. مَرْدُم; pl. *mardumān, martumān* 𐬨𐬀𐬭𐬙𐬹𐬨𐬀𐬭 8, 1. 8. 9, 4. Z. 33, 4. 7. I. 41, 5. men, mankind.

[*march* 𐬨𐬀𐬭𐬎 s. Z. 26, 5. measure, number, calculation. Pers. مرّه.]

[*marê* 𐬨𐬀𐬭𐬥 s. I. 32, 9. robber.]

[*maruchînam* 𐬨𐬀𐬭𐬎𐬌𐬯𐬀𐬑 Z. 34, 3. opt. 1st sing. of *maruchînatan*, v. to destroy, kill. Z. 𐬨𐬀𐬭𐬎𐬌𐬯𐬀𐬙.]

[*maruchînashna* 𐬨𐬀𐬭𐬎𐬌𐬯𐬀𐬱𐬈𐬑 s. Z. 25, 8. crushing, destruction, killing.]

mas 𐬨𐬀𐬯 adj. 8, 10. Z. 6, 11. 7, 1. 15, 6. great, elder, larger. Z. 𐬨𐬀𐬥, Sans. *mahat*, Pers. مه; [pl. *masân* 𐬨𐬀𐬥𐬀𐬙 I. 41, 3. nobles, elders.]

masâtôr 𐬨𐬀𐬥𐬀𐬵𐬀𐬭 21, 8. see *dâdmas.*

mashkâr 𐬨𐬀𐬱𐬴𐬀𐬭 s. 10, 7. the sheath of a sword or knife, a slip, a cover. In D. J. and J. D. also a dagger, a poignard. [It is the Persian equivalent of *masnâ*, but its derivation is uncertain.]

mashmashyâ 𐬨𐬀𐬱𐬨𐬀𐬱𐬌𐬀 s. 3, 9. a cherry, a currant, a small plum. Arab. مَشْمَشٌ.

mashrûnatan 𐬨𐬀𐬱𐬭𐬌𐬥𐬀𐬙, pres. 1st sing. *mashrûnēm* 𐬨𐬀𐬱𐬭𐬌𐬥𐬉𐬙, 3d sing. *mashrûnēd* 𐬨𐬀𐬱𐬭𐬌𐬥𐬉𐬵 v. 14, 8. to gather, to collect; to select, choose.

mashyâ 𐬨𐬀𐬱𐬌𐬀 s. 5, 7. clarified butter, *ghî*, butter; fat, grease; oil. [It is probably to be read *mashkhâ* or *mishkhâ*. Chald. מִשְׁחָא.]

masnâ 𐬨𐬀𐬥𐬯𐬀 s. 10, 7. see *mashkâr.*

[*mastarg* 𐬨𐬀𐬥𐬎𐬭𐬀𐬵 s. Z. 7, 2. 6. 7. 10. the skull. Z. 𐬨𐬀𐬥𐬎𐬭𐬀𐬴𐬀, Sans. *mastaka.*]

[*mataku* 𐬨𐬀𐬵𐬀𐬏 adj. I. 34, 12. one who has come, arrived. Pers. آمده.]

matâ 𐬨𐬀𐬵𐬀 s. 2, 4. a village, a town, also pronounced *madâ* by some. Arab. مَدِينَةٌ, pl. مَدَائِنُ. [Chald. מְתָא, Syr. ܡܕܝܢܬܐ, Assyr. *mat.*]

matâr 𐬨𐬀𐬑𐬀𐬉 s. 22, 3. this word, with the Pâzand *hâtar*, is found only in D. E., in which it is translated by فرسنگ i. e. a distance of twelve thousand cubits; but this is doubtful, as in Arabic the word, مدار means 'a centre, a turning-point, a boundary; an orbit, a pivot; the centre of the earth; a seat, or station'.

matrâ 𐬨𐬀𐬑𐬁 s. 1, 7. rain. Arab. مَطَر. [Chald. מְטָרָא, Syr. ܡܛܪܐ.]

[*Matûn* 𐬨𐬀𐬑𐬎 pr. n. Z. 19, 9. Mithra, the name of one of the Izads. Should probably be read *matru*. Z. 𐬨𐬀𐬑𐬎.]

[*mat(vu)* 𐬨𐬀𐬑 I. 32, 10. 11. 33, 1. 4. 9. 34, 6. 35, 8. pret 3. sing. *mat*, *matu* 𐬨𐬀𐬑 to come, arrive. As to its derivation, it is difficult to say whether we have to trace it to a Semitic or to an Iranian root. In the former case the Chaldee מְטָא 'to come, arrive', in the latter, the Persian آمدن would suggest itself. As 𐬎 in 𐬨𐬀𐬑𐬎 (it is also written 𐬎 alone) is only an addition to the inflected verb *mat*, and by no means to be pronounced *un*, as in the case of the termination 𐬎 of those verbs which come from a Semitic source, we are rather inclined to take it as a shortening of آمدن 'to come'. The 𐬨 is then to be taken as the characteristic of the 3d pers. sg. pret. On suffix *vu*, see Z. P. G. pag. XXVI.]

mavan 𐬨𐬀𐬯 pron. and adv. 18, 5. that one who, who, which; when, then; [see *mûn*.]

[*mayud* 𐬨𐬀𐬌𐬵 s. Z. 25, 3. cohabitation. Z. 𐬨𐬀𐬌𐬵, see Z. 109, 6.]

[*mazadtar* 𐬨𐬀𐬰𐬀𐬛𐬀𐬉 adj. Z. 38, 2. more remunerative, more profitable; comparative of *mazd*.]

[*mazd* 𐬨𐬀𐬰𐬛 s. Z. 25, 6. 40, 1. reward, remuneration, salary; see *mozd*. Z. 𐬨𐬌𐬰𐬛, Pers. مُزد. It is already found on the coins of *Abd-Zohar*, the satrap of Cilicia (about the 4th century B. C.). The legend on them is מזדי על עבד זהראו חלך i. e. wages (to be paid) by Abd-Zohar of Cilicia (to his soldiers). See *Duc de Luynes* 'Essai sur la numismatique des satrapies sous les rois Achæménides, pagg. 26—30; ‚supplement à l'Essai', planches III and IV.]

mazdâ 𐬨𐬀𐬰𐬛𐬁 s. 6, 10. hair. [Should be read *mazyâ*; Chald. מַזְיָא.]

mazdôbar 𐬨𐬀𐬰𐬛𐬀𐬉𐬌 s. 9, 9. a hired labourer, a mercenary; see *mazdûr*.

mazdônatan 𐬨𐬀𐬰𐬛𐬀𐬈𐬀𐬙𐬌 v. 17, 2. to sell, to dispose of.

mazdûr 𐬨𐬀𐬰𐬛𐬉𐬌 s. 9, 9. a mercenary, a hired labourer. Pers. مُزدور.

mazdyasnî 𐬨𐬀𐬰𐬛𐬌𐬎𐬀𐬎𐬀𐬌 s. 22, 6. one who worships *mazdâ* 'God', a monotheist, an epithet of the Parsîs. Z. 𐬨𐬀𐬰𐬛𐬌𐬎𐬀𐬎𐬀 *mazda* + *yasna;* Pâz. 𐬨𐬀𐬰𐬛𐬌𐬎𐬀𐬎𐬀; the latter is a corrupt pronunciation of the former.

[*mazg* 𐬨𐬀𐬰𐬜 s. Z. 7, 10. 12. 11, 6. the brain. Z. 𐬨𐬀𐬰𐬜𐬀, Pers. مغز.]

mazînâ 𐬨𐬀𐬰𐬌𐬀 s. 14, 13. a balance, scales, weight, the scale of a balance. Pers. میزان.

mazônâ 𐬨𐬀𐬰𐬎𐬀 14, 13. see *mazînâ*.

mâ 𐬨𐬀 adv. 18, 11. do not; the prohibitive adverb used with the imperative. Pers. ما. Z. and S. *mâ*.

mâd 𐬨𐬀𐬛 s. 8, 3. a mother; also *mâdar;* the final *ar* is a suffix, as *brâdar* for *brâd*, *mâdar* for *mâd*, *pedar* for *ped*, etc. Z. 𐬨𐬀𐬛𐬉𐬌, Sans. *mâtri*, Pers. ماد and مادر. It is a rule that the final *ṛi* in Sanscrit and 𐬎𐬀 in Zand, of the root, is always dropt in the nominative singular, and the remaining vowel is lengthened; hence the abbreviated forms above mentioned.

mâdeh 𐬨𐬀𐬛𐬍 s. 8, 3. 22, 1. a female, (opp. نر); when affixed to a common noun, it denotes the female, as the English word *she* does when prefixed. [Pers. ماده.]

mâdigân 𐬨𐬀𐬛𐬌𐬒𐬀𐬥 s. 22, 5. history, tale, romance; apologue, narration; comp. Arab. مادّة.

mâdyân 𐬨𐬀𐬛𐬌𐬀𐬥 s. 5, 3. Z. 12, 3. a mare. Pers. مادیان.

mâdyâneh 𐬨𐬀𐬛𐬌𐬀𐬥𐬍 s. 22, 5. see *mâdigân*.

mâê 𐬨𐬀𐬛 s. 4, 5. pl. *mâêhâ* 𐬨𐬀𐬛𐬵𐬀 4, 3. wine; see *mai*. Pers. مَی.

mâh 𐬨𐬀𐬵 s. 1, 5. 19, 7. Z. 19, 7. the moon; a month; the name

of the 12th day of every solar month. In Pahlavî, as well as in Arabic and other languages, there are different words for 'moon' and 'month'; but in Persian the word *mâh* is used for both. Z. 𐬨𐬀𐬯 Sans. *mâs*, Pers. ماص and ماه, Engl. *moon* and *month*.

mâher, mâhar 𐬨𐬀𐬵𐬉𐬙 . 𐬨𐬀𐬵𐬙 adv. 19, 7. Z. 26, 10. to-morrow. Syr. ܡܚܰܪ. [Chald. מָחָר.]

mâhî 𐬨𐬀𐬵𐬌 s. 3, 2. a fish. Pers. ماهی.

mâîtônatan 𐬨𐬀𐬌𐬙𐬀𐬙𐬀𐬥 v. 16, 8. to kill, to strike. [See *mahítónatan*, which is the correct pronunciation.]

mâlman 𐬨𐬀𐬊𐬥 adj. 18, 9. Z. 39, 9. full, laden, charged, complete. Arab. مَالٌ; *man* is a suffix. [Chald. מְלֵי, Syr. ܡܠܺܐ.]

[*mâm* 𐬨𐬀𐬩 Z. 2, 6. etc. see *madam*.]

mâmchîâ 𐬨𐬀𐬩𐬚𐬌𐬀 s. 7, 9. see *châch*.

[*mânâk* 𐬨𐬀𐬥𐬀𐬴 adj. I. 35, 6. like, probable. Pers. مانا. In the passage quoted, it seems in connection with كو لاسه to signify 'like as great', i. e. 'about as large as', 'comprising about'.]

[*mâneshnu* 𐬨𐬀𐬥𐬎𐬥𐬎 s. I. 39, 5. remaining, dwelling; 40, 5. resident.]

mândan 𐬨𐬀𐬥𐬛 v. 16, 3. to remain; to reside, to live. [Pers. ماندن.]

mănman 𐬨𐬁𐬥𐬥 s. 4, 5. a cup, a glass for wine, etc. [Chald. מָאן, Syr. ܡܳܢ.]

mâshyâ 𐬨𐬀𐬱𐬌𐬀 s. 5, 7. see *mashyâ*.

meh 𐬨𐬎 adj. 8, 10. great; see *mas*. Pers. مه.

[*meman* 𐬨𐬨 pron. I. 34, 10. 11. which, what; see *maman*.]

men 𐬨 prep. 20, 2. 3. 23, 7. Z. 2, 1. 12, 9. 13, 5. etc. from; see *min*.

[*mendum* 𐬨𐬍𐬛 s. Z. 3, 2. a thing; see *mandûm*.]

[*mêdyosâst* 𐬨𐬎𐬛𐬌𐬱𐬀𐬵 Z. 35, 4. the sin of deceiving and cheating. Z. 𐬨𐬎𐬛𐬌𐬱𐬀𐬵.]

mêsh 𐬨𐬎𐬀 s. 5, 4. a ram, a goat, a ewe. Z. 𐬨𐬎𐬌𐬎𐬌, Sans. *mesha*, Pers. میش.

mîâ, miyâ, myâ 𐬨𐬌𐬀 s. 2, 10. Z. 4, 3. 16, 5. 17, 4. 21, 8. 22, 9. I. 40, 3. water, anything liquid; pl. *mîâhâ* 𐬨𐬌𐬀𐬵𐬀 2, 9. Arab. ماء, Chald. מַיָּא. [Assyrian *mic*, Norris, Assyr. Dict. I. pag. 1.]

[*miânch* 𐬨𐬌𐬀𐬯 · 𐬨𐬌𐬀𐬯𐬎 s. Z. 12, 9. 42, 1. the middle; see *myâneh*. Pers. میانه.]

mîlâî 𐬨𐬌𐬀𐬤𐬀𐬌 s. 12, 5. salt; see *malâhî*. [Should probably be read *mîlahî*.]

min, men, man 𐬨 prep. 18, 10. 20, 2. 3. 23, 7. Z. 2, 1. 6, 5. 6. 12, 9. 13, 5. etc. I. 31, 1. 2. etc. from, out of, of, by, than. Arab. مِن. [Chald. מִן; Syr. ܡܶܢ; Sass. inscr. 𐭬, see Wester. Bund. p. 83. l. 2. 4.]

[*minashna* 𐬨𐬌𐬯𐬨 s. Z. 21, 9. see *minashnî* and *bundch-minashna*.]

[*minashnî* 𐬨𐬌𐬯𐬨𐬌𐬎 s. Z. 13, 1. thought, mind; disposition; in the phrase *bundch-minashnî* full-mindedness, contentment. Pers. مَنِشِن.]

[*mînavad* 𐬨𐬌𐬯𐬀𐬙 I. 34, 12. a spirit; see *madonad*.]

mînô 𐬨𐬌𐬯𐬎 s. 1 1. 3. heaven; invisible; spirit. Pers. مینو.

[*mînoe* 𐬨𐬌𐬯𐬎𐬌𐬙 s. Z. 2, 8. heaven; see *madonad*.]

[*mîtarg* 𐬨𐬌𐬑𐬀𐬭𐬜 s. Z. 21, 1. a gentle breeze; comp Lat. *mitis*, *mit* in *mithra*.]

mîvêhâ 𐬨𐬌𐬌𐬎𐬀 s. pl. 3, 3. fruits. Pers. میوه.

[*miyâ* 𐬨𐬌𐬀 s. I. 40, 3. a liquid; see *mîâ*.]

[*miyân* 𐬨𐬌𐬀𐬯 s. I. 41, 4. the middle, centre. Pers. میان.]

mîzûk 𐬨𐬌𐬵𐬎 s. 3, 4. [a lentil, peas, pulse. Pers. میجو and میژو.]

môdar 𐬨𐬎𐬙 s. 9, 2. a seal. [Sans. *mudrâ*.]

môdâ 𐬨𐬎𐬀 s. 7, 5. 11, 4. [Z. 2, 5. 8, 9. 9, 3. 4. 6. 7.] words; the contents of a letter, book, etc. Comp. Arab. مُدَّعَى. [Should probably be read *manyâ*, or *malyâ*; Chald. מִלָּא 'word' emphat. pl. מִלַּיָּא; the inter-

change of 𐬨 and 𐬩 is common in Pahlavî, both being expressed by the same letter 2 in the older Sassanian inscriptions. Prof. Spiegel reads *mandâ*, and compares it with the Chaldee מַנְדָּע or מַנְדְּעָא 'knowledge, intellect, judgement'; but this is a different meaning from that of the Pahlavî word, and the omission of the Pahlavî equivalent for ע is left unexplained; if this derivation were correct, we should expect to find the word written *mandvâ* and not *mandâ*.]

môdînâ 𐬨𐬀𐬎𐬌𐬥𐬀 s. 2, 4. a town; see *madînâ*.

môê 𐬨𐬌𐬉 s. 6, 10. Z. 6, 6. 8. hair. Pers. موی.

mog, mug 𐬨𐬎 s. 9, 5. a Magian priest. The Parsîs read it *môe*. [Pers. مُغ, Hebr. מָג in רַב מָג Jerem. 39, 3. Armen. *mogh*. It is given as the Pâzand of 𐬨𐬀𐬉𐬎 *magôe, magûi* which is regarded as a proper Huzvâresh word; but it is the same word, to which only the termination *ûi* has been added; comp. *doshakh* and *doshakhûi*.]

mohar 𐬨𐬀𐬵 s. 9, 2. a seal. Pers. مُهر.

monâ 𐬨𐬀𐬥 s. 1, 2. God. Syr. ܡܳܪܳܢ. [Should be read *morâ*, or *maranâ*, Chald. מָרָן, emphat. מָרָנָא 'the lord'.]

môntâ 𐬨𐬀𐬥𐬀 s. 9, 2. a princess, a lady of rank. [Should probably be read *marantâ*, 'the lady', having the appearance of an emphat. fem. of מָרָן.]

mord 𐬨𐬵 s. 3, 7. myrtle; see *murd*. Pers. مورد and مُرد.

môrdan 𐬨𐬵𐬀𐬯 v. 17, 3. to die, to expire. Z. 𐬨𐬵𐬀, Sans. *mṛi*, Pers. مُردن.

morēd 𐬨𐬵𐬎 s. 11, 3. an epistle, letter, a book; an order, or answer from a king.

morvān 𐬨𐬵𐬎𐬀𐬯 see *murveh*.

[*moshashna* 𐬨𐬌𐬰𐬀𐬰𐬀 s. Z. 25, 7. making water; comp. Z. *mûthra*, Sans. *mutra* 'urine'.]

[*moshîdâr* 𐬨𐬌𐬰𐬌𐬙𐬀𐬵 s. Z. 21, 7. an extinguisher.]

môvad, mopat 𐬨𐬌𐬎 s. 9, 6. Pers. موبد. a *mobed*; see *magôpat*.

[*mozd* 𐬨𐬎𐬎𐬨 s. Z. 30, 5. reward, remuneration; see *mazd*. Pers. مُزد.]

[*mûdch* 𐬨𐬌𐬙𐬨 adj. Z. 25, 5. injured, infirm. Pers. مُدہ.]

[*mudhrâyâk* 𐬨𐬎𐬭𐬀𐬌𐬀𐬴𐬨 adj. I. 39, 5. 40, 5. Mudhrâyan, or Egyptian; see I. 39, note 2. Old Pers. *Mudrâya* Egypt.]

mug 𐬨𐬎 s. 3, 7. a palm tree. This word can be read also *mang*, which means 'henbane, herb, grass'. Pers. منگ.

mûn 𐬨𐬥 pron. 24, 6. [Z. 2, 3. 4. 5, 7. etc. 14, 3. etc. who, which, that; whatever; see *mavan*. Chald מַן, Jerus. dial. מון; Syr. ܡܢ, ܡܲܢ; Ethiop. *manû*.]

[*murd* 𐬨𐬭𐬌𐬨 s. Z. 25, 2. myrtle; see *mord*.]

murvch, *muruk* 𐬨𐬭𐬌𐬯 s. 5, 9. a bird, a winged animal. Pers. مُرغ; pl. *murvân*, *morvân* 5, 8. birds. Pers. مُرغ [Z. *mereghа*. The form *muru* which the plural *murvân* presupposes (if used in the singular it is frequently written 𐬨𐬭𐬌𐬯𐬎 *murvu*) is probably only a mis-pronunciation for *murghu*, in consequence of bad orthography, as they seem to have written 𐬨𐬭𐬌𐬯, or 𐬨𐬭𐬌𐬯𐬎, for 𐬨𐬭𐬌𐬯𐬀. Otherwise the existence of *gh* in the modern Persian *murgh* could not be accounted for, as the latter language does not show more primitive forms than the more ancient Pahlavi.]

[*mushtmasâ* 𐬨𐬎𐬱𐬀𐬵𐬨𐬀𐬱 s. Z. 10, 4. a handful. Z. 𐬨𐬎𐬱𐬀𐬵𐬨𐬀𐬱𐬀.]

[*mutrasht* 𐬨𐬎𐬵𐬭𐬀𐬱𐬵 s. Z. 25, 6. urine. Z. 𐬨𐬎𐬵𐬭𐬀, Sans. *mûtra*.]

[*myâ* 𐬨𐬌𐬀 s. Z. 16, 5. 21, 8. 22, 9. see *mîâ*.]

[*myân* 𐬨𐬌𐬀𐬥 s. Z. 8, 2. middle, centre. Pers. میان.]

[*myânagî* 𐬨𐬌𐬀𐬥𐬀𐬐𐬌 s. Z. 2, 2. the middle state; the comparative degree. Pers. میانگی from میانه.]

[*myânch* 𐬨𐬌𐬀𐬥𐬙 · 𐬨𐬀𐬥𐬙 s. Z. 42, 3. 43, 3. the middle, centre; see *miânch*. Pers. میانه.]

n 𐬥

nabrûnatan 𐬥𐬀𐬫𐬭𐬎𐬥𐬀𐬠 v. 17, 4. to pass, to pass by; to proceed; to die.

It is also used in a causal sense. [Its Pâzand is 𐬥𐬀𐬯𐬎𐬭𐬀𐬯𐬀𐬥𐬀 *viturtanu*, *vadardan* q. v. As there does not exist in any Semitic language a root *nabar* or *nabal* conveying these meanings, we are justified in supposing that it has been misread. I read *obrûntan*, taking 𐬥 as the representative of the Semitic ע, as in other instances, e. g. 𐬥𐬀𐬛 *vad* = עד, 𐬥𐬀𐬮 *ol* = על. Thus we obtain the root עבר, Assyr. *abar* 'to pass, to cross', and in Hebr. sometimes 'to perish', which suits very well.]

nadûk 𐬥𐬀𐬛𐬵𐬐 adj. .19, 3. good, excellent, praiseworthy. I think this word should be pronounced *nayok*, Pers. نيك; as *ayok*, Pers. ايك; *jayok*, Pers. جا and جای. [See *nyok*. I doubt if it is identical with نيك, as it is registerd in the Glossary as the Semitic equivalent of the latter; but I cannot find a similar Semitic word which conveys the same meaning.]

naê 𐬥𐬀𐬌 s. 3, 7. a reed, cane, or pen for writing; a flute, pipe, or anything hollow, as a bamboo, etc. Pers. نَی.

naê 𐬥𐬀𐬌 adv. 18, 11. no, not. Pers. نَی.

[*nafshman* 𐬥𐬀𐬯𐬱𐬥𐬀𐬯 pron. Z. 32, 2. see *napshman*.]

[*nagâs* 𐬥𐬀𐬜𐬀𐬰 s. Z. 8, 7. see *nakâs*.]

[*nagîrashna* 𐬥𐬀𐬜𐬌𐬭𐬀𐬱𐬥 s. Z. 33, 7. observation, inspection; guardianship; see *nakirishn*. Pers. نِگَرِش.]

[*nagîrashnîk* 𐬥𐬀𐬜𐬌𐬭𐬀𐬱𐬥𐬌𐬐 adj. Z. 33, 1. 2. observant; intentional, wilful.]

[*nagîrîdeh* 𐬥𐬀𐬜𐬌𐬭𐬌𐬙𐬋 p. part. Z. 9, 4. observed; guarded; prepared. Pers. نِگَرِیدَه.]

naglîâ 𐬥𐬀𐬜𐬎𐬌𐬀 s. 1, 7. fire, see *nûrâ*. [It cannot be taken as a misreading for *nîryâ*, although one might be tempted to do so by its being put together with *nûrâ*. The Hebr. and Chald. נֵר to which it might be traced, if the reading *nîryâ* were correct, means 'a lantern', and is certainly no equivalent for the Pâzand *âtâsh* = Pers. آتش 'fire'. Corresponding Semitic words cannot be found.]

[*nahuftan*, to hide, conceal; præt. 3d sing. *nahuft* 𐬥𐬀𐬲𐬯𐬎 Z. 23, 7.

he hid, concealed; past part. *nahuftch* 𐬦𐬀𐬵𐬎𐬌𐬐𐬎 Z. 35, 1. concealed, secret. Pers. نِهُفته.]

nahum 𐬦𐬀𐬵𐬎 num. 6, 4. Z. 1, 9. Pers. نُهُم.

nahumâz. 𐬦𐬀𐬵𐬎𐬀𐬵 s. 15, 8. prayers, adoration, worship, devotion; ministry, service. Pers. نماز. Very likely *nahûmaz* is a Pâzand form for *nemâz* as *bahôd* for *bûd, shahed* for *shâed,* etc.; an aditional *h* being often found in the Pâzand form. In Persian نهماز *nahmâz* signifies 'great, large, immense, an immeasurable and wonderful thing; difficult, serious affairs; all, altogether.

[*nakad* 𐬦𐬀𐬐 adj. Z. 2, 6. 7. 5, 4. 26, 1. 39, 6. 12. pl. *nakdân* 𐬦𐬀𐬐𐬌𐬵 Z. 31, 5. female, feminine; see *vakad.* Comp. Hebr. נְקֵבָה, Syr. ܢܩܒܐ.]

[*nakadî* 𐬦𐬀𐬐𐬌 s. Z. 2, 1. the feminine gender.]

nakand 𐬦𐬀𐬐𐬀𐬙 s. 21, 9. this is apparently a misreading for *nakang.*

nakandan 𐬦𐬀𐬐𐬀𐬙𐬌𐬵 v. 14, 3. pres. 1st sing. *nakanêm* 𐬦𐬀𐬐𐬀𐬙𐬌𐬚𐬀𐬙 14, 4. 3d sing. *nakanêd* 𐬦𐬀𐬐𐬀𐬙𐬌𐬚𐬐 14, 3. to sew, to quilt. Pers. نِگَنِدن,

nakang 𐬦𐬀𐬐𐬀𐬙 s. 6, 1. a hen, a domestic fowl; a kind of quail; a vulture. Pers. کُرَک and کرکس.

nakasyâ 𐬦𐬀𐬐𐬀𐬱𐬀 s. 12, 2. [wealth, riches. Chald. נְכַס, Syr. ܢܟܣܐ.]

nakâs 𐬦𐬀𐬐𐬀𐬱 s. 7, 2. Z. 8, 7. a sight, look, observation. Pers. نِگاه.

[*nakdar* 𐬦𐬀𐬐𐬌𐬵 s. 7, 2. This is probably miswritten for 𐬦𐬀𐬐𐬌𐬵 *nakîr* 'a look, a glance'.]

nakhost 𐬦𐬀𐬵𐬵𐬀𐬎 adj. 20, 5. 22, 1. the first; see *nukhustu.* Pers. نُخُست and نُخُستین.

nakhud 𐬦𐬀𐬵𐬎 s. 3, 4. a vetch, pulse. Pers. نُخود.

nakhvâr 𐬦𐬀𐬵𐬎𐬀𐬵 s. 21, 8. fasting; breakfast. Pers. ناهار and نهار.

[*nakirishn* 𐬦𐬀𐬐𐬌𐬵𐬌𐬱𐬵 s. I. 33, 12. see *nagîrashna.*]

[*nakîzand* 𐬦𐬀𐬐𐬌𐬟𐬀𐬙𐬐 I. 31, 1. 35, 10. It can be only taken as a 3d pers. plur. pres. of a verb *nagîkhtan* which is no longer extant in modern Per-

sian. It is explained by 'they receive', which suits the sense well. In I. 31, 1. 𐬐𐬀𐬨 is to be read instead of 𐬨, 'that they may receive'.]

naksar 𐬐𐬀𐬵𐬎𐬐 s. 7, 2. see *nakdar*.

naksônatan 𐬐𐬀𐬵𐬎𐬐𐬀𐬯𐬀𐬐 v. 17, 3. *naksûntvu* 3d sg. pret. I. 41, 3. to kill, destroy, or take life; to beat. Chald. נְכַסוֹן from נְכַם.]

namak 𐬐𐬀𐬨𐬀𐬐 s. 12, 5. salt. Pers. نمك.

namâz 𐬐𐬀𐬨𐬀𐬵 s. 15, 8. prayer, adoration, worship, devotion; ministry, service. Pers. نماز.

[*namûd* 𐬐𐬀𐬨𐬌𐬐 v. pret. 3d sing. Z. 27, 1. he showed. pres. 3d sing. *namâêd* 𐬐𐬀𐬨𐬀𐬌𐬐 Z. 35, 4. he shows. Pers. نمودن.]

[*napartûn* 𐬐𐬀𐬯𐬀𐬭𐬐𐬌𐬥 s. I. 39, 6. war, fight. Pers. نورد, نبرد, ناورد.]

napeshtan, nipishtan 𐬐𐬀𐬯𐬌𐬱𐬐𐬀𐬥 v. 17, 4. 5. to write. Pers. نِبِشتن, نِوِشتن, and نویشتن. [pres. 1st sing. *nipishtam* 𐬐𐬌𐬯𐬌𐬱𐬐𐬀𐬨 Z. 44, 2. I wrote; 3d sing. *nipisht* 𐬐𐬌𐬯𐬌𐬱𐬐 I. 34, 9. he wrote: p. part. *nipishtak* 𐬐𐬌𐬯𐬌𐬱𐬐𐬀𐬴 I. 40, 3. written. Old Pers. *nipish* 'to engrave'.]

[*napîk* 𐬐𐬀𐬯𐬌𐬲 s. I. 31, 1. 33, 2. 34, 5. a writing, a book. Pers. نِبی, نُپی, and نُوی.]

[*napîkînîtan*, v. 3d sg. pret. *napîkînîtvu* 𐬐𐬀𐬯𐬌𐬲𐬌𐬥𐬌𐬥𐬀𐬐 I. 32, 5. to cause to write, to have a copy made.]

napshman, nafshman 𐬐𐬀𐬯𐬱𐬨𐬀𐬥 pron. 8, 6. Z. 32, 2. self, one's self. Arab. نَفْس + suff. *man*. [In the Sassanian inscriptions 𐭭𐭯𐭱𐭬 *napshman*, Flandin Voy. en Perse vol. IV pl. 190, lin. 11 of the Nakshi-Rajab inscription; Pâi-Kûlî inscript., III. 14. 3. in Thomas 'Early Sassanian inscriptions' pag. 43. Hebr. and Chald. נֶפֶשׁ, Syr. ܢܦܫ; Assyr. *napshât* plur. 'lives', generally in the phrase: *ana shuzub napshâti-shunu* 'in order to save their lives'; see Norris Assyr. Dict. I. pag. 303.]

nar 𐬐𐬀𐬭 adj. and s. 8, 3. male; a man. Z. 𐬐𐬀𐬭, Sans. *nara*, Pers. نر.

[*narm* 𐬐𐬀𐬨 adj. Z. 22, 5. 23, 4. smooth, fine. Pers. نرم.]

[*nasâman* 𐬐𐬀𐬱𐬀𐬨𐬀𐬥 s. Z. 4, 9. 5, 7. 9. 14, 5. a woman; see *neshman*.]

nasbahônatan 𐬥𐬀𐬯𐬱𐬀𐬵𐬀𐬥𐬀𐬙𐬀𐬥 v. 15, 3. pres. 1st sing. *nasbahônēm* 15, 4. 3d sing. *nasbahônēd* 15, 3. to mix; to knead; to create, to form into shape. [No corresponding Semitic verbs are to be found. If the writing be correct, it would be a quadriliteral, or a Nifal form. The nearest approach to it is the Chald. צְבַע 'to immerse'; comp. the cognate טְבַע 'to impress; immerse', טְבוּעַ 'coined money', טַבַּעַת 'a ring'.]

nasdaman 𐬥𐬀𐬯𐬛𐬀𐬙𐬀𐬥 15, 7. see *namâz*.

nashûdman 𐬥𐬀𐬱𐬎𐬀𐬙𐬀𐬥 15, 8. see *nahumâz*.

nas,hônatan 𐬥𐬀𐬯𐬰𐬀𐬵𐬀𐬥𐬀𐬙𐬀𐬥 v. 14, 9. pres. 1st sing. *nas,hônēm* 14, 10. 3d sing. *nas,hônēd* 14, 9. [p. part. *nas,hônad* 𐬥𐬀𐬯𐬰𐬀𐬵𐬀𐬙 Z. 22, 9.] to twist, bend, distort, involve, wreath, or coil; in the Burhân-i-qâti' it is translated پختن 'to cook', but that is decidedly wrong, the author having, by mistake, written پختن for پیختن 'to twist', which latter signification is applicable to this word in many places throughout the Pahlavi literature.

nasîm 𐬥𐬀𐬯𐬌𐬙 s. 15, 7. prayer; see *namâz*. Some read it also *nusdam*.

nasing 𐬥𐬀𐬯𐬌𐬯𐬀𐬒 adj. and adv. 18, 10. hidden, occult, concealed; secretly.

nask 𐬥𐬀𐬯𐬎 s. 23, 6. pl. *nask,hâ* 𐬥𐬀𐬯𐬎𐬰𐬀 22, 8. book, scripture; a title given to the 21 books of the Zand-Avestâ, corresponding with the 21 words of the *ahunvar* prayer commonly called *Yathâ ahû-vairyô*. The word *nask* occurs once in the Homa-yasht, Yasna 9, 22. West. 𐬥𐬀𐬯𐬎𐬀𐬵𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬵𐬀𐬥𐬀𐬙𐬀𐬥, Pahlavî 𐬥𐬀𐬯𐬎 𐬥𐬀𐬯𐬎𐬰𐬀 'studying the Nosks'; in Arabic, we find the words نسخ *nuskh*, نسخه *nuskheh* and نسق *nask*. [According to the VIIth vol. of the Dînkart pag. 273. 74 the twenty-one Nosks are divided, in conformity with the three stanzas of the *Yathâ-ahû-vairyô* prayer, into three sections: A) *gâsânîk* 𐬌𐬀𐬯𐬀𐬙𐬀𐬥𐬀𐬒 containing the following seven, which are composed in stanzas *(gâsân)*: 1) *Yasht-nîrang* 𐬌𐬀𐬯𐬱𐬌𐬙𐬀𐬥𐬀𐬒; 2) *Sctût-yasht* 𐬯𐬀𐬵𐬌𐬙𐬀𐬥𐬀𐬙𐬀𐬥; 3) *Sûtkar* 𐬯𐬌𐬵𐬀𐬯; 4) *Varisht-mânsar* 𐬯𐬀𐬯𐬌𐬱𐬀𐬥𐬀𐬙𐬀𐬥; 5) *Baghôdâtî* 𐬯𐬀𐬯𐬌𐬎𐬀𐬵𐬌; 6) *Hadôkht* 𐬯𐬀𐬯𐬌𐬯𐬀𐬯𐬀𐬵; 7) *Safand* 𐬯𐬀𐬯𐬌𐬵. B) *Yasht-mânsarîk* 𐬌𐬀𐬯𐬱𐬀𐬥𐬀𐬙𐬀𐬥𐬀𐬯𐬀𐬒 containing the following seven: 8) *Dâmdât* 𐬯𐬀𐬯𐬌𐬎𐬀𐬵; 9) *Nâdar* 𐬯𐬀𐬯𐬌;

10) *Pâji* 𐬥𐬀𐬎𐬌; 11) *Ratoshtâiti* 𐬥𐬀𐬙𐬌𐬱𐬀𐬌𐬙𐬌; 12) *Barash* 𐬥𐬀𐬭𐬱; 13) *Kashkîsrûb* 𐬥𐬀𐬰𐬀𐬵𐬌𐬰𐬭𐬎; 14) *Vishtâsp-sâst* 𐬥𐬀𐬯𐬌𐬱𐬀𐬎𐬵𐬱𐬀𐬌𐬙. C) *Dâtîk* 𐬥𐬀𐬌𐬙𐬌𐬰 which contained laws and instructions of various kinds. The following seven are enumerated in this class: 15) *Nîkâtum* 𐬥𐬀𐬌𐬀𐬌𐬙𐬌; 16) *Dobârît, Dobâsarûjat* 𐬥𐬀𐬎𐬭𐬎𐬀𐬱𐬭𐬎, 𐬥𐬀𐬎𐬀𐬱𐬭𐬎; 17) *Huspâram* 𐬥𐬀𐬴𐬱𐬀𐬥; 18) *Sakâtum* 𐬥𐬀𐬱𐬀𐬌𐬙; 19) *Vîk-shêdâ-dât* (Vendidâd) 𐬥𐬀𐬌𐬰𐬱𐬌𐬀𐬎𐬀𐬌𐬙; 20) *Chîtrasht* 𐬥𐬀𐬌𐬧𐬌𐬭𐬵; 21) *Bagân-yast* 𐬥𐬀𐬐𐬀𐬌𐬙. It is, however, distinctly stated that this division is not to be taken in a strict sense, as each of the Nosks contained pieces belonging to all three classes. As regards the order, *Sâtkar* (as the name is always written in the Dînkart) is mentioned in another list as the first, and the *Bagânyast* as the last. The word *nask* is doubtless of foreign origin. It is found in the Assyrian *nusku*, which cannot mean 'unction', as the Assyriologists explain it, but something connected with writing; see Z. pagg. XXIX. XXX.]

[*nasl* 𐬥𐬀𐬯𐬎 Z. 44, 3. family, race, lineage. Arab. نَسْلٌ.]

nasobâr 𐬥𐬀𐬱𐬀𐬎𐬀𐬥 s. 21, 8. see *nakhvâr*.

navad 𐬥𐬀𐬯𐬎 · 𐬥𐬀𐬯𐬎𐬎 num. 20, 9. Z. 5, 10. ninety, 90. Pers. نَوَد.

navêdân 𐬥𐬀𐬯𐬌𐬐𐬌𐬥 s. pl. 11, 3. good news. Pers. نوید.

[*navikînam* 𐬥𐬀𐬯𐬌𐬰𐬌𐬥 v. 1st sing. Z. 22, 11. I invite, invoke. Z. 𐬥𐬀𐬯𐬌𐬰𐬌𐬥𐬀𐬱𐬀𐬌𐬙𐬌𐬰𐬌𐬥; see *nevêh*.]

nazdast, *nazêst* 𐬥𐬀𐬵𐬎𐬎𐬌𐬥 20, 5. 22, 1. adj. first; also sometimes, 'pure, clean'. [Z. *nazdishta* 'nearest'.]

nâdân 𐬥𐬀𐬌𐬎𐬀𐬥 adj. 1, 4. splendid, luminous, bright, light, illuminated; illustrious, celebrated. This word, as well as *bayân*, is explained differently in different MSS. In J. D. it is هوای بهشت 'the paradisiacal air or breath'; E. D. has بیا 'come'; and D. J. has روشن 'splendid'; the last is the most suitable here, according to the classification. [The word is evidently the Assyrian *nâdu*, *nahadu*, which is a frequent epithet of kings, and is translated by 'augustus'; see Oppert, Exp. en Més. II. pag. 260, 303.]

nâdur 𐬥𐬀𐬌𐬎𐬭 s. 22, 9. the name of the 5th Nosk, corresponding to the Zand word *ratush* in the *Yathâ ahû vairyô* prayer. [In the Dînkart

it is also the 5th; but in the Dîn-i-vajarkart and the Rivâyets, it is the 6.th in number, corresponding to the word *ashâd*. It is said to have contained 35 chapters. Its contents were according to the statements of the Dîn-i-vajarkart and the Rivâyets, astronomical; it treated of *âkhtar* and *apâkhtar*, i. e. zodiacal and non-zodiacal stars, of the good and bad influences of the stars, and of the course of the stars in the zodiac. It was translated into Arabic under the name of *Bûtâl*, and into Persian under that of *Kapâmajân*, names which are difficult to explain. In the Dînkart its contents are not stated; but there it is said that 'no *zand*, i. e. Pahlavî translation, was joined to it, and that the Avesta of it was only used by the Desturs for teaching and divine service'; 1) (pag. 278 of my MS.).]

[*nâirik* s. Z. 12, 6. a woman, a female. Z. , Sans. *nârî*.]

[*nâkhûn* s. Z. 10, 5. a finger-nail. Pers. ناخن, Sans. *nakha*.]

[*nâmcheshtîk* s. 24, 6. fame, renown. Z. + .]

nâmch s. 11, 3. a letter; a book; see *morēd*. Pers. نامه.

[*nâmîk* adj. Z. 26, 2. renowned, famous, celebrated. Pers. نامی.]

[*nâmînîtan* v. pret. 3d sing. *nâmînît* I. 35, 5. he called, named. Pers. نامیدن.]

nân s. 3, 6. bread. Pers. نان.

[*nâvch* s. Z. 10, 8. the navel. Z. , Pers. ناف.]

nâyûdâ s. 3, 1. a canal, an aqueduct. Pers. ناودان.

[*negardâr* s. Z. 18, 2. view, opinion. The phrase means liter. 'he is in view' i. e. to be viewed, to be thought of. From the Pers. نگریدن 'to consider, to look at'.]

negâh s. 7, 2. a look, a sight, a glance, a vision. Pers. نگه. [It may be read *nikâs*, Z. *â-kas* 'to look at, perceive'.]

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1)

nchâdan 𐬦𐬀𐬵𐬋𐬎𐬀𐬦 v. 17, 1. to put, to place. Pers. نِهادن. [Z. *ni-dhâ* 'to put'.]

[*nchâdâm* 𐬦𐬀𐬵𐬋𐬎𐬀𐬦𐬌 s. Z. 6, 12. the name of the 15th Nosk; see *nîâdum*.]

[*nēhān* 𐬦𐬋𐬋𐬀𐬦 adj. Z. 8, 9. hidden, secret; see *nahān*.]

[*nēhānîk* 𐬦𐬋𐬋𐬀𐬦𐬌𐬐 adj. Z. 31, 2. secret, hidden. Pers. نِهانی.]

[*nchâzagî* 𐬦𐬀𐬵𐬎𐬀𐬵𐬎𐬌𐬦 s. Z. 38, 4. prayer, supplication. 𐬦𐬀𐬵𐬎𐬀𐬵𐬎𐬌𐬦 𐬯𐬀𐬵 'the time of supplication'. It is better pronounced *niyâzagî*; comp. Pers. نیاز.]

nēk 𐬦𐬋𐬐 adj. 19, 3. good. Pers. نیك.

nemâz 𐬦𐬌𐬨𐬀 s. 15, 7. prayers, worship, devotion, a bow. Z. 𐬦𐬌𐬵𐬀𐬰, Sans. *namas*, Pers. نماز.

[*nemûdârî* 𐬦𐬌𐬵𐬎𐬀𐬨𐬌 s. I. 35, 5. exhibition, representation; a guide. Pers. نمودارى.]

[*Nesâk, Nisâk* 𐬦𐬋𐬎𐬀𐬐 pr. n. Z. 6, 3. Nisâ, Nisâpur. Z. *nisâya*.]

neshastan 𐬦𐬋𐬎𐬎𐬀𐬦 v. 15, 12. to sit down, to resume a seat, to place one's self. Pers. نشستن.

neshman 𐬦𐬋𐬎𐬌𐬐 s. 8, 3. a woman, a wife. Arab. pl. نِسَاء, *nisâ* + *man* suffix. This word can also be read *nasâman*, which seems more correct. [Chald. pl. נְשִׁין, Syr. pl. ܢܫ̈ܐ.]

nevēh, *navîk* 𐬦𐬌𐬯𐬋𐬐 s. 15, 8. convocation; an invocation in prayer, a sacrificial offering. Z. *nivaêdhya*.

[*nezand* 𐬦𐬋𐬰𐬌 part. Z. 40, 11. born at home; see Z. 74, note 2. Z. 𐬦𐬋𐬰𐬌𐬴𐬀𐬐.]

nēzeh 𐬦𐬋𐬰 s. 10, 7. a javelin, a short spear, a dart. [Pers. نیزك and نیزه.]

nîâdum, *nchâdâm* 𐬦𐬌𐬋𐬎𐬀𐬐 · 𐬦𐬀𐬵𐬋𐬎𐬀𐬦𐬌 s. 23, 2. Z. 6, 12. the name of the 15th Nosk, corresponding to the Zand word *khshathremchâi* in the *Yathâ ahû vairyô* prayer. [The name is differently written. In the Rivâyets and the Dîn-i-vajarkart, it is *niyâram*, in the Dînkart *nîkâtum*

𐬯𐬀𐬎𐬎𐬀𐬌𐬙. It is said to have consisted of 54 chapters. In the Dîn-i-vajarkart its contents are stated as follows: *a*) on the possession of property; *b*) on export (trade); *c*) on contracts and promises; *d*) on measures and all that has been ordained as lawful by Ormazd; *e*) on salvation from hell; *f*) on the worship and praise of God; *g*) what line of conduct one should keep to; *h*) on what is in the mind of man and all that is in his body. The quotation in Z. 6, 12. refers to the last section, in which the parts of the body appear to have been mentioned.]

nîdan 𐬦𐬀𐬌𐬙𐬁 v. 16, 7. This word is a translation, or synonyme, of *îzrûnatan*, which is generally translated by كشيدن, and in D. E. by شُدن; see *îzrûnatan*. As I cannot find any Persian word *nîdan*, I am of opinion that it is a misreading for *vîdan* ويدن, which signifies چارهٔ جُستن و علاج كردن 'to seek for a help or remedy'.

nîm 𐬦𐬀𐬌𐬨 s. and adj. 21, 2. 22, 5. half. Z. 𐬦𐬀𐬌𐬙𐬎𐬀𐬵, Pers. نيم.

[*nîmâ* 𐬦𐬀𐬌𐬨𐬀 s. and adj. Z. 42, 4. 5. half; see *nîm*.]

nîm-dînâr 𐬦𐬀𐬌𐬨-𐬛𐬌𐬥𐬀𐬵 s. 21, 2. half a dînâr or ducat (in money); also a weight of a drachm and a half.

[*nîmch*, *nîmek* 𐬦𐬀𐬌𐬨𐬎 s. Z. 9, 13. 21, 6. 39, 8. a half, a portion, part; direction. Z. 𐬦𐬀𐬌𐬙𐬎𐬀𐬵 in the phrases *vîspê naêmãm* and *âtare-taraê-naêmâd;* Pers. نيمه.]

[*nipisht* 𐬦𐬀𐬌𐬯𐬌𐬯𐬙 *a*) s. I. '32, 7. 10. a writing; see *nipist*. Pers. نِبِشت and نِوِشت. *b*) v. pret. 3 d sing. I. 34, 9. he wrote; see *napcshtan*.]

[*nipishtak* 𐬦𐬀𐬌𐬯𐬌𐬯𐬙𐬀𐬴 p. part. I. 40, 3. written; see *napcshtan*.]

[*nipist* 𐬦𐬀𐬌𐬯𐬌𐬯𐬙 s. I. 40, 4. a writing; see *nipisht*.]

[*nîrô* 𐬦𐬌𐬭𐬵 s. 24, 2. 4. power, strength. Pers. نيرو. *nîrûku* 𐬦𐬌𐬭𐬵𐬎𐬵 s. I. 35, 7. the same.]

[*nîsh* 𐬦𐬌𐬰 s. 24, 1. a sting. Pers. نيش.]

[*nîshkâs* 𐬦𐬌𐬰𐬎𐬀𐬰 adj., or s. Z. 22, 6. well-informed; or an animal dragging dead bodies; according to Destur Hoshengji's readings *veshâgâh* and *nasâkash*, see Z. 62, note 3. The old MS. D. H. has 𐬦𐬌𐬰𐬎𐬀𐬰 and perhaps *nîsh-kâsh* may be the correct reading.]

nîst 𐬌𐬎𐬎𐬌 neg. v. 19, 1. is not, does not exist. Sans. *nâsti*, Pers. نیست.

[*nîtum* 𐬚𐬌𐬎𐬌𐬎 adj. Z. 12, 8. 43, 3. 5. lowest. Z. 𐬚𐬌𐬎𐬌𐬎𐬀𐬵. The passage in Z. 12, 8. may be rendered thus: 'the lowest of those stars are (not higher than) the forehead of a middling man', but I confess it is not very clear. Destur Hoshengjî thinks it refers to the touching of a man's head by the stars when setting. It certainly does not refer to the size of the stars, for *nîtum* points to the position and not to the size.]

[*nîtumî* 𐬚𐬌𐬎𐬌𐬎𐬌 s. Z. 2, 2. the lowest state, the positive degree in adjectives; from *nîtum*.]

nîv 𐬚𐬌 s. and adj. 9, 10. a champion, a hero; brave, bold. Some read it also *nîn*, but that is decidedly wrong. Pers. نیو.

[*niyâzânînîtu* 𐬚𐬌𐬀𐬵𐬀𐬵𐬌𐬚𐬌𐬎𐬌 3d sg. pret. I. 39, 5. caused to want, instigated. Pers. causal of نیازیدن.]

nôh 𐬑𐬎 num. 20, 7. nine. Z. 𐬚𐬀𐬎𐬎, Sans. *navan*, Pers. نُه and نوه.

nohraz 𐬑𐬎𐬙𐬀𐬵 num. 20, 11. — 900.

nohsad 𐬑𐬎𐬯𐬀𐬎 num. 20, 11. nine hundred. Pers. نُه صد.

nôzdahum 𐬚𐬎𐬵𐬀𐬎𐬀𐬨𐬎 num. 12, 6. nineteenth. Pers. نوزدهم.

[*nûk* 𐬚𐬌𐬌 adj. Z. 5, 2. I. 33, 11. 34, 8. new, fresh. Pers. نَو and نَوَه. Z. *nava*. Sans. *nava*.]

[*nukhustu* 𐬚𐬎𐬑𐬎𐬌 adj. I. 32, 1. first; see *nakhost*.]

[*numâêd* see *namûd*.]

[*numâeshnî* 𐬚𐬎𐬎𐬀𐬌𐬯𐬎𐬚𐬌 s. Z. 34, 5. show, exhibition. Pers. نمایش.]

[*numâeshnîk* 𐬚𐬎𐬎𐬀𐬌𐬯𐬎𐬚𐬌𐬐 adj. Z. 30, 1. showing, apparent.]

nûn 𐬚𐬌𐬌 adv. 18, 8. now, at present. Pers. کنون and اکنون. [S. *nûnam*, Gr. *νῦν*.]

nûrâ 𐬚𐬌𐬙𐬀 s. 1, 7. fire. Arab. نُور 'splendor, light'; Syr. ܢܘܪܐ 'fire.' [Chald. נוּרָא emphat.]

[*nuskhîk* 𐬚𐬎𐬯𐬑𐬌𐬐 s. I. 34, 10. a writing, manuscript, scripture, book; see *nask*. Arab. نَسخِيّ.]

nyâeshna 𐬐𐬀𐬉𐬎𐬀 s. 22, 6. Z. 1, 1. praise. Pers. نیایش. [Z. 17, 5. 22, 2. prayer. It is the translation of the Zand *vahmem.*]

[*nyok* 𐬐𐬀𐬉 adj. Z. 1, 1. 2, 9. 8, 6. 9, 4. 23, 11. good; see *nadûk.*]

[*nyok-negâs* 𐬐𐬀𐬉-𐬑𐬀𐬉 adj. Z. 26, 2. having a good aspect. Pers. نیك + نِگاه.]

[*nyoshashna* 𐬐𐬀𐬉𐬱𐬀𐬎𐬀 s. Z. 9, 9. 26, 7. hearing, listening, attention. Pers. نیوشیدن 'to hear'.]

[*nyoshîdan* 𐬐𐬀𐬉𐬱𐬌𐬙𐬀𐬈 v. Z. 40, 10. pres. 3d sing. *nyoshêd* 𐬐𐬀𐬉𐬱𐬌𐬙𐬌𐬙 Z. 31, 2. to hear, listen, pay attention. Pers. نیوشیدن.]

[*nyoshîdâr* 𐬐𐬀𐬉𐬱𐬌𐬙𐬀𐬭 s. Z. 43, 11. a listener; an expectant.]

o 𐬉 . 𐬀

ôe 𐬉𐬍 prep. 10, 2. 18, 10. a particle denoting in Pâzand the dative case, as *Hôrmazd ôe Zartosht gopt.* [It corresponds to the Pahlavî 𐬃𐬀 *ol* (*var*). Z. *avi.*]

ôe 𐬉𐬍 pron. 18, 3. he, him, it. Pers. او, اوی and وی.

oesh 𐬉𐬍𐬱 s. 11, 2. thought, anything revolved in the mind. This word is translated in some MSS. 'by him', or 'to him', from the Persian اوش, but that meaning is not given in the glossary itself, as here the next word is *paspûk;* besides such a meaning is out of place here; therefore I think the word must be related to the Arabic هویس *havîs*, the meaning of which is more suitable to the classification, and if so, it should be pronounced *havîsh*, and not *oesh.* In J. D. p. 33, there is a word *hâvash*, meaning 'translation', that may easily be adopted here, according to the classification.

[*ôj* 𐬉𐬚 s. Z. 17, 6. strength, power, might. Z. 𐬃𐬉𐬚𐬱𐬀. S. *ojas.*]

[*ojdahêshna* 𐬉𐬚𐬙𐬀𐬵𐬎𐬀 s. Z. 22, 5. rising above the horizon. The pronunciation *uzhdaheshnu* would be more correct; *uzh* = Z. *us, uz, ur.* S. *ut.*]

[*ol* 𐬃𐬀 prep. I. 32, 5. 7. 9. 10. 11. etc. to, for, at, into; see *var.* Chald. עַל, Syr. ܥܠ. In the Sassanian Inscriptions 𐬃 *ûl*, see Wester.

Bund. p. 83, l. 13. 15.; Fland. Voy. en Perse, vol. 4. pl. 181, l. 4. 11. 13. 26. and pl. 190, l. 8. 18. 19. etc.]

[*olach* ـلچ I. 32, 11. 33, 8. 34, 5. 35, 8. also to, also at, etc.; *ol* + *cha*.]

[*olman* ـلمن pron. I. 39, 6. 40, 4. he, him; she, her; it; that one; see *varman*. In the Sassanian Inscriptions ـلمن *ûlman*, see Wester. Bund. p. 83, l. 8. 16.; Fland. Voy. en Perse, vol. 4. pl. 181, l. 7 and pl. 190, l. 20. 21. etc.]

[*olmanbi* ـلمنبد I. 33, 1. he also; a doubtful reading, and whether *bi* is a suffix, or should be separated from *olman* (as a preposition) is not very clear.]

om ـوم pron. 18, 2. to me, to us; see *avôm*. [Pâz. prep. او + Pers. suff. ـَم.]

[*orûn* ـرون adv. or s. Z. 21, 1, this side, here; good-looking. Z. ـرون. So translated by Destur Hoshengjî, who appears undecided whether to identify it with ـرون Z. 6, 3., or with ـرونچ Z. 6, 1.; see *hôrûn*.]

ôsh ـوش pron. and conj. 18, 4. to him; then, therefore. Some read this word ـوش *oesh*, some *anâsh*, but the former is preferable. [Pâz. prep. او + Pers. suff. ـَش.]

[*ôshân* ـوشان pron. 18, 4. they, them, those; pl. of *ôc*. Pers. اوشان and ایشان.]

[*oshtar* ـشتر s. 5, 2. a camel. Pers. اُشتر. Z. *ushtra*. S. *ushṭra*.]

[*ostareh* ـشتره s. Z. 16, 9. a razor. Pers. اُستره and اوستره.]

ot ـوت pron. 18, 2. to thee, to you. Pâz. prep. او + Pers. suff. ـَت.]

[*ozid* ـزد v. pres. 3d sing. Z. 23, 10. it ascends, rises. According to the Destur's translation, it can be traced only to *uz* = *ut* 'up', and must be taken as a verbal form derived from this preposition.]

[*ozmûd* 𐬀𐬵𐬰𐬌𐬙𐬀𐬛 p. part. Z. 19, 9. tried, tested, experienced, examined. Pers. آزموده.]

[*ozmûdâr* 𐬀𐬵𐬰𐬌𐬙𐬀𐬛𐬀𐬭 adj. Z. 28, 6. experienced, tried.]

p 𐬐

[*pad* 𐬐𐬀𐬛 Z. 24, 10. a chief. Z. 𐬐𐬀𐬛𐬀𐬵𐬐𐬀, Pers. پد 'guardian', S. *pati.*]

[*padash*, *patash* 𐬐𐬀𐬛𐬀𐬰 prep. with pron. Z. 2, 3. 20, 8. 36, 9. 38, 4. 42, 10. I. 35, 3. to, for, or with it, or him. In Z. 20, 8. it should be *pad*, 'to'; see Z. 61, note 1. 𐬐𐬀𐬛 for Z. 𐬐𐬀𐬛𐬀𐬵𐬐𐬀 + Pers. suff. ش.]

padîraftan 𐬐𐬀𐬛𐬌𐬭𐬀𐬠𐬛𐬀𐬥 v. 16, 12. pret. 3d sing. *padîraft* 𐬐𐬀𐬛𐬌𐬭𐬀𐬠𐬛 23, 7. to receive, accept, admit, confess. Pers. پذیرفتن.

[*padîrashna* 𐬐𐬀𐬛𐬌𐬭𐬀𐬱𐬚 s. Z. 9, 9. acceptance, admission, assent. Pers. پذیرش.]

[*padîreh* 𐬐𐬀𐬛𐬌𐬭𐬎 s. or adj. Z. 12, 10. acceptance, obedience; meeting; an accepter; acceptable; see *patîraku.* It is the representative of the Zand word *paityahmi* in a Pahlavî sentence which is unintelligible; see Z. 53, note 1. Pers. پذیره.]

[*padisâr* 𐬐𐬀𐬛𐬌𐬯𐬀𐬭 s. Z. 38, 9. re-commencement, continuation; see *pêtîsâr.* It occurs in a sentence which is hardly intelligible. Pers. پدیسار.]

[*padmân* 𐬐𐬀𐬛𐬙𐬀𐬥 s. Z. 17, 2. 19, 6. 7. 8. 9. 37, 4. 42, 1. 43, 4. 5. measure, dimension, magnitude. In Z. 19, 7. 8. the Pahlavî translator considers it as equivalent to the Zand suffix 𐬯𐬀𐬙 nom. s. m. of 𐬐𐬀𐬙𐬎𐬀𐬙 'endowed with, possessing'. Pers. پیمان.]

padmûdan 𐬐𐬀𐬛𐬙𐬌𐬎𐬀𐬥 v. 14, 11. pres. 1st sing. *padmâêm* 𐬐𐬀𐬛𐬙𐬀𐬌𐬉𐬙 3d sing. *padmâêd* 𐬐𐬀𐬛𐬙𐬀𐬌𐬉𐬛 14, 12. to measure; to traverse. Pers. پیمودن.

[*padvandêd* 𐬐𐬀𐬛𐬎𐬀𐬯𐬌𐬥𐬉𐬛 v. pret. 3d sing. Z. 2, 4. joined, connected. Pers. پیوندن 'to join'.]

paê 𐬐𐬀𐬌 s. 6, 10. a nerve, tendon, sinew; a foot, the heel. Pers. پی.

pag 𐬐𐬀𐬒 s. 3, 4. millet; a cereal, a kind of vetch. [Pers. پگ.]

pagdûn 𐬐𐬀𐬒𐬛𐬎 s. 12, 8. punishment, sentence for crime. [Chald. פִּקְדָּן 'a command'.]

[*pahluk* 𐬐𐬀𐬑𐬤𐬎 s. Z. 10, 9. the side, the loins. Pers. پهلو.]

[*pahlûm* 𐬐𐬀𐬑𐬤𐬎𐬥 I. 35, 8. first, principal. It generally translates the Z. *vahishta*.]

[*paitâkê* 𐬐𐬀𐬌𐬙𐬀𐬵𐬐𐬀𐬌 s. I. 31, 2. 32, 3. 33, 4. 5. 35, 2. 41, 9. manifestation, exhibition, publication; see *pêdâkî*. Pers. پیدائی.]

pakîtâ 𐬐𐬀𐬏𐬀𐬵𐬐𐬀 s. 9, 3, a tutor, teacher, master, professor. [Hebr. פָּקִיד 'a magistrate'. This word is of frequent occurrence in the Assyrian. Thus the God *Nebo* is called *pakid kishshat shami u irsit* 'the master of the legions of heaven and earth'. See Oppert, Expéd. en Més. II. pag. 312. As Nebo is the secretary to the Gods and their instructor, the term *pakid* might be translated by 'teacher'.]

panashyâ 𐬐𐬀𐬙𐬱𐬀 s. 10, 5. a horseman; a soldier who fights with a mace or axe. [Should be read *parashyâ;* Chald. פָּרָשׁ emph. pl. פָּרָשַׁיָּא.]

pandand 𐬐𐬀𐬙𐬛𐬀𐬙 s. 8, 4. a child, offspring, issue, a son. [This appears to be merely an old orthography of *farzand;* Pers. فرزند.]

pang 𐬐𐬀𐬙𐬒 s. 1, 6. the dawn, the daybreak. Pers. پنگ. This word also means in Persian, a copper basin, with a small hole in the bottom, for water in which it is placed, to flow through, so as to measure time.

pang 𐬐𐬀𐬙𐬒 s. 4, 1. a plum; see *halû*.

pang 𐬐𐬀𐬙𐬒 adj. 21, 2. 22, 5. half, as *pang-dînâr* 'a half-ducat'. [Chald. פֶּלַג, Syr. ܦܠܓ.]

panîr 𐬐𐬀𐬙𐬌𐬭 s. 5, 7. Z. 26, 11. cheese. Pers. پنیر.

panj 𐬐𐬀𐬙𐬚, 𐬯𐬎 num. 20, 3. 4. 6. 21, 4. 5. Z. 24, 7. five, 5. Z. 𐬐𐬀𐬙𐬚𐬀𐬵𐬐𐬀, Sans. *pañcha*, Pers. پنج.

panjâh 𐬐𐬀𐬙𐬚𐬀𐬑, 𐬙𐬎 num. 20, 8. Z. 5, 9. 24, 6. fifty, 50. Pers. پنجاه.

panjeh-veh 𐬐𐬀𐬙𐬚𐬌𐬑–𐬌𐬎 adj. 20, 4. the five good (days); the five intercalary days, or *Gâthâs*, at the end of the year, are called by this

name and are also named *panjch-mch*, 'the five greater (days'.) [Pers. پنجه + به; comp. the phrase پنج روز in Persian poets metaphorically employed for 'lifetime'.]

panjraz 𐬐𐬀𐬙𐬭𐬀𐬵 num. 20, 10. Z. 24, 7. — 500.

panjsad 𐬐𐬀𐬙𐬯𐬀𐬛𐬌 num. 20, 10. five hundred. [Pers. پنج صد.]

[*panjudch* 𐬐𐬀𐬙𐬎𐬛𐬌 num. Z. 1, 8. one-fifth.]

panjum 𐬐𐬀𐬙𐬨𐬌 num. 4, 3. Z. 1, 7. the fifth. Pers. پنجم.]

papar 𐬐𐬀𐬨𐬀𐬭, *paprâ* 𐬐𐬀𐬨𐬭𐬁 s. 7, 10. these words are very variously translated; in D. J. by سوراخ کون 'the anus', in J. D. by زانو 'the knee', in D. E. by ساق 'the leg from ankle to knee, the shank', and in the Burhân-i qâti', they are translated by 'an old, or aged man'.

papâ 𐬐𐬀𐬨𐬁 s. 17, 8. a pen, a reed for making a *kalam*, or reed-pen, for writing; see *papyâ*.

papyâ 𐬐𐬀𐬨𐬌𐬁 s. 11, 2. a reed-pen. This word, of course by mistake, is in all MSS. translated by 𐬵𐬎𐬵 'clothes'; but it is certainly not 𐬵𐬎𐬵 *jâmch*, but 𐬴𐬁𐬵 *khâmch*, according to the classification; see *papâ*.

[*parashvch* 𐬐𐬭𐬱𐬎 s. Z. 19, 2. snow, hail. Z. 𐬐𐬭𐬱𐬎; see Z. 58, note 5.]

parastâr 𐬐𐬭𐬎𐬛𐬁 s. 9, 8. a worshipper, a devotee; a male, or female, servant. Pers. پرستار.

parastîdan 𐬐𐬭𐬎𐬛𐬌𐬐𐬀𐬛 v. 17, 6. to worship; to serve. Pers. پرستیدن.

[*Parazd*, *Farazd* 𐬐𐬭𐬵𐬛 pr. n. Z. 17, 4. name of a lake in Sejestan; in B. 55, 17. 𐬐𐬭𐬵𐬛. Z, 𐬐𐬭𐬵𐬛.]

parârân 𐬐𐬭𐬀𐬭𐬀𐬯 adj. 24, 5. misreading for *frârân*.

[*parâst* 𐬐𐬭𐬀𐬵𐬛 Z. 33, 6. It stands for 𐬐𐬭𐬀𐬵𐬛 *farhest* 'most', and appears to be only a mispronunciation of it.]

parbâ 𐬐𐬭𐬀𐬠 adj. 8, 2. alive, living. [This word is of no Iranian origin as its Pâzand is *zîvandak*, *zîvandch* 'living'. Its identification with فربه 'fat' is inadmissible, as 'living' and 'fat' are two different ideas which are, as far as I know, never expressed in the Aryan languages by one and

the same word. It is no doubt of foreign origin. The nearest approach to it is the Assyrian *pal*, 'year, life', *palatu*, *baladu* 'life, lifetime', on the latter see *Norris*, Assyrian Dictionary (I. pagg. 97. 98.) where numerous instances from various inscriptions are quoted, which prove this meaning beyond doubt. The Assyriologists derive this word from פלט 'to escape'; but this derivation will hardly stand a critical investigation. In my opinion it is evidently connected with *pal* 'year, life', the Turanian (Casdo-Scythic) word for 'year' which the Assyrians adopted. Whether or not they read it as a Semitic word, as they used to do with the Turanian words, I cannot determine. One of the bilingual tablets will perhaps give information. I suppose it was pronounced *shanat*. The Pahlavi 𐬐𐬀𐬉𐬎 is probably to be read *palbâ* which appears to be an erroneous pronunciation of *paltâ*, *paldâ*.]

[*pardum* 𐬐𐬀𐬉𐬛𐬌𐬥 num. Z. 1, 4. 17, 2. 42, 7. the first; see *fardum* and *partûm*. Pers. فردوم, Z. *fratema*, Sans. *prathama*.]

pardûn 𐬐𐬀𐬉𐬛𐬌𐬯 s. 12, 8. a punishment, a fine, mulcting.

[*parêzvân* 𐬐𐬀𐬉𐬌𐬵𐬎𐬀𐬯 s. Z. 13, 11. a complainant, a plaintiff. Pers. پریز + بان.]

[*pargandagî* 𐬐𐬀𐬉𐬜𐬀𐬯𐬛𐬀𐬜𐬌 s. I. 33, 2. 11. 34, 5. dispersion, scattered state. Pers. پرگندگی.]

[*pargandaku* 𐬐𐬀𐬉𐬜𐬀𐬯𐬛𐬀𐬴 adj. I. 33, 11. dispersed, scattered. Pers. پرگنده.]

parhônatan 𐬐𐬀𐬉𐬵𐬀𐬥𐬀𐬯𐬎 v. 13, 7. pres. 1st sing. *parhônêm* 𐬐𐬀𐬉𐬵𐬀𐬥𐬌𐬨 13, 8. 3d sing. *parhônêd* 𐬐𐬀𐬉𐬵𐬀𐬥𐬌𐬛 13, 7. to wish, desire, ask; see *gaprhônatan*. [B. 50, 7. 𐬐𐬀𐬉𐬵𐬀𐬥𐬀𐬛𐬛𐬌 'he wished'. The translation of this passage by 'he was glad' is wrong, and cannot be proved in any reasonable way. It is difficult to find a Semitic equivalent for the word; פרע means 'to avenge'; פרח 'to fly; to blossom'.]

parîdan 𐬐𐬀𐬉𐬌𐬛𐬀𐬯 v. 6, 2. to fly in the air (as a bird.) Pers. پریدن.

[*parikân* 𐬐𐬀𐬉𐬌𐬴𐬀𐬯 s. pl. Z. 15, 13. fairies; sing. *pærîk*. Pers. پری, Z. 𐬐𐬀𐬉𐬌𐬴𐬀𐬯.]

parîr 𐬐𐬀𐬉𐬌𐬉 adv. 19, 7. the day before yesterday; *parîr sâl*, the year before last. Pers. پریر and پری روز.

[*parjvat* 𐬐𐬀𐬭𐬡𐬎𐬀𐬑 p. part. Z. 44, 1. reached, attained, accomplished, completed. The correct pronunciation is probably *faryaft* for *frâyaptem* (from *ap* + *fra-â*); comp. Sans. *samâpta* 'completed'.]

[*parmân* 𐬐𐬀𐬭𐬨𐬀𐬥 s. Z. 15, 5. 6. a command, an order. Pers. فرمان.]

[*parmâtvu* 𐬐𐬀𐬭𐬨𐬀𐬑𐬎𐬎 v. I. 3d sg. pres. with *vu* 32, 6. 33, 5. 7. to order, to command, to direct. Pers. فرمودن.]

parshônatan 𐬐𐬀𐬭𐬱𐬀𐬐𐬀𐬭 v. 13, 10. pres. 1st sing. *parshônêm* 𐬐𐬀𐬭𐬱𐬀𐬐𐬀𐬭𐬉𐬙 3d sing. *parshônêd* 13, 11. see *vajârdan*. [As its Pâzand *vajârdan*, Pers. گذاردن also means 'to discern, distinguish, explain, represent', this verb can be traced to Chald. פָּרַשׁ 'to explain'.]

partum 𐬐𐬀𐬭𐬑𐬎𐬨 num. 1, 1. [I. 32, 2.] first; see *pardum*.

[*parân* 𐬐𐬀𐬭𐬀𐬥 adv. Z. 6, 4. that side. Z. 𐬐𐬀𐬭𐬀𐬙𐬀𐬥.]

[*parvarashna* 𐬐𐬀𐬭𐬎𐬀𐬭𐬱𐬀𐬈 s. Z. 40, 4. rearing; education. Pers. پرورش.]

pas 𐬐𐬀𐬯 adv. 19, 2. after, afterwards; finally, at last, the last; then, consequently. Z. 𐬐𐬀𐬯𐬌𐬐𐬀𐬯𐬀𐬙, Sans. *pas'chât*, Pers. پس.

[*pasakh* 𐬐𐬀𐬯𐬀𐬴 s. Z. 9, 8. see *pasokh*.]

pas-fardâ 𐬐𐬀𐬯𐬭𐬀𐬙𐬀 adv. 19, 8. the day after to-morrow. *pas* + *fardâ*. Pers. پس فردا.

[*Pashîntan* 𐬐𐬀𐬱𐬌𐬥𐬐𐬀𐬥 pr. n. Z. 44, 3. name of a man.]

pashîz 𐬐𐬀𐬱𐬌𐬵 s. 21, 1. [a small circular scale, or disk; a coin. Pers. پشی, پشیج and پشیز.]

pashîzeh 𐬐𐬀𐬱𐬌𐬵𐬉 s. 21, 1. [see *pashîz*. Pers. پشیزه.]

pas,hônatan 𐬐𐬀𐬯𐬱𐬌𐬀𐬐𐬀𐬭 v. 14, 10. pres. 1st sing. *pas,hônêm* 𐬐𐬀𐬯𐬱𐬌𐬀𐬐𐬀𐬭𐬉𐬙 14, 11. 3d sing. *pas,hônêd* 𐬐𐬀𐬯𐬱𐬌𐬀𐬐𐬀𐬭𐬉𐬐 14, 10. to sprinkle, to scatter, to make flow. [Chald. פְּסוֹ from פָּסָא, Hebr. פָּשָׁה 'to diffuse itself, to spread'.]

[*pashân* 𐬐𐬀𐬱𐬀𐬥 s. or adv. Z. 38, 7. is the Pahlavî equivalent of the Zand 𐬐𐬀𐬱𐬀𐬙𐬀𐬥𐬀𐬐𐬀𐬭, which appears to mean a part of the day; see Z. 73, note 2.]

[*pasizagîhâ* 𐬐𐬀𐬯𐬌𐬵𐬀𐬐𐬌𐬀𐬯 s. pl. Z. 6, 3. the meaning is not clear; in D. H. it is written 𐬐𐬀𐬯𐬌𐬵𐬀𐬐𐬌𐬀𐬯 which is read *pazhîzkîhâ* in I. 32. 6. 33, 6., and there taken as 'copies'; it also occurs in the singular number 𐬐𐬀𐬯𐬌𐬵𐬀𐬐, as a variant of *paspâk*, 'thought, translation'. It may perhaps be traced to the Persian پشیبکیدن 'to prepare', پسیج 'prepared', and be taken in the sense of 'preparations, adjustments, arrangements'.]

[*paskônashna* 𐬐𐬀𐬯𐬵𐬀𐬐𐬀𐬯 s. Z. 35, 9. cutting, wounding.]

paskônatan 𐬐𐬀𐬯𐬵𐬀𐬐𐬀𐬯 v. 13, 11. pres. 1st sing. *paskônêm*, 𐬐𐬀𐬯𐬵𐬀𐬐𐬌𐬉𐬙 3d sing. *paskônêd* v. 13, 12. to cut, to sever. [Chald. פְּסַקּוֹן from פְּסַק.]

[*pasmâl* 𐬐𐬀𐬯𐬱𐬀𐬤 s. Z. 43, 9. a plaintiff. It probably means 'one who speaks *after (pas)* the defendant has been heard'. It is opposed to *pêshmâl* q. v.]

[*pasokh* 𐬐𐬀𐬯𐬵𐬀𐬐 s. Z. 13, 10. an answer, a reply; see *pasakh*. Pers. پاسخ.]

paspâk 𐬐𐬀𐬯𐬌𐬵𐬀𐬐 s. 11, 2. thought (?). This word is translated in two MSS., J. D. and D. J., as 'ready-made', and in D. E. it is 'becoming, deserving'; but both these meanings are out of place here; the word being in juxtaposition with 𐬯𐬀𐬎𐬀𐬯 = هویس, must be synonymous with it; see *oesh*. In the glossary J. D., compiled by the late lamented Destur Jamshedji Burzorji of Surat, and published (lithographed) by Herbad Camaji Nasarwanji Kângâ, at Bombay in 1859 (with a Khordeh-avastâ) page 33, the word 𐬯𐬀𐬎𐬀𐬯 *havash* is translated by ترجمه 'a translation'; this meaning can also be adopted here, according to the classification, but for this meaning I have found no other authority. [J. D. and D. J. appear to trace this word to the Persian پسیج 'prepared', in accordance with the variant 𐬐𐬀𐬯𐬌𐬵𐬀𐬐 11, note 1; while the meaning 'translation' appears to have been obtained from a comparison with the Persian پچوه 'interpretation'. Comp. *pazhîzkîhâ*.]

pastâ 𐬐𐬀𐬯𐬵𐬀 adv. or s. 20, 2. and then, and up to; perhaps *pas* + *tâ*; [continuation, conclusion; see *pêtîsâr*. Pers. پستا.]

pastâk 𐬐𐬀𐬯𐬵𐬀𐬴 s. 22, 1. conclusion; see *pastâ*.

[*pasushurûn* 𐬐𐬀𐬯𐬎𐬹𐬯𐬎𐬹𐬯𐬀𐬥𐬎, *pasushurvân* 𐬐𐬀𐬯𐬎𐬹𐬯𐬎𐬹𐬯𐬀𐬥 s. Z. 40, 1. 2. a guardian of the flock, a shepherd's dog. Z. 𐬐𐬀𐬯𐬎𐬹𐬯𐬎𐬹𐬯𐬀𐬥𐬵.]

[*pat* 𐬐𐬀𐬑 prep. I. 35, 7. Z. *paiti.* Sans. *prati.* It belongs in this passage to the verb 𐬐𐬀𐬑𐬵𐬎𐬎𐬀𐬌; *pat-râstan* meaning 'to accomplish'.]

[*patash* 𐬐𐬀𐬑𐬀𐬰 I. 35, 3. see *padash.*]

[*patashnî* 𐬐𐬀𐬑𐬀𐬰𐬈𐬌 s. Z. 31, 6. a descent of an angel.]

[*patat, patet* 𐬐𐬀𐬑𐬀𐬑, 𐬐𐬀𐬑𐬈𐬑 s. Z. 24, 10. confession and repentance. Z. 𐬐𐬀𐬑𐬈𐬑𐬎𐬀 *paitita;* Pers. پتت. As to its derivation it cannot be traced to *paiti* + *i*, i. e. 'to go back' (or rather 'to go towards', 'to meet, encounter'), as Prof. Spiegel supposes. Even granted, that this derivation were correct, how can we arrive at the meaning 'repentance'? Prof. Spiegel starting from Christian theological ideas seems to think it means 'to go back, to return to the right path'. But such ideas are quite strange to Parseeism and no analogies can be shown. The subst. *paititis* in Yas. 70, 6. 71, 6. West. which is adduced as a proof, proves in fact nothing. It occurs in the phrase: *apãm vaṇuhinãm frâitîmcha paititîmcha*, which may mean 'the moving to and fro of the waters' poured into a vessel for consecration. This *may* be derived from *paiti* + *i*, but it may be just as well traced to *pat* 'to fall'; in this case the terms *frâiti paititi* mean 'the streaming forth' (from the jar in which they were) and 'the falling into' the sacrificial vessel into which they are poured. I consider this latter interpretation to be more correct than the former. In the meaning 'repentance' *paitita* must be traced to the root *pat*, as has been done already by Burnouf. It is the past. part. of the causal, meaning 'made to fall'; in this literal sense it occurs Vend. 5, 1. In Vend. 3, 21. it is construed with the subst. *chitha* 'punishment'. *paitita hê chitha* can only mean 'the punishment is dropt', i. e. remitted; but it would offend common sense to translate 'the punishment has been repented'. The true meaning of *paititâ* is 'remitted'. In later times and down to the present day, prayers for 'remission of sins', are called by name of *patet.*]

[*patêshtãn* 𐬐𐬀𐬑𐬈𐬰𐬌𐬀𐬦𐬀𐬙 s. pl. Z. 7, 11. 11, 3. the feet. Z. du. 𐬐𐬀𐬑𐬈𐬰𐬌𐬀𐬦𐬀𐬙𐬵. This word also occurs as a variant from D. II., in Z. 36, note 5. and in the singular number in note 6.]

[*patêt* 𐬐𐬀𐬑𐬎𐬑 *a*) v. pres. 3 d sing. Z. 16, 5. 24, 9. it falls. Z. 𐬐𐬀𐬛𐬑, Sans. *pat*, Pers. فُتادن and اُفتادن. *b*) s. Z. 36, 9. see *patat;* this is however a doubtful reading.]

[*patînêd* 𐬐𐬀𐬑𐬌𐬈𐬑 v. pres 3 d sing. Z. 16, 5. it throws down, spills; causal form of *patêt*. Pers. فُتانیدن and اُفتانیدن.]

[*patîraku* 𐬐𐬀𐬑𐬌𐬭𐬀𐬴 s. I. 35, 4. acceptance, receiving; see *padîrch*.]

[*patkâr* 𐬐𐬀𐬑𐬴𐬀𐬭 s. Z. 24, 4. I. 41, 6. a discussion, a dispute, a quarrel. Pers. پَیکار.]

[*patkârdâr* 𐬐𐬀𐬑𐬴𐬀𐬭𐬛𐬀𐬭 s. Z. 13, 9. an opponent, an adversary.]

[*patvastu* 𐬐𐬀𐬑𐬯𐬀𐬯𐬑𐬐𐬑 p. part. I. 35, 9. joined, reached, attained. Pers. پَیوَسته.]

[*patyârak* 𐬐𐬀𐬑𐬌𐬀𐬭𐬀𐬴 s. I. 40, 4. opposition; an enemy. Zand 𐬐𐬀𐬑𐬌𐬀𐬭𐬀𐬐𐬑, Pers. پتیاره.]

pavan 𐬐𐬀𐬯 prép. 17, 4. 21, 6. 22, 6. 23, 6. 9. 24, 1. 3. 5. Z. 1, 1. 3, 2. 4. 5, 1. etc. I. 32, 2. etc. This particle is used in the same meanings and way as the Persian به before nouns, signifying 'to, by, from, with, through, in', etc. [In the Sassanian inscriptions 𐭯𐭲𐭭 *pavan*, Chaldæo-version פתן *patan;* see B. 83, 6. 12. 84, 6. 11., and Fland. Voy. en Perse vol. 4, pl. 181, l. 3. 6. 10. 15. 21. 33. and pl. 190, l. 11. 14. 16. etc. It corresponds, as to its use, to the Semitic particle בְּ. I regard it as a compound preposition, 𐬐 being like بِ or فی, בְּ 'in', and 𐬯 corresponding to عن which in the Assyrian *(ina)* means also 'in'.]

pazēm 𐬐𐬀𐬰𐬆𐬨 1st sing. *pazēd* 𐬐𐬀𐬰𐬆𐬛 3d sing. v. 15, 5. present tense of *pukhtan*.

[*pazhînu* 𐬐𐬀𐬱𐬌𐬥 s. I. 32, 6. 7. 33, 6. 11. an original; a predecessor. Pers. پیشینه.]

[*pazhîzkîhâ* 𐬐𐬀𐬱𐬌𐬰𐬴𐬌𐬀 s. pl. I. 32, 6. 33, 6. copies. This appears to be connected with the word that has been read *paspûk,* and may perhaps be traced to the Persian پشیجیدن 'to prepare'; see *pasizagîhâ*.]

pazpônatan 𐬐𐬀𐬰𐬯𐬀𐬥𐬀𐬙 v. 14, 4. pres. 1st sing. *pazpônēm* 𐬐𐬀𐬰𐬯𐬀𐬥𐬌 14, 5. 3d sing. *pazpônēd* 𐬐𐬀𐬰𐬯𐬀𐬥𐬎 14, 4. to draw out, bring forth, to pull up; to yawn, stretch; to grieve, vex, injure; in J. D. 'to give, to digest, to chew'; in D. E., دادن 'to give', but *henjîdan* has no such meaning, but only those which are given above.

pâdan 𐬐𐬀𐬛𐬀𐬙 v. 16, 3. to guard, to protect; to be firm, permanent, steady. Pers. پائیدن: Z. 𐬐𐬀𐬛.

[*pâdashâh* 𐬐𐬀𐬛𐬱𐬀𐬵 mispronounced for *pâtakhshâ* q. v.]

[*pâd-daheshna* 𐬐𐬀𐬛𐬙𐬀𐬴𐬈𐬥𐬀 s. Z. 38, 1. award; reward. It is traceable to the Zand *paiti-dath*.]

pâdefrâs 𐬐𐬀𐬛𐬉𐬌𐬐𐬀𐬱 s. 12, 8. Z. 38, 1. *pâdefrâh* 𐬐𐬀𐬛𐬉𐬌𐬐𐬀𐬵 s. 12, 9. punishment; the punishment awarded to a soul after death. [Z. 𐬐𐬀𐬛𐬉𐬌𐬐𐬀𐬱𐬌.]

pâdîmâr, *pâtimâr* 𐬐𐬀𐬛𐬌𐬨𐬀𐬵 s. 12, 6. 8. pain; punishment; torment; torture; a whipping. [In the Persian Dictionaries it is explained by تعجیل وشتاب 'making haste, haste, despatch', (see Vullers Lexicon Persico-Latinum i. pag. 313. s. v. پاتیمار; but this meaning is not in accordance with the classification in 12, 6. The word stands there even at the head of a chapter in which fines and punishments are mentioned. It may mean originally 'condemnation' from *mar* + *paiti* 'to speak against, to condemn'.]

[*pâdîrăn* 𐬐𐬀𐬛𐬌𐬉𐬁 adj. Z. 34, 9. feeble, powerless, without vigour. The passage quoted is to be translated: 'if one makes (a man) without vigour through carelessness', i. e. if one neglects a person altogether by feeding and clothing him badly and leaving him destitute of all means. As to its etymology, it may be traced either to *pat* 'to fall', or to *i* + *paiti* 'to go against'.]

[*pâdîrănshosar* 𐬐𐬀𐬛𐬌𐬉𐬁𐬱𐬀𐬴𐬉 s. Z. 5, 10. a person ninety years old; one impotent through age. It translates the Z. *pairishtâ-khshudra* 'one whose semen is stale', i. e. without vigour, powerless; on *pairishta* see Z. p. 130.]

pâdîz 𐬐𐬀𐬛𐬌𐬐 s. 19, 9. autumn, harvest, fall of leaves. Pers. پایز and پاییز.]

pádshâh 𐬐𐬀𐬛𐬱𐬀𐬵 s. 8, 9. a king. Pers. پادشاه.

pâe 𐬐𐬀𐬉 s. 7, 11. Z. 41, 1. 4. 42, 2. a foot: a foot's-length, Z. 𐬐𐬀𐬎𐬀, Sans. *pâda*, Pers. پای.

[*pâh* 𐬐𐬀𐬵 s. Z. 6, 9. a beast, an animal, cattle; the equivalent of the Zand 𐬐𐬀𐬐𐬀 in the compound *pasu-vastrahê*, gen. of 'skin-clad, fur-clad'.]

[*pâhlum* 𐬐𐬀𐬵𐬨𐬹𐬙 adj. Z. 23, 2. best; see *pahlâm*.]

pâk 𐬐𐬀𐬴 adj. 19, 4. pious, pure; innocent. Pers. پاك.

[*pâkî* 𐬐𐬀𐬴𐬌 s. Z. 32, 3. purity. Pers. پاکی.]

[*pânch* 𐬐𐬀𐬙 s. or adj. Z. 32, 6. a protector, a refuge; protecting, preserving. Pers. پناه, Sans. *pâna*, Z. 𐬐𐬀𐬈.]

pânzdahum 𐬐𐬀𐬙𐬛𐬀𐬵𐬨𐬹𐬙 num. 10, 4. fifteenth. [Pers. پانزدهم.]

[*pânzdch* 𐬐𐬀𐬙𐬛𐬌 num. Z. 39, 7. 8. — 15. Pers. پانزده.]

[*Pâpakânu* 𐬐𐬀𐬯𐬀𐬴𐬀𐬦𐬎 adj. I. 33, 1. 40, 3. the Bâbegân, or son of Pâpak, or belonging to Pâpak (Sass. Insc. 𐭯𐭠𐭯𐭪𐭣 *Pâpakî*.)]

[*pâsé* 𐬐𐬀𐬈𐬌 Z. 33, 5. The reading is doubtful. My MS. has 𐬐𐬀𐬈𐬌𐬈𐬎𐬀𐬎 which is evidently an abstract noun of *pâsâi* by means of 𐬎𐬀 *kîk*, *gîk*, Pers. گی. As regards its derivation it is from the Z. *pasu* 'cattle'; *pâsé* or *pâsî* is an adjectival form, meaning 'what refers to cattle'. The passage in question 33, 4. 5. *(vanâs e kâdyôzad... aêdûn jast)* is to be translated thus: 'the sin *kâdyôzad* is taken with respect to men just in the same sense as *bodyôzad* with respect to cattle'; that is to say, the former is ill-usage of men, the latter of cattle.]

[*pâshîd* 𐬐𐬀𐬱𐬌𐬛 p. part. I. 31, 2. scattered, dispersed. Pers. پاشیده]

[*pâspân* 𐬐𐬀𐬱𐬐𐬀𐬦 s. Z. 26, 2. a protector, a guardian. Pers. پاسبان and پاسوان.]

[*pâtakhshâ* 𐬐𐬀𐬛𐬴𐬱𐬀 adj. Z. 8, 11. 18, 11. proper; ruling, possessing; royal; see Z. 58, note 4. It is also written 𐬐𐬀𐬛𐬀𐬴𐬱𐬀; comp.

Dîn-kart VII. pag. 290, lin. 16. 292, 9. of my MS., where 𐬐𐬀𐬵𐬀𐬑𐬭𐬀𐬑𐬱 *pâtokhshâi* s. occurs in the sense of 'propriety' or 'power'. Old Pers. *patiyâkhshi* 'to rule over', Inscript. of *Nakshi-Rustam* lin. 19.]

pâzîn 𐬐𐬀𐬰𐬌𐬯 s. 5, 4. a mountain goat; the head or foremost goat in a flock; see *barkhûn*. Pers. پازن.

pâzun, or *pâchun* 𐬐𐬀𐬰𐬎 s. 22, 9. the name of the 6th Nosk, corresponding to the Zand word *ashâd* in the *Yathâ ahû vairyô* prayer. [In the Dîn-i-vajarkart and the Rivâyats, it is the 7th, corresponding to the word *chîd*. It consisted of 22 chapters. Its name is written 𐬐𐬀𐬙𐬀𐬰 *pacham* in the Dîn-i-vajarkart, پاجم in the Rivâyats and 𐬐𐬀𐬰𐬌 *pâji* in the Dinkart. In the D. v. its contents are stated as follows: *a*) on the killing of sheep and goats (𐬙𐬭𐬀𐬥𐬀𐬰𐬎), how they should be killed; *b*) what fourfooted animals are allowed to be eaten, and what are prohibited; *c*) how he should strike an animal the deadly blow, who kills it at the time it is about to die [1]); *d*) on the *gâhanbârs*, how much there should be spent on them (in alms), and what will be the reward for observing them; *e*) on Desturs, Mobeds and Herbads, and on the good religion which has no doubts; *f*) what is to be given to those who perform good actions, and to him who observes the *gâhanbârs* and consecrates a dress to the soul (of a deceased); *g*) what there will be in the last times, and what is in paradise and by what good works it may be obtained; *h*) on the dress which is to be given as *ashôdât* (pious gift) to pious relatives; *i*) on the intervention for the pious (*jadûgûbî*); *k*) on the five great and five small *Fravardegân* [2]), and on the almsgiving during these ten days. It is enjoined in this Nosk, that it should be carefully studied by all men in order that they may know its contents well. — A far more copious statement of the contents of this Nosk is to be found in the Dîn-kart (VII. pagg. 279—298 of my MS.). As they are entirely unknown in Europe, I take occasion to give some extracts [3]). Besides the precepts regarding

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1) This refers to an old custom among the Parsis (as Destur Hoshengji informed me) not to let sheep, goats etc. die, but to kill them before they breathe their last.

2) The five last days of *Spendarmat-mâh* are called the small Fravardegân, and the five Gâtha days the great ones.

3) I have chosen those only which I am able to understand fully.

the *gâhanbârs*, and especially the killing of sheep for the solemn celebration of those festivals, as already mentioned, it contained a great deal about legal matters, criminal, and chiefly civil laws, the decision of judges, etc. I instance the following passages: *a*) the Zoroastrian community *in corpore* ([illegible]) has to decide on fines and penalties; *b*) on virtue and the merit arising from benefactions, and the demerit of their neglect; *c*) on intentional and unintentional woundings ([illegible]); and on those whose author is unknown, as well as those where it cannot be ascertained whether they are intentional, or unintentional; on woundings by stabbing etc.; *d*) on being terrified in a dreadful place among Kharfastars and how many Kharfastars there are; *e*) on seizing the tail of a bullock or horse on which one rides and holding it back ([illegible]); *f*) on plaints to the value of an *asparan* ([illegible]), or a sheep, or an ox, or a slave; on summoning the defendant and the time fixed for it; *g*) if one strikes a good man with malicious intent, the offender is to be found out; how he may be detected; *h*) on the avoiding of meeting a *margerzân*, i. e. a man deserving death, and the immunity for discharging an arrow at such a man in order to kill him; *i*) on witnesses ([illegible]); *k*) on the crime of sorcery; who is guilty of it, should be killed. *l*) The 5th section (the four preceding sections are not expressly mentioned) is said to have contained twenty-four stories on the rise, and fall of men through force and crime. Further are mentioned: *m*) plaints for the recovery of money; *n*) how the decision of a judge can be cancelled ([illegible]); *o*) what should be decided, if one sells property which is not one's own; *p*) on litigation on account of landed property, between Iranians and non-Iranians ([illegible]); *q*) whether women are permitted to give evidence in their own behalf; if they are subject to the authority of a husband they are not permitted to appear before the judge; *r*) on lawsuits on account of women, sheep, trees, etc.; *s*) on good thoughts, words and deeds of men, and the goodness of the good spirit; on bad thoughts, words and deeds, and their punishment at the bridge; *t*) on sins which are not remitted ([illegible]) when committed for the first, when for the second, and when for the third, fourth, or fifth times; *u*) the judge has to de-

cide (law cases) according to the Avesta-Zand, or according to common usage ( ) of the good people; *v*) on the power of selling a slave, or a sheep, or an ox which is unowned (*akhânak* lit. 'without a home'); *w*) on the whole debt of fathers (forefathers), and that minors may be considered as deserving death on account of sorcery, if they are their (own) masters; on (the guilt of) women when they are their own masters ( ); *x*) the value of an *asparan* is the lowest ( ), and that of a slave the highest ( ); *y*) who has the power to give a daughter in marriage, when the father is dead; it is prohibited to give her away out of covetousness, or to promise marrying her to some one without keeping the promise; it is further prohibited that a girl should be given in exchange for another, if a brother says to another (man): come to my sister or daughter, I shall come to yours; the price paid for a girl is to be returned if she does not please her husband; on girls who are not married after having attained their 15th year; *z*) on the sin of *ataftdât*, i. e. refusal of cooked food; *aa*) sorcery is to punished as *tanâfûr; bb*) on the measures of the day and night; *cc*) who-ever kills a sheep which has not been confined by its owner, is guilty of murder; *dd*) on various kinds of property (money, etc.) which one is permitted to give as *ashôdât* (alms to a pious man), what each person should give, and how it should be given; it is not allowable to say (to a man who receives the *ashôdât*): this is *ashôdât; ee*) Ormazd created all prosperity (*âbâdî*) for Zertosht and the followers of his religion; *ff*) it is to be regarded as theft if one who is favoured by fortune does not give something to a worthy man; *gg*) on the interference of a judge and other masters and chiefs, including the king of kings, if there is strife; *hh*) justice is the greatest of all good works, injustice a sin, and if the judge does not decide between right and wrong, it is also a sin; *ii*) on the seven kinds of property; on the prohibition of taking any one's house as a mortgage ( ).]

pêd, *pîd* s. 8, 3. Z. 24, 5. a father. Sans. *pitṛi*; Z. , nom. . It is only a shortening of *pitar*. Pers. پدر and پد.

[*pêd* adj. Z. 39, 3. singed, spoiled. Pers. پید.]

[*pêdâkî* 𐬐𐬎𐬎𐬀𐬉𐬐𐬀𐬉 s. Z. 29, 6. 38, 10.; see *paitâkê*.]

pêghâm 𐬐𐬎𐬀𐬉 s. 11, 4. a message; see *pêtâm*. Pers. پَیغام.

pêh 𐬐𐬎𐬉 s. 5, 6. fat, grease, tallow. Pers. پیه.

pêrâhan 𐬐𐬁𐬀𐬎𐬀𐬉 s. 11, 7. a loose vest, a shirt, a shift. Pers. پیراهن.

[*perâkhînîd* 𐬐𐬁𐬀𐬵𐬀𐬎𐬀𐬉 l. 33, 7. separated, spread, diffused; Pers. causal of فراخیدن. As to its form, it is infinitive in the passage quoted, and stands for 𐬐𐬁𐬀𐬵𐬀𐬎𐬀𐬉𐬐𐬀𐬉.]

[*pergandaku* see *pargandaku*.]

[*pêseh* 𐬐𐬎𐬉𐬍 s. Z. 24, 6. leprosy. Z. 𐬐𐬎𐬎𐬉𐬐𐬉, Pers. پیس and پیسی.]

pêsh 𐬐𐬍𐬉 adv. 19, 2. Z. 1, 4. 7, 4. 9, 12. 19, 4. 39, 8. before, herebefore, former. Pers. پیش.

[*pêsh-angusht* 𐬐𐬍𐬉𐬀𐬀𐬌𐬎𐬌𐬀𐬉 s. Z. 10, 5. the fore-finger. Pers. پیش + انگُشت.]

pêshânî 𐬐𐬍𐬀𐬀𐬌𐬉 s. 7, 1. the forehead. Pers. پیشانی.

[*pêsh-e-chashm* 𐬐𐬍𐬉𐬌𐬨𐬀𐬎𐬌 s. Z. 8, 1. the eyelid, or eyelash. Pers. پیش 'before' + چشم 'the eye'.]

[*pêshînîk* 𐬐𐬍𐬀𐬀𐬌𐬀𐬉 adj. and s. I. 32, 12. former, ancient; antiquity; pl. *pêshînîgân* 𐬐𐬍𐬀𐬀𐬌𐬀𐬉𐬎𐬀𐬉 I. 35, 2. predecessors, forefathers, ancestors, ancients. Pers. پیشین, پیشینه and پیشینگان.]

[*pêshmâl* 𐬐𐬍𐬌𐬨𐬀𐬉 s. Z. 43, 9. a defendant. In the Dînkart it is always written 𐬐𐬍𐬌𐬨𐬀𐬉 *pêshmâr*, i. e. one who speaks (standing) *before* (the judge); from *pêsh* پیش and *mar*, Z. *mare* 'to repeat'. The opposite is *pasmâl*, *pasmâr*, q. v.]

[*pêshupâi* 𐬐𐬍𐬎𐬀𐬉 s. I. 33, 10. 34, 7. a chief, a leader, a high-priest. Pers. پیشوا.]

[*pêstân* 𐬐𐬎𐬎𐬀𐬀𐬉 s. Z. 10, 6. a breast, a nipple. Pers. پستان.]

pêtâm 𐬐𐬀𐬎𐬀𐬉 s. 11, 4. an embassy, a mission (specially from a king); a message; fame, rumour, report, news, advice. This word can be pronounced and read *patgâm*, and that is correct, as we find the same

in Hebrew and Chald. פְּתֶגֶם. [It is however no Hebrew or Chaldee, but a genuine Persian word which has crept into the books of the Old Testament. As to its derivation it is to be traced to *gam* 'to go' + prep. *pati* = Z. *paiti* meaning literally 'what comes to (one'), i. e. a message.]

pêtîsâr 𐬐𐬉𐬙𐬌𐬯𐬁𐬭 s. 20, 2. 22, 1. [re-commencement, renewal, continuation; see *padisâr*. Pers. پدیسار. In 22, 1. it is explained by *pastâk*, but this is probably rather a contrast than an explanation, the meanings of both words being omitted, since the words *pêtîsâr va pastâ* can only mean 're-commencement and conclusion', in the phrase in 20, 2., which may be translated as follows: 'The re-commencement and conclusion of each month is ended from *Anhomâ* to *Anirân*'. See B. 49, 16.]

pîl 𐬐𐬌𐬇 s. 6, 7. an elephant. Pers. پیل, Arab. فِيلٌ. [Chald. פִּילָא]

[*pîm* 𐬐𐬌𐬨 s. Z. 24, 5. milk. Z. *paêma*.]

[*pîr* 𐬐𐬌𐬭 adj. and s. Z. 6, 8. old, aged, hoary; an old man. Pers. پیر.]

[*pirâmûn* 𐬐𐬌𐬭𐬁𐬨𐬎𐬥 adj. Z. 9, 13. surrounding, around. Pers. پیرامُن and پیرامون.]

pîrch 𐬐𐬌𐬭𐬚 s. 21, 8. a widow, an old woman. Pers. پیره زن and پیره 'bald; a recluse'.

[*pîrôzgar* 𐬐𐬌𐬭𐬎𐬵𐬀𐬜 adj. Z. 22, 7. victorious. Pers. پیروزگر. Zand *verethraghna*.]

[*pîrôzgarîhâ* 𐬐𐬌𐬭𐬎𐬵𐬀𐬜𐬌𐬴𐬁 s. pl. Z. 9, 2. victories; see *pîrôzgar*.]

[*pîruku* 𐬐𐬌𐬭𐬎𐬎 adj. I. 34, 2. old, ancient.]

piyâz 𐬐𐬌𐬀𐬰 s. 4, 8. an onion. Pers. پیاز.

pômamân 𐬐𐬎𐬨𐬀𐬨 s. 7, 3. Z. 8, 4. 31, 8. the mouth. In the Farhang-i Jehângîrî, *punman*. Syr. ܦܘܡܐ (*man* is a suffix.) [Chald. פּוּם, Arab. فُمٌ.]

[*pôrnâ, pûrnâi* 𐬐𐬎𐬭𐬀 s. Z. 4, 5. 24, 4. 39, 11. an adult, a grown-up person, a youth. Z. 𐬐𐬎𐬭𐬀𐬵𐬌𐬙𐬀.]

poryô-dakishîhâ, poryôdkêshîhâ 𐬐𐬎𐬭𐬌𐬎-𐬛𐬀𐬴𐬌𐬴𐬌𐬴𐬁 s. pl. 23, 7. the

people of the first religion, the religion which, before Zoroaster, the Iranians embraced. Z. 𐬯𐬙𐬀𐬎𐬴𐬎𐬎𐬵𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎. [*poryôtkêsh* 𐬯𐬙𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 I. 33, 3., pl. *poryôtkêshânu* 𐬯𐬙𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 I. 34, 1. 35, 1., *poryôtkêshanu* 𐬯𐬙𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 I. 32, 1.; from Z. *paoiryja* 'first' and *ḍkaêsha* 'creed, religion'. It denotes in the traditional books only the Zoroastrians; comp. Introduction to ZPGl. pag. XVI.]

pôsht 𐬯𐬀𐬎𐬎𐬯 s. 7, 7. the back. Pers. پُشت, Sans. *pṛishṭha.*

pôst 𐬯𐬀𐬎𐬎𐬯 s. 5, 7. Z. 6, 9. 10. 11. 7, 1. 10, 8. the skin. [pl. *pôst,hâ* 𐬯𐬀𐬎𐬎𐬯𐬀𐬎𐬎𐬀 I. 40, 2. skins, hides.] Z. 𐬯𐬀𐬎𐬎𐬯𐬀𐬎𐬎𐬀. Pers. پوست.

prag 𐬯𐬙𐬀𐬎 s. 6, 2. In D. J. it is زاغ 'a crow; in D. E. گُنجشك 'a sparrow'; in J. D. پران و پرنده 'flying, or a winged animal'; but I think this, as well as *râraǵ*, means 'a chicken', Pers. فرغ.

prashyâ 𐬯𐬙𐬀𐬎𐬎𐬀𐬎𐬎 s. 10, 5. see *panashyâ.*

prastâk, pirastuk 𐬯𐬙𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 s. 6, 2. a swallow. [Pers. پِرستُك, پِرستو, پِرستوك, فراستوك and فرستوك.]

[*prârâst, frârâst* 𐬯𐬙𐬀𐬎𐬙𐬀𐬎𐬎𐬀𐬎𐬎𐬯 p. part. Z. 3, 1. 41, 4. In the first passage it forms part of the translation of the Z. *hakereḍ* 'once', and appears to express *kereḍ*, whereas *ha* seems to be rendered by 𐬴𐬀𐬎𐬎 *khaduki* 'one'; in 41, 4. it refers to the number of *pâi* 'feet' of which a *gâm* consists in other places save the Vendidâd. Destur Hoshengji translates it here by 'only one'; but I suspect the numeral 'one' has been left out in his text; in my old MS., there is 𐬯𐬙𐬀𐬎𐬙𐬀𐬎𐬎𐬀𐬎𐬎𐬯 𐬛 'only two'. It seems to mean 'only, alone'. As to its etymology the second part is Z. *râsta* 'just', lit. 'arranged'; the first either *parâ* or *frâ.*]

[*pûdch* 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 adj. Z. 24, 9. rotten, old, weak. Pers. پوده.]

pukhtan 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 v. 15, 4. pres. 1st sing. *pazêm* 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 3d sing. *pazêd* 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 15, 5. to cook, to ripen. Pers. پختن, Z. *pach*, Sans. *pacha.*

[*punsaŝhna, punseshne* 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 . 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 . 𐬯𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎 s. Z. 24, 3. I. 32, 2. 4. asking, questioning; a question. Pers. پُرسِش.]

punsîdan, v. to ask; pret. 3d sing. *punsîd* 𐭯𐭥𐭲𐭮𐭩𐭣 22, 3. he asked. [An older orthography for *pursîdan*, q. v.]

[*punsîtârî* 𐭯𐭥𐭲𐭮𐭩𐭣𐭫𐭩𐭭 s. I. 35, 12. inquisitiveness; information.]

pur 𐭯𐭥𐭫 adj. 18, 10. Z. 24, 3. full. Pers. پُر.

[*pûrnâ*, *pûrnâi* 𐭯𐭥𐭫𐭭𐭠 s. Z. 39, 11. see *pôrnâ*.]

pursîdan, v. to ask; pret. 3d sing. *pursîd* 𐭯𐭥𐭫𐭮𐭩𐭣 22, 3. he asked, questioned, interrogated. [Pers. پُرسیدن, Z. 𐬯𐬭𐬱𐬌𐬌, Sans. *prachchh*.]

pus 𐭯𐭥𐭮 s. 8, 5. a son, a boy, a youth. Pers. پُس and پُسر, Z. 𐬯𐬭𐬱, Sans. *putra*.

[*pûtagî* 𐭯𐭥𐭲𐭪𐭩 s. I. 34, 6. rottenness; see *pûdch*.]

q 𐭪

[*qâheshnc* 𐭪𐭠𐭣𐭩𐭮𐭭𐭣 Z. 4, 3. privation, want. Pers. خواهش.]

r 𐭫

ra 𐭫 pron. 18, 1. Z. 19, 6. 25, 3. 44, 2. I, myself, me. [In the Sassanian inscriptions 𐭤 *lî*, see B. 83, 1. 84, 1. and Flandin Voy. en Perse, vol. 4, pl. 190, l. 13. 22. 23. etc. Chald. לִי 'to me'. Some scholars identify the word with the Afghan ړ *râ* which is originally used as a dative of the pronoun of the 1st person sing. and plur., with and without, the dative particles. But Dr. Trumpp in his excellent article on the Pas'tô (Zeitschrift der Deutschen Morgenländischen Gesellschaft vol. XXI, pag. 135) explains it, and I think correctly, as a shortening of مَرَا, comparing Afghânic تَړ = تُرَا 'to thee' and وَړ = اُورَا 'to him, her, it'. Accordingly the idea of the pronoun of the 1st person is not contained in *ra*, which besides does not exist in that sense in any other Iranian language. Moreover the ا *â* is essential in the Afghânic *râ*, which is *never* shortened if it be used either in the singular or plural, or with any post-positive particle; but in Pahlavi, 𐭤 'I' is *never* written 𐭤𐭫 *râ*,

or 𐬫𐬀𐬌 *râi.* If it were identical with the Afghânic *râ,* the *â* would not have been omitted. Besides, all the pronouns of the second and third persons in the Afghânic, in the singular as well as in the plural, look somewhat different from those used in the Pahlavî. For 𐬫𐬁 *rak, lak* 'thou', we find ڑ as dat. (nom. ته, gen. ڈتا etc.; see Trumpp l. c. pag. 137.), for 𐬫𐬀𐬵𐬀𐬥 *ranman, lanman* 'we', there is *mûngah,* for 𐬫𐬀𐬵𐬀𐬉𐬥 *rakûm, lakûm* 'ye', there is تاسِ, تاسی etc. The only other point of coincidence may be found between 𐬫𐬀, 𐬫𐬀𐬵𐬀 *varman (olman, ûlman)* 'he' and Afgh. ور 'to him' and 'to them'; but 𐬫𐬀 is in most cases used as a dative particle, and the third person expressed by 𐬫𐬀𐬵𐬀; and we can explain them from the Semitic languages (see *var* and *varman*), just as well as all the other Huzvâresh pronouns. Most decisive against the identification of 𐬫 with *râ,* is the occurrence of the pronoun in the form 𐬫𐬀 *lî* in the Sassanian inscriptions, and the circumstance that if 𐬬 *cha* is added, there appears 𐬫𐬀𐬌𐬬 *rîj, lîj* (q. v.), the *î* being then actually expressed; comp. also *ragoman* (q. v.) which stands for *lîûman* 'I am'. As regards the circumstance that the *î* of *lî,* which is essential, is not expressed in writing, I think this was done to distinguish the pronoun of the 1st person sing. from the numeral for twenty 𐬫𐬇, which is always written with a final 𐬇.]

rabâ 𐬫𐬁𐬀𐬌 adj. 9, 1. [I. 35, 6.] great, venerable, splendid: Syr. ربا, Arab. رَبٌّ, Heb. רַב [Chald. emph. רַבָּא; Assyr. *rabu.*]

rabmaman 𐬫𐬁𐬀𐬵𐬀𐬥 s. 7, 8. Z. 30, 8. the heart, soul, mind; the centre. Chald. לִבָּא emph. לִבָּא; Arab. قَلْبٌ; *man* is a suffix. [Should be pronounced *labmaman,* or *lababmaman* 𐬫𐬁𐬀𐬁𐬀𐬵𐬀𐬥, as it is often spelt. Assyr. *libbu.*]

rachat 𐬫𐬬𐬀𐬇 adv. 18, 11. [This is translated by the Pâzand 𐬫𐬀𐬵, and both words are left unexplained by Destur Hoshengjî. They are classed among the adverbs, prepositions and conjunctions, and the meaning 'moist' given by Anquetil, cannot therefore be correct. If 𐬫𐬀𐬵 be read *tar,* it may be taken as the comparative suffix, meaning 'more', or as تر 'fresh'

in the adverbial sense of 'afresh, anew, again'; in either case, 𐭫𐭥 may be read *lavad*, and be perhaps identified with the Chald. לְ-עוֹד; 𐭫𐭥 may also be read *dar* and identified with 𐭫𐭣 'in, on', and if this can be taken in the sense of 'towards, or against', 𐭫𐭥 may be read *lachad*, and identified with the Chald. לְ-צַד; *lachad* 𐭫𐭧𐭣 occurs in the Sass. Insc. in the sense of 'towards, in the direction of'; see B. 83, 7., and in the Chaldæo-Pahlavî version לחד, see B. 84, 7.]

rachîtâ 𐭫𐭧𐭩𐭲𐭠 s. 8, 6. a female slave, a maid-servant. [It is probably only a miswriting for *rapîtâ*, q. v.]

radadâ 𐭫𐭣𐭣𐭠 adj. and s. 7, 5. true; a fact, truth; what is just and right; in the Burhân-i qâti', it is *radkâ*. [The word appears to be Semitic; but it is difficult to find its equivalents; רָדִיד is in Hebr. and Chald. 'expanded, extended'; רָדַד 'to tread down'; רָדָה 'to go, to walk; to rule'; Syr. ܪܕܐ 'to go; to flow; to chastise'; Chald. רְדָא 'to chastise; to rule'; Ethiop. *rad'a* 'to help, assist'; etc.]

[*radî* 𐭫𐭥𐭩 s. Z. 14, 2. chieftain-ship. Z. 𐭫𐭥𐭩.]

[*radtum* 𐭫𐭥𐭲𐭥 adj. Z. 21, 7. chiefest, headmost, most leading; superlative of *rad*, Z. 𐭫𐭥𐭣.]

raftan 𐭫𐭤𐭯𐭲𐭩 v. 15, 13. 16, 1. to walk, to go, to proceed; to elapse, see *sazîtônatan*. [Pers. رفتن.]

rag 𐭫𐭣 s. 6, 10. a vein. Pers. رگ.

raglaman, *rajlaman* 𐭫𐭣𐭤𐭥 s. 7, 11. Z. 11, 4. 24, 5. a foot; some pronounce it *rajlaman*, and that is, I think, more correct. Arab. رِجْل; *man* is a suffix. [In the Sass. Insc. 𐭫𐭣𐭤𐭥 *lagalman*, B. 83, 6. 12. Chald. רֶגֶל, Syr. ܪܓܠ.]

ragôman 𐭫𐭤𐭥 sing. *ragômanshân* 𐭫𐭤𐭥𐭱𐭠 pl. pron. 18, 2. we, we all. [The pronunciation is incorrect; it should be *lîûman*, *lîûmanshân;* the first part 𐭫𐭣 being identical with *li* in the Sassanian inscriptions; see *ra*; *ûman* is 𐭥𐭱 *hûman*, *homan*, Sass. Insc. 𐭥𐭱. 𐭫𐭥 expresses 'I am', like its Pâzand *am;* 𐭫𐭥𐭱𐭠 is the plural of it, 𐭱𐭠 *shân* ser-

ving as characteristic of the plural just as in ـسوهسوسا; *ûman (homan)* is used for the expression of existence; see *homand.*]

rahîk ـسهدو s. 9, 8. a slave. [Pers. رهی.]

rahîk ـسهدو adv. or adj. 18, 8. late; slowly; grey with age, old, antique; a long while. [Chald. רָחִיק and רְחִיק.]

[*rajasteh* ـسهدهمو adj. Z. 28, 9. true, just. Z. ـسهدهمهسه.]

[*rajlaman* ـسهلهمگ s. Z. 24, 5. a foot; see *raglaman.*]

rak ـسو pron. 18, 1. Z. 3, 10. 29, 3. thou, thee. [Chald. לָךְ, לֵךְ 'to thee, thy'.]

rak ـسو num. 20, 1. 7.—30.

rakhâr ـسرسا adv. 10, 2. 19, 1. Z. 4, 4. 13, 10. 38, 4. 42, 6. again, back, afresh, anew; towards. It also denotes contrariety, reversion, declivity; see *avâz.* In D. E., D. J. and D. N. it is read *nakhâr* in 10, 2., and *rakhâr* in 19, 1., I think the former is incorrect and the latter correct, as we have *lâkhar* in Chaldee; so it should be read either *rakhâr,* or *lakhâr;* but not *nakhâr*, nor *rânâr* as some would pronounce it. [See *lakhâr;* Chald. לְאָחוֹר.]

rak,hônatan ـسوسهوا v. 17, 8. to think, to consider, to meditate. [Its nearest approach appears to be רקע 'to expand'; but the identity is very doubtful.]

[*rakht* ـسرم s. Z. 20, 10. suit of clothes; see Z. 61, note 2. Pers. رخت.]

rakîtâ ـسوهسه s. 9, 7. a scholar, a student, a disciple, a pupil; a boy; a servant, a groom. [It is probably to be traced either to the root לכד Hebr. and Chald. 'to seize, to take', or to לקט 'to collect, to gather'. I take it as a present participle, or as a noun derived from a present participle (comp. *pakîtâ*) לָכֵד, לָכִיד in a metaphorical sense 'to seize with the mind', i. e. to comprehend; one who is accustomed to comprehend with his mind', what he hears, be he a student, or a servant. It is to be pronounced *lakîtâ.*]

rakôtâ ـسوهسه adj. 9, 9. prudent, wise, canny, vigilant, cautious, well-versed. [This word is closely allied to *rakîtâ, lakîtâ,* but not iden-

tical with it. It is an adjective whereas *rakîtâ* is a substantive; comp. Hebr. פָּקוּד 'one appointed to superintend', and פָּקִיד 'a superintendent'; see Ewald Ausführliches Lehrbuch der hebr. Sprache §. 149, *c.*]

rakûm 𐎠𐎚𐎥𐎌 pron. 18, 1. Z. 3, 9. 4, 1. 2. 13, 4. 15, 7. 22, 3. ye, you. Arab. كُمْ. [Chald. לְכוֹם 'to you, your'.]

[*ramch* 𐎠𐎛𐎗 s. Z. 23. 3. a flock, a herd; a crowd. Pers. رمه and رمه.]

ramîtônatan 𐎠𐎛𐎌𐎕𐎓𐎜𐎌𐎍 v. 16, 5. to throw, to cast away; [p. part. *ramîtûnitu* 𐎠𐎛𐎌𐎕𐎓𐎜𐎌𐎍𐎕 I. 41, 4. Chald. רְמִיתוּן from רְמָא; Sass. Inscr. 𐎠𐎛𐎌𐎕𐎓𐎜 *lamîtan*, or *lamîtun*, see B. 83, 8. 15. and Fland. Voy. en Perse, vol. 4. pl. 190, l. 19; in the Chaldæo-Pahlavi רמית B. 84, 7.]

[*ranj* 𐎠𐎜𐎒 s. I. 34, 9. trouble, toil, painstaking. Pers. رنج.]

raphâ 𐎠𐎡𐎗𐎐 s. 8, 5. a servant boy, a slave, a youth. [Should perhaps be read *rapîyâ*, and is merely a variant of *rapyâ*. Chald. רַבְיָא.]

[*rapîsavîn* 𐎠𐎡𐎉𐎔𐎅𐎌𐎍 s. Z. 42, 6. a variant of *rapîtavîn*.]

rapîtâ 𐎠𐎡𐎉𐎕𐎐 s. 8, 5. a female slave, a maid-servant. [Appears to be allied to a fem. form of the Chald. רַבְיָא 'a boy, a youth'; a form like רַבִּיתָא is to be presupposed; רִיבָא actually occurs in the sense of 'girl'.]

[*rapîtavîn* 𐎠𐎡𐎉𐎕𐎅𐎌𐎍 s. Z. 42, 5. the *rapithwina gâh*, or afternoon part of the day. Z. 𐬭𐬀𐬯𐬌𐬙𐬭𐬀𐬌𐬐𐬀𐬵.]

rapmaman 𐎠𐎡𐎛𐎛 s. 9, 8. a slave, an inferior or low person. [The word appears to be connected in some way with the verb *rapmamônatan;* it is probably derived from it in the sense of 'one who brings, or fetches what he has been ordered', i. e. a servant.]

rapmamônatan 𐎠𐎡𐎛𐎛𐎌𐎍𐎕𐎓𐎜𐎌𐎍 v. 16, 2. to bring, to adduce or fetch; to cause, to produce. [No Semitic root can be adduced which bears a striking resemblance to it; notwithstanding it must be derived from a Semitic origin, as it is certainly no Iranian verb. I trace it to a precative form of the Pael (causative) of בוא 'to come', caus. 'to bring', in the following manner. 𐎠 *l* is the prefix of the precative or optative in the Assyrian, just as ل in Arabic (Oppert Grammaire assyrienne §. 114, *b* pagg. 51. 52 of the 2d edition); 𐎡 *p* stands for ب *b*, for in the Assyrian

ב and פ occur simultaneously in the same root, e. g. עבש and עפש 'to make' (see Oppert l. c. pag. 6); 𐬑𐬑 *mm* represents the duplication of 𐬎𐬎 *vv*, as in the Assyrian cuneiform writing the letters *m* and *v* are not distinguished at all, but always expressed by the same signs (Oppert l. c. pag. 8). Accordingly the original form to which I trace *rapmamônatan*, seems to have been *libammûn* = *libavvûn* 'let them bring'. One may object that in Hebrew the Piel of בוא is not used, but instead of it the Hifil הֵבִיא, and that in Chaldee the word is not known. But בוא occurs in the Assyrian (see Oppert l. c. §. 190. 4. pag. 89), and there the verbs which are at the same time ע״ו and ל״א, actually form a Pael. That the precative appears in the Pahlavî is not very surprising, as it is a mood of very frequent use in the Assyrian. If the Semitic perfect and imperfect forms are employed in the Pahlavî, why should the precatives be excluded?]

rapûn 𐬉𐬎𐬐𐬎𐬎 s. 10, 7. a shield, a buckler, a target. [No corresponding Semitic words can be found. I suspect it is some Turanian word.]

rapyâ 𐬉𐬎𐬐𐬌 s. 8, 5. a servant-boy, a slave, a youth. [Chald. רַבְיָא.]

rarâ 𐬉𐬎𐬎 s. 7, 1. an ear. [This term for 'ear, is found neither in any Semitic nor in any Aryan language.]

rasîdan 𐬉𐬎𐬌𐬎𐬎 v. 17, 6. to reach, arrive; to get, receive. Pers. رسیدن.

rasîk 𐬉𐬎𐬌𐬎 s. 9, 8. a slave. [From *rasîdan*, meaning 'one who comes when ordered'; comp. *rapmaman*.]

rasnîk 𐬉𐬎𐬌𐬎 s. 10, 7. a javelin, a short spear or demi-lance.

raspinâ 𐬉𐬎𐬌𐬐𐬌 s. 19, 9. autumn, harvest, fall of leaves.

[*rastakînîtu* 𐬉𐬎𐬌𐬎𐬎𐬎𐬎 v. I. 35, 3. 3d sg. pres. he liberated, set free; denominative of *rastak* 'liberated'. Pers. رستن = رهیدن 'to escape, to be liberated'.]

[*rastî* 𐬉𐬎𐬌𐬑 s. I. 41, 8. It stands for *râstî* 𐬉𐬎𐬎𐬌𐬑 'probity, truth; Pers. راستی.]

ratmaman 𐬉𐬎𐬑𐬑 adv. 19, 1. here, at this place, in this world; it is opposite to *tamaman*. [Chald. לתמן 'hither'.]

ratoshtâid 𐬙𐬀𐬑𐬱𐬀𐬵𐬌𐬛 s. 22, 10. the name of the seventh Nosk, *chîḍ*. [According to the Din-i-vajarkart and the Rivâyats, it was the 8th Nosk, consisting of fifty chapters. After the time of Alexander only thirteen were recovered. Their contents are stated in the D. v. *a*) how obedience should be shown, and how commands should be given; that the orders of kings, highpriests and judges should be obeyed; *b*) on the fortification of towns (𐬙𐬀𐬑𐬱𐬀𐬵𐬎𐬎 𐬎𐬀𐬱𐬱𐬀𐬌𐬎) by providing them with walls; *c*) on the religious duties; *d*) on the things requisite for causing the resurrection (of the bodies); *e*) on walking (four-footed) animals, and birds, sheep and fishes, whichever may have been created by Ormazd and Aharman; *f*) on all seas, mountains and countries. — The name is written 𐬙𐬀𐬑𐬱𐬀𐬵𐬌𐬎𐬌𐬛 *ratôshtâiti* in the Dinkart, which would be a real Zand word. It is no doubt connected with *rathaêshtâo* 'a warrior'.]

rayomand 𐬙𐬁𐬎𐬹𐬌𐬛 adj. 24, 4. Z. 28, 8. splendid. [Z. *raêvañt*.]

raz 𐬙𐬀𐬟 s. 4, 4. vineyard; a vine; a grape. Pers. رز.

razm 𐬙𐬀𐬟𐬨 s. 10, 4. battle. [Pers. رزم. Z. 𐬙𐬁𐬎𐬎𐬌𐬎 'battle-line'.]

râ 𐬙𐬁 adv. 17, 4. 24, 6. not. Chald. לָא; see *lâ*.

[*râd* 𐬙𐬁𐬛 adj. Z. 28, 8. generous. Pers. راد 'liberal', Z. *râiti* 'gift'.]

râdônatan 𐬙𐬁𐬛𐬐𐬀𐬙𐬀𐬙 v. 16, 1. to run, pound, flow, gallop. [*râdônêd* 𐬙𐬁𐬛𐬐𐬀𐬙𐬌𐬛 3d pers. sg. pres. Z. 34, 8. It should be pronounced *rehatûntan;* Chald. רְהַטוּן from רְהַט 'to run', Syr. ܪܗܛ; Hebr. רוּץ id.]

[*râcshna* 𐬙𐬁𐬵𐬵𐬈 s. Z. 38, 1. The meaning is not clear.]

[*râi* 𐬙𐬁𐬌 a particle which is always put after the words and sentences to which it refers, a regular postposition; it expresses *a*) for the sake of, on account of, Z. 3, 5. 6. 𐬙𐬁𐬌, 𐬱𐬙𐬁𐬌 on account of two, of three (i. e. if two or three are mentioned); comp. Z. 5, 8. 9. 35, 8. 37, 6. 39, 11. 40, 6. 7. 9. *b*) as regards, in respect of Z. 36, 5. 6. 8. 𐬙𐬁𐬌 𐬱𐬀𐬵𐬎𐬹𐬛 as far as a guiltless (innocent) person is concerned. *c*) for, Z. 13, 4. 𐬙𐬁𐬌 𐬫𐬀𐬎 for you; 𐬙𐬁𐬌 𐬨𐬀 Z. 2, 4. wherefore. *d*) in order to, I. 39, 4. in this meaning it stands after a whole sentence, generally after the infinitive. *e*) it denotes sometimes the accusative, I. 41, 2. just as را in Persian. Etymo-

logically it is to be traced to the Old Pers. *râdiy* in *awhyarâdiy* 'therefore' (Inscript of Bisutun I, 6. 7.). In Zand we find a subst. *râti*, plur. *râtayô*, which means originally 'gift', but which is taken in the more general sense of 'thing'; see my work on the Gâthas vol. I, pag. 92. The modern Persian particle را, denoting the dative as well as the accusative, is identical with 𐬛𐬀. See more about *râi* in my pamphlet 'über die Pehlewi-Sprache und den Bundehesch' pag. 21. 22.]

[*rãm* 𐬛𐬁𐬨 s. Z. 44, 3. a proper name of some Parsi priest.]

[*rãmashna*, *rãmashnî* 𐬛𐬁𐬨𐬱𐬀, 𐬛𐬁𐬨𐬱𐬌 s. Z. 28, 8. 44, 1. pleasure. Pers. رامش id.]

rãn 𐬛𐬁𐬩 s. 7, 11. Z. 11, 3. the thigh. Pers. ران. Z. 𐬛𐬀𐬩.

rârag 𐬛𐬀𐬭𐬀𐬰 6, 2. (see *prag*).

râs 𐬛𐬀𐬯 or *râh* 𐬛𐬀𐬵 s. 2, 5. Z. 14, 10. 24, 8. 35, 2. way, path, passage, road. Pers. راه.

râst 𐬛𐬀𐬯𐬙 adj. and s. 7, 5. right, true; truth, fact. Pers. راست.

râstîhâ 𐬛𐬀𐬯𐬙𐬌𐬵𐬀 adv. 23, 6. rightly, in the right way. Pers. راستی.

[*râstu* 𐬛𐬀𐬯𐬙𐬎 part. I. 35, 7. 𐬛𐬀𐬯𐬙𐬎 𐬠𐬎𐬭𐬀𐬌𐬎 𐬠𐬀𐬌 'it was accomplished'. The translation 'it was rearranged' is probably better.]

râz 𐬛𐬀𐬰 s. 7, 5. a secret, a mystery; pl. *râz,hâ* 𐬛𐬀𐬰𐬵𐬀 Z. 8, 9. Pers. راز.

re 𐬛𐬌 num. 20, 7. 22, 8. 23, 6. twenty; 20.

[*rêsh*, *rîsh* 𐬛𐬌𐬱 s. Z. 28, 9. 36, 1. 3. 37, 1. a wound. Pers. ریش. Z. *rish* 'to wound'.]

rîcha 𐬛𐬌 pron. 18, 1. to me too, of me too, I also; *ri* + *cha*. [Should be pronounced *lîcha*. To prove that there can be no mistake as regards the meaning, I quote a passage from the Dinkart vol. VII, pag. 292, lin. 13. 14. of my MS. 𐭥𐭥 𐭩𐭥 𐭥 𐭣𐭣𐭥𐭥𐭩𐭥 𐭩𐭥 𐭣𐭣𐭥𐭥𐭩𐭥 𐭩𐭥 𐭥 𐭣𐭣𐭥𐭥𐭩𐭥 𐭩𐭥 𐭥𐭥 'come thou to my sister (or) daughter, I too come to thine'. Chald. לי 'to me' + Pahl. 𐭩 *cha* 'also'. See more under *ra*.]

rîdak 𐬭𐬌𐬙𐬀 s. 8, 5. a servant boy, a slave, a youth. Pers. ریدك; it means also a prematurely-born child.

[*rîdânî* 𐬭𐬌𐬎𐬀𐬯𐬌 s. Z. 11, 2. excrement. Pers. ریدن 'to ease nature', ریدهٔ 'excrement'. Z. *irita*. Vend. 5, 1. W. where it is rendered by 𐬀𐬙𐬌 𐬯𐬎𐬀 i. e. 'he discharges excrement'.]

rîsh 𐬭𐬌𐬯 s. 7, 6. a beard. Pers. ریش.

rîsh 𐬭𐬌𐬯 see *rêsh*.

rîshônatan 𐬭𐬌𐬯𐬀𐬐𐬀𐬙𐬀𐬯 v. pres. 1. sing. *rîshônēm*, 3d sing. *rîshônēd*, 15, 3. to knead, mix, leaven, to create a form. [Should be pronounced *lîshônatan*. Chald. and Hebr. לוּשׁ; Syr. ܠܫ; Ethiop. *lavîs*, 'to knead'.]

[*robashna* 𐬭𐬎𐬯𐬀 s. *a*) walking, going, Z. 41, 7. 8. 𐬯𐬎𐬯𐬀 𐬭𐬎𐬯𐬀 'in walking', Z. 42, 2.; *b*) flowing, continous flow, Z. 36, 8. 𐬯𐬀 𐬭𐬎𐬯𐬀 continous flow of blood; *c*) it is the translation of the terminations *tâtô*, *tâtaĉ*, *tâtem* Z. 29, 1. and in this sense translated by Destur Hoshengji 'lasting, duration, current, continuous'. — *robashnî* 𐬭𐬎𐬯𐬌 s. translates in Z. 11, 8. the *tâtem* of *drvatâtem*, in 17, 7. *tâtaêcha* of *yavatâtaêcha*, in 23, 11. *tâtem* of *ushtatâtem*. It expresses here duration, continuity. Pers. روش.]

robâk 𐬭𐬎𐬀𐬴 adj. going; 24, 3. [𐬭𐬎𐬀𐬴 𐬯𐬀𐬭𐬀𐬙𐬀𐬯 'may it be going' i. e. be efficacious (said of an incantation). I. 39, 2. 𐬭𐬎𐬀𐬴 𐬬𐬀𐬭𐬀𐬙 to set a-going, to set in motion, to make lasting (said of the religion when established by Zoroaster.) In Z. 21, 9. it renders *urunô* in *athaurunô*, where Destur Hoshengji translates it by 'agreeable'; see Z. 62, note 1. Pers. رو.]

[*robăn* 𐬭𐬎𐬯 s. Z. 11, 11. 23, 9. 36, 9. I. 35, 9. soul, spirit. Pers. روان. Z. *urvan*.]

[*robănik* 𐬭𐬎𐬯𐬌𐬴 adj. Z. 34, 1. It probably means 'what refers to the soul'. 𐬭𐬎𐬯𐬌𐬴 𐬀𐬯𐬎𐬌𐬙 'the *robănik* sin' is put together with the *hamî-mâlăn* sins, q. v.]

rôbâs 𐭫𐭥𐭱𐭮 s. 21, 9. a fox. Pers. روباه. [Z. *urupi.*]

rôd 𐭫𐭣 s. 3, 1. a channel of a river, a great river; a lake. Pers. رود and رود خانه. [Z. *urud*, loc. *urûidhi.*]

[*rodhîk* 𐭫𐭣𐭩𐭪 adj. Z. 39, 11. It probably means 'grown-up; high, tall'. Z. *rud* 'to grow'; *raodha* 'stature, height'. The original form may have been *raodhya.*]

[*rodîk* 𐭫𐭣𐭩𐭪 s. Z. 10, 11. an intestine. Pers. روده, روده.]

rôê, roî 𐭫𐭩 s. 7, 3. Z. 7, 13. the face. Pers. روی.

rôeshman 𐭫𐭩𐭱𐭣𐭭 s. 6, 10. Z. 6, 6. 7. 11. 7, 4. 9. 44, 1. the head; 23, 6. beginning; also used for 'end' or 'finis'; top, summit. [Chald. רֵאשׁ, רֵישׁ, Hebr. רֹאשׁ.]

rôghan 𐭫𐭩𐭲 s. 5, 7. oil. Pers. روغن. Z. *raoghna.*

rôîn 𐭫𐭭 adv. 19, 2. before, *ro* + *în.* [It appears to be Semitic, as it is explained by the Persian *pêsh.* It is probably to be read *lôîn,* as it is best traced to Chald. לְעֵין 'before the eye'. I have however some doubts as to the correctness of this derivation. We must, perhaps after all, trace it to روی 'face'. Sass. Insc. 𐭫𐭩𐭭 *lûînî*, B. 83, 5.]

rôman 𐭫𐭥𐭭 pron. 18, 1. Z. 4, 1. 20, 7. 22, 11. we, (pl. of 𐭫 *ra*). [Should be *lanman.* In the Sassanian inscriptions 𐭤𐭫 *lanman* Bund. ed. Westergaard pag. 83, lin. 11. Pâikûlî IX. 4. X. 2. XI. 2. Chald. לן. It is an oblique case, like all the Semitic pronouns employed in Pahlavî, but used as nominative.]

romanâ 𐭫𐭥𐭭𐭠 or *rôramnâ* 𐭫𐭥𐭥𐭭𐭠 s. 3, 9. a pomegranate. Arabic رُمَّان. [Hebr. רִמּוֹן, Chald. רִמּוֹנָא, רוּמָּנָא, Syr. ܪܘܼܡܵܢܵܐ, Ethiop. *român.*]

rôpâ 𐭫𐭥𐭯 s. 6, 6. a fox. Pers. روباه.

rôpâh 𐭫𐭥𐭯𐭤 s. 21, 9. a fox; see *rôbâs.*

rorman 𐭫𐭥𐭥𐭭 adj. 19, 10. eternal, everlasting. [It is explained by جاویدان and cannot be connected with *roramnâ* 'pomegranate'. I take it as identical with Hebr. לְעוֹלָם 'for ever', Chald. לְעָלְמִין id.]

[*roshanu* 𐬭𐬯𐬵𐬀𐬌 adj. I. 32, 4. 33, 6. 35, 4. shining, lucid. 𐬭𐬯𐬵𐬀𐬌 𐬀𐬌 like the original light (lit. 'from the shining ground'). Pers. روشن.]

[*roshnî* 𐬭𐬯𐬵𐬀𐬈 s. Z. *a*) light, a translation of *raochaṅhem* Z. 28, 10.; I. 32, 4. 35, 4. *b*) wealth Z. 18, 11. a translation of *shaêtem*. Pers. روشنی.]

[*roshnî-frâz* 𐬭𐬯𐬵𐬀𐬈 𐬉𐬭𐬀𐬵 s. Z. 42, 11. name of the fourth quarter of the night. It is the translation of 𐬭𐬀𐬵𐬌𐬯𐬀𐬈𐬌𐬭𐬀𐬵𐬌𐬉𐬀𐬌.]

[*rôst* 𐬭𐬯𐬀𐬵 v. 3d sg. pret. Z. 28, 10. he grew up; see *rûstan*.]

[*rostâk* 𐬭𐬯𐬀𐬵𐬀𐬴 s. Z. 18, 10. a country. Pers. روستا.]

rotman 𐬭𐬯𐬀𐬙 prep. with, 18, 11. [Z. 3, 2. 13, 1. 25, 1. together with, 20, 3. 𐬭𐬯𐬀𐬙 𐬛𐬀𐬌𐬙𐬀𐬌𐬉 it goes with, i. e. it is added (used of suffixes and terminations) Z. 2, 3. 𐬭𐬯𐬀𐬙 𐬛𐬀𐬌𐬙𐬀𐬌𐬉 𐬀𐬵𐬯 𐬐 he came forward *with* a publication, i. e. he brought forward a publication I. 33, 4. 𐬭𐬯𐬀𐬙 𐬀𐬵𐬯 one *with* the other, i. e. mutual; I. 41, 3. 5. Syr. ܥܡ 'with'. Chald. לְוָת 'towards'.]

rôz 𐬭𐬯𐬀𐬵 . 𐬭𐬯 s. 19, 7. Z. 42, 3. 43, 2. day. Pers. روز.

[*rubânu* 𐬭𐬯𐬵𐬀𐬙𐬌 see *robăn*.]

rudastâ 𐬭𐬵𐬛𐬯𐬀𐬵 s. 2, 4. a village, a market-town or village, any inhabited place. Pers. روستا. In the Pahlavî translation of the first fargard of the Vendidâd it is thus explained: 𐬭𐬵𐬛𐬯𐬀𐬵𐬴 𐬴𐬭𐬴 𐬐 𐬭𐬵𐬛𐬯𐬀𐬵 𐬐 𐬭𐬀𐬵𐬌𐬯𐬀𐬈 'and the place where the people live (habitable place) is called rostâk'. [As regards the origin of the word I doubt its identity with *rustâ*, by which it is explained; but I am unable to point out as yet a Semitic equivalent.]

rûstan 𐬭𐬯𐬵𐬀𐬵𐬌 v. 14, 5. pres. 1. sing. *rûêm*, 3. sing. *rûêd* to grow, to spring up (as some herbs, grass, trees, etc.) Pers. رستن. Z. *urudh*.

rustâ 𐬭𐬵𐬛𐬯𐬀𐬵 2, 4. see *rudastâ*. Pers. روستا.

s 𐬛

sa 𐬯 num. 20, 8. forty, 40.

sabsabâ 𐬛𐬀𐬝𐬀𐬝𐬀𐬌 s. 6, 10. the hair of the body or head. [Vullers compares (Lexicon Persico-Latinum vol. II, pag. 1545) the Syriac ܣܦܬܐ which means 'a lip, and the shore of the sea', Hebr. שָׂפָה, Chald. סְפָא, Arab. شَفَةٌ, and states its plural to be ܣܦܬ; but neither the Syriac grammars, nor the dictionaries of the language, know of such a plural, but give ܣܦܬ in the status absolutus, and ܣܦܬܝ (see Hofmann, Grammatica Syriaca pag. 274) in the status constructus. As neither the form, nor the meaning is in accordance with *sabsabâ*, the comparison is inadmissible. As regards the sound, the nearest approaches to it are the Arabic سَبْسَبَ 'to make flow', سَبْسَبٌ 'a desert', صَبْصَبَ 'to disperse, diffuse, to destroy', صَبْصَبٌ 'thick'; Ethiop. *sabsâb* 'marriage'; but the meanings nowhere suit.]

sad 𐬛𐬀𐬙 num. 20, 9. a hundred. Z. 𐬛𐬀𐬙𐬀𐬵𐬀; Sans. *s'ata*; Pers. صد.

sadîgar 𐬛𐬀𐬙𐬀𐬐𐬀𐬉 num. 2, 9. Z. 1, 6. 42, 9. third. Pers. یکر

sag 𐬛𐬀𐬐 s. 6, 5. the dog. Pers. سگ. [Z. *spâ*, acc. *spânem*. Sans. *s'van*, Greek *κυών*, Lat. *canis*, Lithuanian *szunis*, nom. *szu*. The old-Persian form appears to have been *spaka*, as we learn from Herodotus, who informs us (I, 110.) that the Medes, whose language, as far as they were Aryans, was identical with the Persian, called a dog *σπάκα*.]

sahastan 𐬛𐬀𐬵𐬀𐬛𐬛𐬀𐬌 pres. 3d sing. *sahêd* v. 13, 2. to fear, to dread. Pers. سهستن; see *madmamûnastan*.

[*sahîd* 𐬛𐬀𐬵𐬌𐬛 v. 3d sg. pres. Z. 26, 1. wishes, desires. It rests however only on an emendation made by Destur Hoshengji, who reads 𐬛𐬀𐬵𐬌𐬛 for 𐬛𐬌𐬵𐬛; it is the explanation of the Zand 𐬛𐬀𐬵𐬌𐬛𐬌𐬛 = 𐬛𐬀𐬵𐬀𐬛𐬛𐬀𐬌 which is generally rendered in Pahlavî by 𐭱𐭧𐭮𐭪𐭲, to which the meaning 'to wish, desire' is frequently given; see *madmamûnastan*.]

[*sahm* 𐬛𐬀𐬵𐬨 s. Z. 34, 5. fear, terror. Pers. سهم.]

sak 𐬯𐬀𐬐 num. 20, 8. fifty, 50.

sakâdûm 𐬯𐬀𐬐𐬀𐬛𐬌 s. 23, 3. Z. 38, 5. the name of the 18th Nosk *îm*. [The name of this Nosk is not to be found in the lists of the Rivâyats, but in the Dinkart it is enumerated. In Z. 38, 5. a passage from it is quoted. This proves beyond doubt that a sacred book which bore the name of *Sakâtum* actually existed.]

[*sakht* 𐬯𐬀𐬑𐬑 adj. Z. 27, 3. vigorous, powerful. Pers. سخت.]

sakhtan 𐬯𐬀𐬑𐬑𐬀𐬌 v. pres. 1. sing. *sanjêm*, 3. sing. *sanjêd*. v. 14, 13. Z. 43, 12. to weigh; to draw; to be trusted; to turn or render hard. Pers. سختن.

sakhân 𐬯𐬀𐬑𐬀𐬌 s. 11, 4. Z. 8, 6. 8. 26, 7. 32, 7. 43, 8. I. 34, 9. a word; discourse; speech. Pers. سُخْن, سُخَن, سَخُن, سَخَن, and سخُون.

sakînâ 𐬯𐬀𐬐𐬌𐬀 s. 10, 6. a knife. Arab. سكين. [Chald. סַכִּין, Syr. ܣܟܝܢܐ.]

salîâ, *salyâ* 𐬯𐬀𐬍𐬌𐬀 adj. 19, 4. Z. 2, 9. 4, 10. 20, 9. 24, 5. bad, wicked, Arabic شَرّ, شِرِّير. The proper pronunciation of the word is *sarîâ*, as will be seen from *sarîtar* the comparative of the same. [It is doubtful whether it is identical with the Arab. شَرّ 'wickedness' to which the Hebr. סָר 'obstinate, sour, sullen', may be added, as it is not to be traced to a verbum ע״ע, but to one ל״ה, or ל״א. The nearest approach to it is Chald. סְרִיָא, Syr. ܣܪܝܐ 'stinking, of bad smell'. As regards the affinity of the ideas 'to stink' and 'to be bad', compare the Hebr. בְּאֵשׁ 'to stink', with the Chald. בִּישׁ, Syr. ܒܝܫ 'bad'.]

[*salyâ-bakht* 𐬯𐬀𐬍𐬌𐬀-𐬠𐬀𐬑𐬑𐬌 adj. I. 40, 4. of bad luck, unfortunate. Pers. بدبخت.]

[*sandâr* 𐬯𐬀𐬊𐬛𐬀𐬍 Z. 40, 2. I. 41, 6. master, chief. Pers. سردار.]

[*sańch* 𐬯𐬀𐬊𐬵 s. Z. 36, 5. 6. 7. 37, 4. a blow with a weapon. Z. *snatha* 'a blow'.]

[*sanchâ* 𐬯𐬀𐬊𐬵𐬀 s. Z. 34, 6. a weapon. It should be pronounced *snâsh*, Z. *snaithish*.]

sang 𐬯𐬀𐬯𐬀𐬀 s. 12, 5. a weight; value, worth, price; a stone (either precious or pebble). Pers. سنگ.

sapand, safand 𐬯𐬀𐬐𐬀𐬯𐬀𐬙 s. 23, 2. the name of the 13th Nosk *aiwhē-ush*. [It contained sixty chapters. Its contents are thus stated in the Dîn-i-vajarkart: *a*) on the value of knowledge for men; *b*) on good works which serve to benefit scholars and pious men; *c*) the history of Zoroaster who was born from the womb of Doghdî; *d*) for how many days during ten years each Destur and Mobed, as long as he is in the state of purity (which has been effected by the Barashnom ceremony), should repeat with a melodious voice this Nosk, by which means he may obtain the fulfilment of any wish for himself, or for others. — As regards the etymology of the word, it is no doubt, identical with the Zand *speñta* 'growing, wise, holy'.]

sapandomad 𐬯𐬀𐬐𐬀𐬯𐬀𐬙𐬀𐬨𐬀𐬐 s. 20, 3. 23, 10. the name of the 5th day in each month, also the name of the 12th month; name of a genius presiding over the earth, *ârmaiti*. Originally in Z. 𐬯𐬀𐬐𐬀𐬯𐬀𐬙𐬀𐬨𐬀𐬐 which is changed to *sapandomad* and *sepandârmad*.

sapar 𐬯𐬀𐬐𐬀𐬭 s. 10, 7. a shield, a buckler, a target. Pers. سپر.

sapar-jalîâ 𐬯𐬀𐬐𐬀𐬭-𐬎𐬀𐬤𐬌𐬀 s. 3, 8. the quince fruit. Arabic. سفرجل.

[*sapâl* 𐬯𐬀𐬐𐬀𐬤 s. Z. 8, 2. the bridge of the nose. The Persian سِفال, سُفال 'a sherd, skin of a walnut', may be compared.]

[*sapârz* 𐬯𐬀𐬐𐬀𐬭𐬵 s. Z. 10, 11. the spleen. Z. *spereza*.]

sapetmăn, sapêtâmânu 𐬯𐬀𐬐𐬋𐬙𐬀𐬯𐬀𐬐 . 𐬯𐬀𐬐𐬋𐬑𐬀𐬨𐬀𐬯𐬀𐬐 adj. 23, 8. I. 32, 2. pure, hallowed; the name of the 9th grandfather of the great prophet Zoroaster, who is consequently called after this name, Zartosht of Sapêtmân, just as Medyomâh of Arastan, etc. Z. 𐬯𐬀𐬐𐬀𐬯𐬀𐬙𐬀𐬨𐬀𐬐.

[*sapojashnî* 𐬯𐬀𐬐𐬀𐬵𐬌𐬀𐬯𐬀𐬐 s. Z. 35, 7. stabbing.]

[*sapojéd* 𐬯𐬀𐬐𐬀𐬵𐬌𐬐 v. 3d pers. sg. pres. Z. 35, 8. 9. he stabs, pierces. Pers. سِپوختن, سُپوختن.]

sar 𐬯𐬀𐬭 s. 6, 10. 20, 2. the head; also used for the end, as *sar bahôd* 'it is at an end'. Pers. سر.

sarâêd 𐬯𐬀𐬭𐬀𐬐𐬎 v. 15, 10. Z. 31, 7. 3d sing. *sarâêm* 𐬯𐬀𐬭𐬀𐬐𐬚 v. 15, 10. 1st sg. pres. tense of *sarûdan*, q. v.

[*sardch* 𐬯𐬀𐬭𐬙 s. Z. 17, 3. kind, species. Pers. سرده.]

sarêshtan 𐬯𐬀𐬭𐬉𐬱𐬙𐬀𐬯 pres. 1. sing. *sarêshêm*, 3. sing. *sarêshêd* v. 15, 3. to mix, knead, leaven, to create a form. Pers. سرشتن.

[*sarînch* 𐬯𐬀𐬭𐬌𐬙 s. Z. 10, 12. the buttocks. Pers. سُرین.]

[*sarîshodch* 𐬯𐬀𐬭𐬌𐬱𐬎𐬙 num. Z. 1, 6. one-third. Z. *thrishva.*]

sarîtar 𐬯𐬀𐬭𐬌𐬙𐬀𐬭 adj. 19, 4. comparative of *salîâ*, pl. *sarîtarân* 𐬯𐬀𐬭𐬌𐬙𐬀𐬭𐬀𐬥 Z. 31, 1. very bad, very wicked, malignant, etc. Here the original form *sarîâ* is restored; see *salîâ.*

[*sarîtarî* 𐬯𐬀𐬭𐬌𐬙𐬀𐬭𐬌 s. Z. 2, 2. badness.]

sarîtônatan 𐬯𐬀𐬭𐬌𐬙𐬀𐬵𐬀𐬥𐬯 v. 15, 12. to embrace, copulate, to cohabit with a woman. [The word is, doubtless, of Semitic origin; but I cannot discover it in the Semitic dialects. סרי, in Chaldee means only 'to stink', but not 'to cohabit'. The nearest approach to *sarîtônatan*, as regards the meaning, appears to be Chald סלל 'to tickle, to titillate', which is used with respect to the gratification of lust.]

sarkôtâ 𐬯𐬀𐬭𐬴𐬙𐬀 s. 7, 5. a secret, a mystery. Arab. سِرّ. [The Burhân-i-qâti' assigns to it, besides this meaning, that of دار 'a piece of wood for the execution of slaves', but in the old Glossary itself, such a meaning seems to be unknown. Its etymology is uncertain. It is, perhaps, a corruption of the Latin *secretum.*]

[*saroba* 𐬯𐬀𐬭𐬉 s. 1) horn, a horny substance Z. 10, 5. Pers. سرو, Z. 𐬯𐬀𐬭𐬉𐬥. 2) word Z. 18, 1. 2. 3. 4. Z. 𐬯𐬀𐬭𐬉𐬐.]

[*sarosh* 𐬯𐬀𐬭𐬴 s. Z. 9, 4. It is the translation of the second part of the compound *deretô-sraoshem*, explained 'composed according to rule'. Accordingly it seems to mean, in this passage, 'order, rule'. Z. *sraosha* the genius presiding over the religion; obedience.]

sarûdan 𐬯𐬀𐬭𐬎𐬀𐬯 pres. 1. sing. *sarâêm*, 3. sing. *sarâêd*, v. 15, 10. to sing, to chant the Gâthâs; [past part. *sarûd* 𐬯𐬀𐬭𐬎 Z. 26, 6. sung, chanted.] Z. 𐬯𐬀𐬭𐬎𐬎𐬀𐬯𐬀𐬥. Pers. سرودن.

satar 𐬯𐬀𐬑𐬎 s. 24, 2. a star. Pers. ستارہ. Z. *starc*. Sans. *stṛi*.

satâ 𐬯𐬀𐬑𐬀 s. 2, 2. Z. 2, 8. *sathâ* 𐬯𐬀𐬚𐬀. *satyâ* 𐬯𐬀𐬑𐬌𐬀 2, 2. the world. These three words are nothing but different readings of the same word, but as they stand, I think they are mispronunciations for want of two dots on the top, with which they can be pronounced *getâ*, *gethâ*, *getihâ*; Z. 𐬜𐬀𐬐𐬌𐬐𐬀; Pers. گیتی; therefore I believe the correct pronunciation is *getâ*, etc. and not *satâ*, etc., though in Zand as an adjective of 𐬜𐬀𐬐𐬌𐬐𐬀 the word 𐬯𐬀𐬑𐬑𐬀 always occurs, but that is always translated by 𐬯𐬀𐬑𐬑𐬀𐬵𐬀𐬐𐬌𐬐𐬀 and not by 𐬯𐬀𐬑𐬀, etc.; so it is *ge* 𐬜𐬌 and not 𐬯 *s* in all probability. [I cannot agree with these remarks of my learned friend. 𐬯𐬀𐬑𐬀, 𐬯𐬀𐬚𐬀, 𐬯𐬀𐬑𐬌𐬀 are to be read respectively *satâ*, *sathâ*, *satyâ* or *satî* and are identical with Z. 𐬯𐬀𐬑 'creation, world';] pl. *sathîhâ* 𐬯𐬀𐬚𐬌𐬐𐬀 2, 1. worldly things.

[*satâihâ* 𐬯𐬀𐬑𐬀𐬌𐬐𐬀 adv. Z. 34, 6. 39, 3. in reality, really.]

[*satâmch* 𐬯𐬀𐬑𐬀𐬨 s. Z. 39, 3. violence, injury. Pers. ستم.]

[*satch* 𐬯𐬀𐬑𐬍 s. Z. 40, 8. It is miswritten for 𐬯𐬀𐬑𐬀 'world'; see *satâ*.]

[*satîz* 𐬯𐬀𐬑𐬌𐬵 s. Z. 26, 4. a quarrel, anger, hatred. Pers. ستیز. Z. 𐬯𐬀𐬑𐬌𐬵𐬌𐬙𐬎 instrum. Yt. 10, 71.]

[*satîzad* 𐬯𐬀𐬑𐬌𐬵𐬀𐬙 adj. Z. 26, 4. quarrelsome, obstinate.]

satûdgar 𐬯𐬀𐬑𐬎𐬀𐬎𐬎 s. 22, 8. the name of the first Nosk, also called *stud yesht* = *yathâ* in the *yathâ-ahû-vairyô* prayer. [*Satûdgar* is not identical with *stud-yesht*, or *setûd-yesht*; both are enumerated in all the lists I know, as two separate Nosks; only in respect to the place they occupy in them, and the orthography of *satûdgar*, there is some difference. In the Dîn-i-vajarkart and the Rivâyats, *stûd-yesht* is placed as the first, and *satûdgar* as the second Nosk; but in our Glossary and in a list of the Dînkart, where we find expressly remarked: 𐬯𐬀𐬑𐬎𐬀𐬎 𐬀𐬎𐬀𐬑𐬀𐬙𐬀 'and the beginning, i. e. the first, is the *sâtkar*' (VII. pag. 274, lin. 8 of my MS.), it is mentioned as the first, and the *stûd-yesht* as the twenty-first or last Nosk; for the 𐬯𐬎𐬀 23, 5. in this Glossary can be only the *stûd-yesht*,

the first word having been omitted. Instead of *satûdgar* the Dînkart has always 𐬯𐬀𐬑𐬎𐬀𐬭 *sâtkar* which is, I think, the correct form; it may be traced to a presupposed *sâtô-kara* 'the doing of useful things'. In the D. i. v. and the Rivâyats, it is said to have consisted of twenty-two chapters and treated of the following subjects: *a*) on giving advice to other people, on praying and almsgiving; *b*) on the performance of good actions, and on inducing others to practice good works; *c*) on marriages among relatives.]

[*satûrê, satûrî* 𐬯𐬀𐬑𐬎𐬀𐬭𐬉 s. I. 35, 5. 𐬯𐬀𐬑𐬎𐬀𐬭𐬉 𐬉𐬉 in lines, i. e. verses; thus the phrase is understood by the Desturs. That it means something referring to the composition of books, or to a list of books, follows with great probability from the context of the passage; whether the meaning in B. 80, 5. is the same, is doubtful. As regards the etymology it is probably of Semitic origin. If we trace it to an Iranian source, we should have to identify it with اُستُوار, سُتُوار, سُتْوار 'firm, stable: perfection, completeness'. The latter meaning may be applied to 𐬯𐬀𐬑𐬎𐬀𐬭𐬉 𐬉𐬉; the whole passage would then mean, that the *shapîr-dîn-nemûdârî*, i. e. the guide of the good religion (name of a work), comprised in its completeness about 1,000 chapters. But this meaning would not suit the context of the passage in the Bundehesh 80, 5. where it must mean 'line, lineage'; besides the form *satûr* does not exactly correspond with *sutvâr*, there being no *â*. I take the meaning 'line, lineage', as the correct one, and identify it with the Arab. سَطْر 'a line, principally one which is cut into something, a series, a set'; comp. سَتَرَ 'to write' (by making incisions); Hebr. Chald. שטר id.; Syr. ܣܛܪܐ, ܐܸܣܛܪ 'a letter'; Chald. שְׁטַר; 'a written contract'; Assyr. *satar* 'to write'; see Oppert, Exp. en Més. II, pag. 148. 49.]

[*sazashna* 𐬯𐬌𐬎𐬌 s. Z. 26, 3. 42, 3. decaying, ending; lapse. It is the translation of the Z. 𐬯𐬀𐬑𐬎𐬀𐬭𐬀𐬙 'passing off' from 𐬯𐬀𐬑𐬎 'to pass off'.]

[*sazâktar* 𐬯𐬀𐬑𐬎𐬀𐬭𐬍 adj. Z. 40, 10. capable. In the MS. D. H., it is correctly written 𐬯𐬌𐬎𐬌𐬍; it is comparat. of *sazâk* Pers. سزا 'fit, convenient'.]

[*sazd* 𐬯𐬀𐬑𐬎 s. I. 39, 6. strife, war. It is probably only miswritten, or mispronounced for *satîz*. Pers. ستیز.]

sazîtônatan 𐬯𐬀𐬰𐬌𐬎𐬌𐬎𐬀𐬎𐬀𐬈 v. 15, 13. to go, depart, elapse; to die, expire. [It is no doubt of Semitic origin, as is clearly indicated by the termination *îtôn* which is *never* found in Iranian verbs; but I am unable to discover it in the Semitic dialects. It is probably mispronounced; the 𐬰 may stand for 𐬯, as is the case with 𐬰𐬀𐬌𐬈𐬀𐬌 instead of 𐬯𐬀𐬌𐬈𐬀𐬌, both of which occur; thus we arrive at a root *sayai*, which may be a softening of *savai*, as *v* and *y* may interchange in the Semitic languages. The nearest approach is then the Ethiopic *sosava*, *ansosava* (instead of *savsava*) 'to walk'.]

sâl 𐬯𐬀𐬎𐬎 (sing.) *sâlân* 𐬯𐬀𐬎𐬎𐬀𐬥 (pl.) s. 19, 5. year. Pers. سال. Z. *saredha*.

sâlâr 𐬯𐬀𐬎𐬎𐬀𐬎 s. 9, 1. a head, a chief, a leader, a commander. Pers. سالار.

[*sâleh* 𐬯𐬀𐬎𐬎𐬆 s. Z. 5, 10. a year. Pers. ساله principally used after numerals.]

sâtônatan 𐬯𐬀𐬎𐬌𐬎𐬀𐬎𐬀𐬈 v. 15, 13. Z. 40, 3. to go. [3d pers. sg. pres. 𐬯𐬀𐬎𐬌𐬎𐬀𐬎𐬌 Z. 16, 9. 19, 4.; 𐬯𐬀𐬎𐬌𐬎𐬀𐬎𐬌 𐬰𐬌𐬈 Z. 2, 3. it goes together, i. e. is joined. Hebr. שׁוּט = שָׁטָה 'to turn away, to leave the right way'.]

sê 𐬯𐬌 . 𐬯𐬌𐬎 num. 20, 5. 21, 2. 4. Z. 1, 5. 3, 5. three, 3. Pers. سه. Zand *thri*.

sêbrîd 𐬯𐬌𐬉𐬎𐬌𐬉𐬌𐬎 s. 5, 6.; see under *akbrîd*.

[*seng* 𐬯𐬌𐬙𐬎 s. Z. 35, 5. stone. Pers. سنگ.]

[*sênîv* 𐬯𐬌𐬥𐬌𐬯 adj. Z. 1, 6. threefold, triple.]

sepâs 𐬯𐬌𐬯𐬀𐬯 s. 19, 6. 22, 6. praise, thanks. Pers. سپاس.

sêraz 𐬯𐬌𐬉𐬀𐬰 . 𐬯𐬀𐬎𐬀𐬰 num. 20, 4. 9. Z. 31, 9. 37, 5.—300.

serkeh 𐬯𐬉𐬌𐬵𐬆 s. 4, 5. vinegar. Pers. سرکه.

sêsad 𐬯𐬀𐬎𐬎𐬎 num. 20, 9. three hundred. Pers. سه‌صد.

setâdan 𐬯𐬌𐬎𐬀𐬎𐬎𐬀𐬈 16, 11.; see *josgônatan*.

setârch 𐬯𐬌𐬎𐬀𐬉𐬰 s. 1; 6. a star. Pers. ستاره.

sêv 𐬯𐬌𐬯 s. 3, 9. an apple. Pers. سیو and سیب.

sêzdahum 𐬯𐬯𐬵𐬀𐬰𐬀𐬎𐬀𐬰 num. 9, 4. thirteenth. Pers. سیزدهم.

sî 𐬯𐬯 . 𐬵𐬀 num. 20, 7. Z. 31, 9. 39, 10. thirty, 30. Pers. سی.

[*siâh* 𐬯𐬀𐬵𐬀𐬱 adj. Z. 6, 8. black. Pers. سیاه.]

sîk 𐬯𐬯𐬀 num. 20. 8. seventy, 70.

sîkônatan 𐬯𐬯𐬀𐬐𐬀𐬥𐬀𐬙𐬀𐬥 pres. 1. sing. *sîkônêm*, 3. sing. *sîkônêd* v. 13, 12. to tear, to lacerate.

sîm 𐬯𐬯𐬨 s. 12, 3. silver; (see *asîm*). Pers. سیم.

[*sîna-masâ* 𐬯𐬯𐬱𐬀 𐬰𐬀𐬯𐬯𐬱 adj. Z. 39, 8. 9. having the length of a breast; see Z. 74, note 1. Pers. سینه. In D. H. it is 𐬯𐬯𐬱 𐬰𐬀𐬯𐬯𐬱.]

sînch 𐬯𐬯𐬰𐬀 s. 21, 11. Z. 10, 10. the bosom, breast. Pers. سینه.

sîr 𐬯𐬀𐬨 4. 8. garlic. Pers. سیر.

[*sîstân* 𐬯𐬯𐬵𐬵𐬀𐬥 s. Z. 17, 4. nom. prop. Sejestân.]

[*sitâcshna* 𐬯𐬀𐬵𐬀𐬍𐬱𐬀 s. Z. 19, 1. prayer, praise. Pers. ستایش.]

sôbarâ 𐬯𐬰𐬀𐬭 s. 19, 3. an expectation, hope; realization of a hope. [Chald. סְבוּרָא, סְבִירָא hope, expectation; see *aiabârî* pag. 55.]

[*sobârcshnu* 𐬯𐬰𐬀𐬭𐬍𐬱𐬥𐬀 s. I. 34, 8. expectation, hope; hoping.]

[*sochashn* 𐬯𐬰𐬀𐬈𐬱 s. I. 32, 10. burning 𐬀𐬵 𐬯𐬰𐬀𐬈𐬱 𐬵 it came to burning, i. e. it was burnt. Pers. سوختن.]

sochrûnatan, *shochrûnatan* 𐬯𐬰𐬀𐬭𐬥𐬀𐬙𐬀𐬥, 𐬱𐬰𐬀𐬭𐬥𐬀𐬙𐬀𐬥 v. 16, 12. to plunder, ravage, pillage, rifle; Pâz. *apôrdan*, q. v. [It is a Shaphel-form probably of the Chald. verb. עָצַר 'to press, to squeeze'; if 'squeezing' be taken in a metaphorical sense it means 'plundering'.]

[*softa* 𐬯𐬰𐬀𐬵𐬀 past part. Z. 7, 7. (with 𐬀𐬨) pierced. Pers. سُفته.]

[*soft*, *supt* 𐬯𐬰𐬀𐬵 s. Z. 10, 7. shoulder. Pers. سُفت. Z. *supti*.]

[*sokht* 𐬯𐬰𐬀𐬴𐬵 v. 3d sing. imperf. I. 41, 1. he burnt. Pers. سُختن 'to burn'.]

[*sosh* 𐬯𐬰𐬀𐬱 s. Z. 10, 10. the lungs. Pers. شُش. Z. *sushi*.]

sosîâ, *sosyâ* 𐬯𐬰𐬀𐬯𐬀𐬙𐬀 s. 5, 2. Z. 12, 2. 15, 10. a horse. In Burhân-i-qâti' *sosibâ* and *sosibâr*, in J. D. *sosyâr*. Chald. סוּסְיָא, Syr. ܣܘܣܝܐ.

sôsôbarbîtâ 𐬯𐬀𐬯𐬀𐬉𐬌𐬀𐬉𐬙𐬁𐬙𐬀 s. 6, 1. a swallow. [This is a compound of three words: *sosô-bar-bîtâ; sôsô* is Hebr. סוּס, סִיס, Chald. סוּסְיָא 'a swallow'; *bar-bîtâ* is Chald. בַּר בֵּיתָא 'son of the house', i. e. domesticated: the whole simply means *hirundo domestica*, house-swallow, chimney-swallow.]

[*sôzêd* 𐬯𐬀𐬵𐬀𐬛 v. 3d sing. pres. Z. 27, 3. he burns. Pers. سوزد.]

srôbâ 𐬛𐬙𐬉𐬌𐬀 s. 11, 4. words; see *saroba.*

[*stârân* 𐬛𐬀𐬙𐬀𐬉𐬌𐬀𐬛 s. Z. 12, 9. pl. stars; see *satar.*]

[*storg* 𐬛𐬀𐬙𐬉𐬌𐬀 adj. Z. 26, 4. terrible, impudent; large. Pers. سُتُرگ. Z. *stakhra.*]

[*sûd* 𐬯𐬀𐬛 s. Z. 25, 10. 38, 3. benefit, profit, gain. Pers. سود.]

sûdâr 𐬯𐬀𐬛𐬀𐬉 s. 9, 1. Z. 31, 10. a chief, a head, a master, a general or chief, an officer of rank in any department. I think the word may be pronounced *sardâr* as well as *sûdâr* or *sandâr*. The change of *r* to *n* is obvious. The former is more suitable and better known than the latter. Pers. سردار. [*Sûdar* and *sandâr* are only mispronunciations for *sardâr*.]

[*sudârí* 𐬯𐬀𐬛𐬀𐬉𐬌𐬌 s. Z. 12, 3. 34, 2. chieftainship. Pers. سرداری.]

[*sûdgûk, sûdagûk* 𐬯𐬀𐬛𐬀𐬜𐬌 s. Z. 33, 4. wear and tear. Pers. سودگی id.]

[*sûd-homandîhâ* 𐬯𐬀𐬛-𐬵𐬀𐬙𐬀𐬛𐬌𐬀 adv. Z. 9, 1. with useful (words).]

[*sûd-khâstâr* 𐬯𐬀𐬛-𐬵𐬀𐬯𐬀𐬉 s. Z. 25, 10. one who desires a benefit.]

[*sukînêd* 𐬯𐬵𐬌𐬀𐬛 v. 3d sg. pres. Z. 26, 7. It is the translation of the Z. 𐬯𐬵𐬌𐬀𐬛, and rendered by Destur Hoshengji by 'he may or will benefit'. It is evidently a denominative of *saoka* which means in Z. 'advantage', but is generally personified there. If we adhere to this meaning, the Destur's translation may be correct. But in the modern Persian, from which we have to explain the Iranian part of the Pahlavî, the word سوك means 'an ear or spickle of barley', and سوك 'mourning'.]

sûmâher 𐬯𐬀𐬥𐬀𐬵𐬉 adv. 19, 8. yesterday, *sû* + *mâher;* see *mâher.* [The second part of the word, *mâher*, is clearly Chald. מְחָר, Hebr. מָחָר,

Syr. ܫܘܼܡܝ 'to-morrow'; but the first *sû* is difficult to explain. *Mâher* in connection with *sû*, is used in the sense of 'yesterday', and not in that of 'to-morrow'. Its primitive meaning appears to have been 'before, formerly', as is shown by the Assyrian *maḫar* 'before', *maḫri* 'formerly, in former times'; *sû* is probably identical with the Assyrian *shuvâ* 'this', used in the phrase *in yumâ shuvâ* 'on this day'; *sûmâher* thus means 'before this day, i. e. yesterday'.]

[*sûst* 𐎢𐎢𐎴𐎼 adj. Z. 31, 8. lazy. Pers. سُست.]

sh 𐎢

shabâ 𐎢𐎱𐎰 num. 20, 6. seven. Arabic سَبْعَة. [Hebr. and Chald. שֶׁבַע, שִׁבְעָה.]

shabkônatan 𐎢𐎱𐎵𐎼𐎰𐎲 v. 16. 9. to give up, leave, relinquish. [Chald. שְׁבַקוּן from שְׁבַק 'to relinquish', Syr. ܫܒܰܩ.]

shadônatan 𐎢𐎴𐎼𐎰𐎲 v. 17, 5. to send. [I. 35, 7. *shadûnêt* 𐎢𐎴𐎼𐎶𐎰 3d sg. impf., I. 32, 7. *shadûnîtvu* 𐎢𐎴𐎼𐎶𐎰𐎺 3d sg. impf. (with *vu*) 'he sent'. Chald. שְׁדָא 'to pour out', and 'to throw'. In the meaning 'to send' it does not occur in the Chaldee, but in that of 'throwing' it is found in the inscriptions, as well as in the books, only in the form *shadîtun* B. 83, 5. 6.]

shagar 𐎢𐎴𐎿 21, 10. This word is translated in all MSS. by *apâr*, which means 'far extended', but I cannot trace it to words in cognate languages, nor have I ever met with it in Pahlavî books.

shaghâl 𐎢𐎴𐎶𐎷 s. 6, 7. a jackal. Pers. شغال, Sans. *s'ayâlu*.

shahahâ 𐎢𐎲𐎲 s. 22, 7. a demon, a devil, Satan. This word should be pronounced *shaédâ* 𐎢𐎴𐏁 as in Chald. שֵׁידָא, שֵׁידָא. [Syr. ܫܝܕܐ. Sassan. Inscript. plur. 𐭱𐭩𐭣𐭠 *shîdân*, Pâi Kûli frag. III, 2.]

shahar 𐎢𐎲𐎻 s. 2, 3. a city, a large town. Pers. شهر. Z. *shôithra*.

shaheryâr 𐎢𐎲𐎼𐎻 s. 8, 9. a friend of the city; a potent monarch, emperor, king. Pers. شهریار.

shahrastân 𐬱𐬀𐬵𐬭𐬎𐬀𐬥 s. 2, 4. a large fortified city, a capital of a country. Pers. شهرستان.

shajrâ 𐬱𐬀𐬎𐬭𐬀 s. 3, 6. a plant, a tree; a bush, a shrub. Syr. ܫܓܪܐ 'a terebinth tree'. Arab. شَجَرَةٌ, pl. شَجَرٌ 'a plant, a tree'.

shak 𐬱𐬀𐬐 s. 3, 4. barley, a grain of barley; an alloy of four grains of silver in ninety-six of gold. [I cannot discover Semitic equivalents.]

[*shakamba* 𐬱𐬀𐬐𐬀𐬨 s. Z. 10, 7. the belly. Pers. شِکم, اِشکم.]

shakar 𐬱𐬀𐬐𐬭 s. 4, 6. sugar. Pers. شکر. [Sans. *s'arkarâ*. In 21, 8. it appears to be identical with *shakarâ*.]

shakarâ 𐬱𐬀𐬐𐬭𐬎 s. 4, 6. sugar in all MSS. In the glossary of Destur Jamshedji Burzorji of Surat, published with a Khordeh-avastâ, at Bombay in 1859, it is translated by انار ترش pomegranate tree'. From what source this meaning is taken could not be ascertained. Of course the word 𐬵𐬀𐬭 *khâr* can be read also *anâr*, but that is not sufficient, I think. According to the classification, 'pomegranate' is out of place here, and in all probability this word *shakarâ* means 'a drunkard, a tipsy man', as *khâr* signifies the same; comp. Arabic سَكِرَ 'to be drunk', Hebr. and Chald. שָׁכַר. Syr. ܫܟܪ. Ethiop. *sak'ra* id.

shakbahônatan 𐬱𐬀𐬐𐬚𐬀𐬵𐬀𐬙 v. 15, 11. to get, acquire, collect; to toil, labour. [Its Pâzand is *vandâdan*, to which the Parsi priests ascribe the above meanings. As to its origin, it is clearly Semitic; its nearest approach is Chald. שְׁכַב, Hebr. שָׁכַב 'to lie down'; this meaning appears to be confirmed by *shakbahônêd* 𐬱𐬀𐬐𐬚𐬀𐬵𐬌𐬙 Z. 25, 9. by which the Zand 𐬛𐬀𐬛𐬌𐬙 (probably for 𐬛𐬀𐬛𐬀𐬙) 'he lies down' is rendered. Destur Hoshengji translates it by 'desired, wished, got', following the meanings ascribed to *vandâdan*. In this sense it cannot be traced to שְׁכַב but to שָׁכַח 'to find' which is however more commonly used in the Afel אַשְׁכַּח; see *askhahônatan*.]

[*shakeft* 𐬱𐬀𐬐𐬌𐬥𐬌 adj. Z. 26, 5. surprising. Pers. شگفت.]

shakîtônatan 𐬱𐬀𐬐𐬌𐬵𐬀𐬙 v. 10, 6. in D. E. بستن 'to bind'. D. J. تیر وا شست بستن 'to take arrows to their mark or aim'; the latter

will be more suitable, according to classification. [Hebr. שָׁבָה 'to wander', Ethiop. *sakuẓya* id. stand nearest; but the meaning does not suit.]

[*shaknâh* ܫܟܢܝܐ adj. Z. 20, 1. poor. It is probably to be read *shuknâsh*, or *shuknâish*, and to be taken as a Huzvâresh adverb, the termination of which is generally read *îhâ* (see ZPG. pag. XXVII) to be derived from Arab. سَكُنَ 'to be poor', comp. مَسْكِين, مِسْكِين 'poor'; Chald. מַשְׁכֵּן 'to pawn, mortgage'; as one whose property is mortgaged, is regarded as poor, the Arabic and Chaldee meanings can be reconciled. *shuknâish* can mean 'through poverty', or 'mortgaging'.]

sham ܫܡ s. 21, 6. 22, 6. 23, 9. 24, 1. 4. Z. 1, 1. 36, 7. 8. 37, 4. 7. 42, 4. 5. a name, Arabic اِسْم. [Hebr. and Chald. שֵׁם, Assyr. *shum*.]

shamag ܫܡܓ s. 3, 5. rape-seed, sesame; in B. q. it is شِمَشك. [Chald. שוּמְשְׁמָא id.]

shamhâ ܫܡܗܐ 1, 4.; see *shamyâ*.

shamîtônatan ܫܡܝܬܘܢܬܢ pres. 1. sing. *shamîtônēm*, 3. sing. *shamîtônēd* v. 14, 3. to stitch, or sew, to quilt in an ornamental way.

shamshdar ܫܡܫܕܪ s. 4, 8. an onion. [It is probably no Persian word, as it is explained by پیاز 'onion', and as there is no word of cognate sound which has this meaning; شُمشير is 'cardamom'.]

shamsyâ ܫܡܫܝܐ s. 1, 5. the sun. In B. q. it is translated 'lustre, light, splendor'. Hebr. שֶׁמֶשׁ, Chald. stat. emphat. שִׁמְשָׁא, Syr. ܫܡܫܐ, Arab. شَمْس. [Assyr. *shamshu*.]

shamyâ ܫܡܝܐ s. 1, 4. the heaven, celestial orb. [Chald. and Syr. stat. emphat. pl. שְׁמַיָּא, ܫܡܝܐ, Hebr. שָׁמַיִם, Arab. سَمَآء, pl. سَمَوَات.]

shanat ܫܢܬ s. 19, 5. 20, 4. Z. 16, 3. [I. 39, 2.] pl. *shanatān* 19, 5. a year. [Chald. שְׁנָא, emphat. שַׁתָּא, pl. שְׁנִין, שְׁנָת, Syr. ܫܢܬ, emph. ܫܢܬܐ, Phenician שנת, Hebr. שָׁנָה, Arab. سَنَة 'a year'.]

shanâ ܫܢܐ s. 7, 4. the tongue. [It is probably a corruption of Chald. לִשָׁנָא 'tongue'.]

[*shanâinashna* 𐬱𐬀𐬥𐬀𐬌𐬀𐬈𐬥𐬀 s. Z. 30, 4. a meaning, a commentary. From Pers. شناختن.]

[*shanâkhtan* 𐬱𐬀𐬥𐬀𐬈𐬵𐬀𐬥 v. Z. 1, 2. to know, to understand. Pers. شناختن.]

[*shanâs* 𐬱𐬀𐬥𐬀𐬎 part. act. Z. 9, 6. knowing. Pers. شناس.]

[*shanâsagî* 𐬱𐬀𐬥𐬀𐬎𐬀𐬐𐬌 s. Z. 8, 6. meaning, explanation.]

[*shantch* 𐬱𐬀𐬥𐬙 s. Z. 5, 9. 10. a year. Chald. שְׁנָא, stat. emphat. שַׁתָּא for שַׁנְתָּא.]

[*Shapânu* 𐬱𐬀𐬯𐬀𐬥𐬌 s. I. 33, 6. 𐬱𐬀𐬯𐬀𐬥𐬌 𐬉𐬎𐬌𐬌 'the treasury of Shapân', name of the place where one of the original copies of the Avesta-Zand was deposited. The name is also written 𐬱𐬀𐬯𐬀𐬥𐬀𐬵𐬀𐬥 I. 32, 6. 11.; see I. 36, note 2. and I. 37, note 2.]

[*shapîr* 𐬱𐬀𐬯𐬌𐬭 adj. Z. 9, 7. 23, 2. 40, 4. I. 32, 1. 34, 1. 35, 3. 5. 12. pl. *shapîrân* 𐬱𐬀𐬯𐬌𐬭𐬀𐬥 24, 5. good, exalted, better. Chald. שַׁפִּיר.]

[*shapîrî* 𐬱𐬀𐬯𐬌𐬭𐬌 s. Z. 2, 2. goodness.]

shaptînâ 𐬱𐬀𐬯𐬵𐬌𐬀𐬥𐬀 s. 7, 3. a lip. Arab. شفت, pl. شفتين. [Chald. שְׁפָתָא stat. emphat. שַׁפְתָּא.]

sharîtônatan 𐬱𐬀𐬭𐬌𐬈𐬀𐬥𐬀𐬈𐬀𐬥 v. 16, 10. to open, to free. [Chald. שְׁרָה, שְׁרָא 'to dissolve'.]

[*Shaspikân* 𐬱𐬀𐬯𐬎𐬌𐬐𐬀𐬥 s. I. 32, 6. 11.; see *Shapânu.*]

shash 𐬱𐬀𐬱 num. 20, 6. Z. 1, 8. six, 6. Z. 𐬱𐬀𐬱𐬀𐬥𐬀𐬱 Pers. شش. Sans. *shaṭ.*

shashraz 𐬱𐬀𐬱𐬭𐬀𐬡 num. 20. 10. — 600.

shashsad 𐬱𐬀𐬱𐬀𐬛𐬀𐬥 num. 20, 10. six hundred. [Pers. ششصد.]

shashum 𐬱𐬀𐬱𐬌𐬥 num. 4, 7. Z. 1, 8. sixth. [Pers. ششم.]

shast 𐬱𐬀𐬛𐬀𐬥 num. 20, 8. sixty. Pers. شصت.

shast-o-panj 𐬱𐬀𐬛 𐬀 𐬯𐬀𐬐𐬡 num. 20, 4. sixty-five, 65.

-shatan 𐬱𐬀𐬑𐬀𐬥 s. 2, 3. a city, a large town. [I. 32, 9. 39, 6. Should be read *shathru.* Z. *shôitra.* Sass. Inscr. 𐭱𐭧𐭮 *shatarî.*]

shatanyâr 𐬱𐬀𐬑𐬀𐬥𐬌𐬌𐬀𐬭 s. 8, 9. a potent monarch, a king. Pers. شهریار. [Should be pronounced *shatruyâr*.]

shatâ 𐬱𐬀𐬑𐬀 num. 20, 6. six. Arabic سِتَّة. [Chald. שֵׁת, שִׁית, שִׁתָּא, Syr. ܫܬ.]

shatman 𐬱𐬀𐬑𐬙𐬀𐬥 s. 7, 10. Z. 11, 2. the backside, the back. [Syr. ܫܬܡܐ. Arab. سَتٌّ, إِسْتٌ.]

shatmatâ 𐬱𐬀𐬑𐬙𐬀𐬙𐬀 s. 3, 1. a canal, an aqueduct.

shatnâ 𐬱𐬀𐬑𐬥𐬀 s. 2, 5. It is explained by *khâlâ*; see about it in pag. 144.

shatônatan 𐬱𐬀𐬑𐬀𐬐𐬀𐬥𐬌𐬌𐬀𐬑 v. 17, 6. to adore, to worship.

shav 𐬱𐬀𐬯 s. 19, 7. night. Pronounced also *shap*, Z. 𐬱𐬀𐬐. Old Pers. *khshapa*, Pers. شب; [pl. *shapân* 𐬱𐬀𐬐𐬀𐬥 Z. 42, 3. 43, 2.]

shavshîr 𐬱𐬀𐬯𐬱𐬀𐬌𐬌𐬀𐬭 s. 10, 6. a sword. Pers. شمشیر.

shazdâ 𐬱𐬀𐬵𐬙𐬀 s. 9, 10. a criminal, an accused (of a crime), a sinner, a wicked person.

[*shâdî* 𐬱𐬀𐬀𐬙𐬌𐬌𐬀 s. Z. 18, 12. marriage, festivity. Pers. شادی.]

[*shâêd* 𐬱𐬀𐬀𐬉𐬙𐬌𐬌 v. 3d pers. sg. pres. Z. 36. 9. it becomes, it is necessary. Pers. شایستن.]

shâêgân 𐬱𐬀𐬀𐬉𐬐𐬀𐬥𐬌𐬌 adj. 2, 6. Pers. شاهگان and شایگان royal, princely; see *manâ*.

shâh 𐬱𐬀𐬀𐬌𐬌 s. 8, 10. a king, a ruler. Pers. شاه. Z. 𐬱𐬀𐬐. Sans. *kshi* 'to rule'. [Z. *khshathra*, S. *kshatra*.]

shârman 𐬱𐬀𐬀𐬭𐬙𐬀𐬥 s. 7, 1. 4. hair, hair locks, hair curls. [Hebr. שֵׂעָר, Chald. שֵׂעָר, Arab. شَعْر, Syr. ܫܥܪ, Ethiop. *sc'crct*.]

[*shâtî* 𐬱𐬀𐬀𐬑𐬌𐬌𐬀 s. Z. 44, 1.; see *shâdî*.]

shâzdahum 𐬱𐬀𐬵𐬙𐬀𐬐𐬀𐬌𐬌 num. 11, 1. sixteenth. Pers. شانزدهم.

[*shêd* 𐬱𐬉𐬙𐬌𐬌 s. Z. 18, 11. splendor (according to the Pahlavî translation). Z. *khshaêta*. The proper meaning is, however, 'ruler'.]

shekam 𐬱𐬋𐬴𐬀𐬥 s. 7, 10. the belly. Pers. شِکم and اِشکم.

[*shckast* ܫܟܣܬ s. Z. 26, 1. a break, a defect.]

shekastan ܫܟܣܬܢ v. 16, 9. to break; destroy, to ruin, defeat. Pers. شکستن.

shêr ܫܝܪ s. 6, 5. a tiger, a lion. Pers. شیر.

shîkônatan ܫܝܩܘܢܬܢ v. 16, 9. to let fall, leave, dismiss; to hang, suspend.

[*shîn* ܫܝܢ s. Z. 19, 3. lamentation.]

shîr ܫܝܪ s. 5, 6. 21, 9. milk. Pers. شیر.

[*shîrînî* ܫܝܪܝܢܝ s. Z. 18, 13. sweetness. Pers. شیرینی.]

[*shnâvar* ܫܢܐܒܪ s. Z. 26, 6. a bow and arrow, a bow-string. Z. ثنوسرنا.]

shochrûnatan ܫܘܟܪܘܢܬܢ v. 16, 12.; see *sochrûnatan.*

shodan ܫܕܢ v. 16, 2. to be, to become, to go. Pers. شدن.

[*shoc* ܫܘܩ s. Z. 5, 1. 2 7. 8. a husband. ܫܘܩ ܠ ܢܬܠ to give in marriage. Pers. شوی.]

shôkâ ܫܘܩܐ s. 2, 5. market, public square, forum. Arabic سُوقٌ. [Chald. שׁוּקָא, Hebr. שׁוּק.]

shôlman ܫܐܠܡܐ s. 2, 8. hell. [Hebr. שְׁאוֹל, שְׁאֹל.]

shôman ܫܡܐ s. 7, 1. the forehead, front, face.

shomârman ܫܡܪܡܢ s. 6, 5. a cat.

[*shopān* ܫܦܝܢ s. Z. 40, 2. a shepherd. Pers. شوبان, شوان.]

[*shosar* ܫܘܬܪ s. Z. 11, 2. semen. Z. *khshudra.*]

shôstan ܫܘܬܬܢ pres. 1. sing. *shóēm,* 3. sing. *shôēd,* v. 15, 1. to wash, to cleanse, to clear. Pers. شُستن.

shrarâ ܫܪܪܐ s. 9, 9. an artizan, a skilful man in any art or profession.

shrîtâ ܫܪܝܛܐ s. 8, 9. the king. [Chald. שַׁלִּיטָא.]

shtâr ܫܛܪ s. 2, 6. shore, coast; harbour; a border.

shtînâ 𐬱𐬀𐬙𐬌𐬥𐬁 s. 7, 2. a laugh.

[*shud* 𐬱𐬎𐬛 s. Z. 19, 3. hunger. Z. *shudhem.* Sans. *kshudh.*]

[*shukuptu* 𐬱𐬎𐬴𐬎𐬙𐬎 part. pass. I. 34, 2. I rather prefer reading 𐬱𐬎𐬴𐬎𐬙𐬀𐬙 *shukuftan*, taking it as infinitive in the sense 'to admire'.]

shum 𐬱𐬎𐬨 s. 19, 4. benediction, joy, mercy, praise, thanks. I think the word is misread for *shanm* from *shanâ* or *shanâish.* Z. 𐬱𐬀𐬐𐬎𐬨, Pâz 𐬱𐬀𐬐𐬎𐬨 and Pahlavî 𐬱𐬀𐬐𐬎𐬨. [It appears to be Semitic.]

[*shûm* 𐬱𐬎𐬩 s. Z. 44, 1.; see *shum.*]

[*shumaj* 𐬱𐬎𐬨𐬀𐬵 s. Z. 19, 2. land prepared for sowing.]

shumâ 𐬱𐬎𐬨𐬀 pron. 18, 1. you. Pers. شُما. Z. 𐬱𐬎𐬨𐬀𐬐𐬎𐬱. Sans. *yushma.*

shumâr 𐬱𐬎𐬨𐬀𐬭 s. 19, 10. 22, 2. number, numeration, reckoning, computation. Pers. شُمار.

shûn 𐬱𐬎𐬥 s. 4, 8. garlick. [Chald. שׁוּם.]

shupkâ 𐬱𐬎𐬯𐬵𐬀 s. 11, 6. a weaver; a quiver. [Comp. Arab. شَبَكَةٌ 'a network'.]

t 𐬙

tablônastan 𐬙𐬀𐬭𐬀𐬥𐬌𐬱𐬀𐬙 v. 16, 9. to break, destroy. [*tabrûnast* 𐬙𐬀𐬭𐬩𐬎𐬥𐬌𐬱𐬀𐬙 3d sg. pret. I. 41, 4. he destroyed. Chald. תִּבְרוֹן from תְּבַר 'to break', Hebr. שָׁבַר.]

tabnâ 𐬙𐬀𐬯𐬥𐬀 s. 3, 5. grass, straw, hay. [Chald. תִּבְנָא.]

tag 𐬙𐬀𐬜 s. 4, 4. a date.

tag 𐬙𐬀𐬜 s. 9, 10 24, 2. a champion, a hero, a brave, bold personage; *tagîk*, one possessed of some physical heroism; the angel Serosh has this epithet. [Z. *tañjishta.*]

[*tagîktûm* 𐬙𐬀𐬜𐬌𐬵𐬎𐬩𐬎𐬙 adj. Z. 29, 2. very strong. Superlat. of *tagîk.*]

tahônatan 𐬙𐬀𐬵𐬎𐬥𐬌𐬱𐬀𐬙 pres. 1. sing. *tahônēm*, 3. sing. *tahônēd.* v.

15, 2. to grind. [Chald. טְחַן, Hebr. טָחַן, Syr. ܛܚܢ, Arab. طَحَنَ. It ought to be written 𐡕𐡄𐡍𐡍𐡏𐡕𐡀𐡍 *tahanônatan*, as the first ן is radical.]

[*taj* 𐡕𐡉𐡀 s. Z. 29, 1. flow. Z. *tacha*.]

[*tajar* 𐡕𐡉𐡓𐡀 s. Z. 41, 10. a kind of measure.]

[*tajârêd* 𐡕𐡉𐡓𐡉𐡃𐡀 v. Z. 36, 8. The reading is doubtful. My old MS. has 𐡕𐡉𐡓𐡉𐡃𐡀, Pers. گذرد from گذشتن 'to pass, to pass by'.]

[*tajêd* 𐡕𐡉𐡃𐡀 v. 3d pers. sg. prēs. Z. 35, 3. he leads. It appears to be identical with the Persian تزیدن 'to extract, to bring out', but the meaning seems here to be different. The passage 𐡎𐡌 𐡋𐡎𐡍 𐡃 𐡅𐡓𐡎 𐡕𐡉𐡃𐡀 𐡃 𐡍𐡃𐡍 𐡅𐡋 can hardly be otherwise translated than 'if one leads another to a wrong way', i. e. if one misleads another. It may be traced to *tach* 'to go' in a causative sense 'he makes go'.]

[*takâêd* 𐡕𐡊𐡅𐡉𐡃𐡀 v. 3d pers. sg. pres. Z. 33, 2. It occurs in the phrase: 𐡕𐡊𐡅𐡉𐡃𐡀 𐡅𐡕𐡋𐡎𐡓𐡃𐡅 which seems to mean 'he casts a look'. Pers. تکیدن 'to run hither and thither'.]

takrônatan 𐡕𐡊𐡓𐡅𐡍𐡍𐡏𐡕𐡀𐡍 prēs. 1. sing. *takrônēm*, 3. sing. *takrônēd*, v. 14, 12. to weigh; to draw; to be twisted; to turn hard. [It should be pronounced *taklônatan*. Chald. תְּקַל 'to weigh', Hebr. שָׁקַל, Assyr. *shaqal*. Only the meaning 'to weigh' appears to be attached to it.]

talbâ 𐡕𐡋𐡁𐡀 adj. 5, 6. fat, grease, tallow. [Should be pronounced *tarbâ*. Chald. תַּרְבָּא.]

taltâ 𐡕𐡋𐡕𐡀 num. 20, 5. three. Arabic ثَلَثَة. [Chald. תְּלָתָא, Syr. ܬܠܬܐ, ܬܠܬ.]

[*taluk* 𐡕𐡋𐡅𐡊 adj. Z. 10, 9. high, upper.]

tamaman 𐡕𐡌𐡌 adv. 18, 5. Z. 12, 11. 13, 1. 2. 4. 21, 10. there, in that place, thither; commonly also applied to heaven or the invisible world, as *ratmaman* is to this world. [Sassan. Inscript. 𐭬𐭬𐭭 *tamman*. Bund. pag. 83, lin. 9. Chald. תַּמָּן.]

tamăm 𐡕𐡌𐡌 pron. 22, 3. all, whole, entire, everything. Arab. تمام.

[*tammanach* 𐬙𐬀𐬨𐬨𐬀𐬌𐬀𐬙 adv. I. 32, 7. there, in that place; see *tamaman.*]

[*tan* 𐬙𐬀𐬥 s. Z. 11, 10. 38, 2. 40, 4. 43, 10. the body. Z. *tanu*, Sans. *tanu*, Pers. تن.]

tanak 𐬙𐬀𐬥𐬀𐬴 s. 11, 3. an order, a correspondence, a proclamation. D. E. pronounces it *tôk;* this appears to be correct, as the same word occurs again, 17, 8. where in all MSS. the pronunciation is *tôk.*

[*tanâvanâl* 𐬙𐬀𐬥𐬀𐬯𐬀𐬥𐬀𐬤 Z. 38, 1. otherwise read *tanâvanâr*; see *tanâvanâr.*]

[*tanâvanâr* 𐬙𐬀𐬥𐬀𐬯𐬀𐬥𐬀𐬭 Z. 7, 7. 12. 24, 8. 37, 5. 6. 7. a sinner. The correct pronunciation is *tanâpuhr*, or *tanâfuhr*, and is a translation of the Z. *tanupertha*, or *peshôtanush.* On the meaning of the word, see my pamphlet 'Ueber den gegenwärtigen Stand der Zendphilologie', pagg. 34. 35. 39.]

tandbârhâ 𐬙𐬀𐬥𐬛𐬀𐬭𐬵𐬀 s. pl. 6, 4. beasts of prey. Pers. تُندبار.

tan-dorastî 𐬙𐬀𐬥-𐬛𐬭𐬀𐬎𐬀𐬌 s. 24, 5. health. Pers. تندُرستی.

[*tanfarmăn* 𐬙𐬀𐬥𐬯𐬀𐬭𐬨𐬀𐬥 s. Z. 29, 4. one having his body under control, an active, obedient person. Pers. تن + فرمان.]

tangûn 𐬙𐬀𐬥𐬾𐬥 s. 4, 2. a fig, *ficus.* Apparently it is a mispronunciation for 𐬙𐬀𐬌 *tîn*, as we have the same word in Arabic تِينٌ, and in Chald. תְּאֵנָא.

tangûrîâ 𐬙𐬀𐬥𐬾𐬭𐬌𐬀 s. 15, 6. broth, mincemeat, eatable; game? [The Pâzand is *khordih*, and the first three meanings are derived from an identification of this with the Persian خوردی; but it may also be identified with the Persian خُردهی 'a kind of bird', which combined with the idea conveyed by the preceding Pâzand verb *breshtan*, suggests the last meaning. — If this last identification be correct, *tangûrîâ* is identical with the next word.]

tangûryâ 𐬙𐬀𐬥𐬾𐬭𐬌𐬀 s. 5, 9. a bird, a winged animal. [Chald. תַּרְנְגוֹלָא, see *tarnâvaryâ.*]

[*tani* 𐬙𐬀𐬌 num. I. 41, 4. 6. the second, the other; see *dod.* Chald. תִּנְיָן.]

tanvâr 𐬙𐬀𐬯𐬀𐬭 s. 7, 9. the belly.

tar 𐡕𐡓 18, 11. [The meaning is uncertain; see *rachat.*]

[*taraft* 𐡕𐡓𐡐𐡕 past. part. Z. 39, 4. hidden, fled. Thus it is rendered by Destur Hoshengji, but I do not know on what authority. As the subst. 𐡕𐡓𐡐𐡕𐡂 *taraftagî* means 'force, violence', the meaning 'seized, taken' would be perhaps more appropriate. The etymology is uncertain.]

[*taraptagî*, *taraftagî* 𐡕𐡓𐡐𐡕𐡂 s. I. 34, 12. force, violence.]

[*tarâz* 𐡕𐡓𐡀𐡆 s. Z. 18, 6. silk. Pers. تراز.]

tarâzûk 𐡕𐡓𐡀𐡆𐡅𐡊 s. 15, 1. a balance, scale, weight. Pers. ترازو.

tarch 𐡕𐡓𐡒 s. 4, 8. pl. *tarîhâ* 𐡕𐡓𐡉𐡄𐡀 4, 7. a vegetable, a garden herb in general. Pers. ترہ and ترکاری.

[*tarest* 𐡕𐡓𐡀𐡎𐡕 adv. Z. 6, 4. across. Z. 𐡕𐡓𐡀𐡎𐡎.]

tarnâvaryâ 𐡕𐡓𐡍𐡀𐡅𐡓𐡉𐡀 s. 6, 1. a dunghill cock; see *tangûryâ.* [Chald. תַּרְנְגוֹלָא.]

tarsîdan 𐡕𐡓𐡎𐡉𐡃𐡍 v. 16, 8. to fear, to dread. Pers. ترسیدن.

[*tarvînîdâr* 𐡕𐡓𐡅𐡉𐡍𐡉𐡃𐡀𐡓 s. Z. 29, 4. a destroyer.]

tasâ 𐡕𐡎𐡀 num. 20, 7. nine. Arab. تِسْعَةٌ. [Chald. תִּשַׁע; Syr. ܬܫܥ.]

[*tash* 𐡕𐡔 s. Z. 16, 9. It is the translation of the Z. 𐡅𐡎𐡀𐡃 which seems to mean 'cutting', or 'a blade'. The Pers. تبش means 'an axe'.]

tasî 𐡕𐡎𐡉 s. 11, 6. a garment, a kind of iron armour, a robe used by nobility.

tasubrîd 𐡕𐡎𐡅𐡁𐡓𐡉𐡃 s. 5, 5. see *akbrîd.*

tasûm 𐡕𐡎𐡅𐡌 num. 22, 4. fourth.

tatarâ 𐡕𐡕𐡓𐡀 s. 19, 9. summer, hot weather.

[*tateh* 𐡕𐡕𐡄 s. Z. 24, 1. leather-clothes. It is evidently derived from 𐡕𐡃 'a wild beast'; 𐡕𐡃𐡀 means in Pers. the same.]

tatmaman 𐡕𐡕𐡌𐡌𐡍 s. 6, 6. a jackal.

tatmatâ 𐡕𐡕𐡌𐡕𐡀 s. 6, 6. a bear.

tatrûnatan 𐬙𐬀𐬑𐬭𐬎𐬀𐬑 v. 1, 7. to rain. Perhaps this word should be written *matrûnatan*, as connected with *matrâ*, 'rain'.

tavânîk 𐬙𐬀𐬎𐬀𐬑𐬎 adj. 9, 1. powerful, mighty, able, authoritative; see *tobânîk* and *tupânîk*. Pers. توانا.

tâ 𐬙𐬁 prep. 18, 7. to, unto, until, as far as; whilst, even. Pers. تا; Pâz. 𐬀𐬑𐬁 *andâ*.

tâbâ 𐬙𐬁𐬎𐬁 s. 12, 3. gold; see *dâbâ*. The correct pronunciation is *dahbâ*.

[*tâk* 𐬙𐬁𐬎 s. Z. 16, 8. a twig. Pers. تاك 'a vine-tendril'.]

[*tâkî* 𐬙𐬁𐬎𐬌 s. Z. 2, 1. singleness, unity, the singular number. Pers. تای.]

tâlman 𐬙𐬁𐬊𐬀 s. 6, 6. a fox. [Chald. תַּעְלָא.]

tâlman 𐬙𐬁𐬊𐬀 s. 7, 3. the nose.

[*târ* 𐬙𐬁𐬭 Z. 21, 6. the Pahlavî equivalent of the Zand *taraê*, in the compound *âtarc-taraê-naêmâd*.]

târîk 𐬙𐬁𐬭𐬌𐬵 adj. 21, 10. [dark, obscure. Pers. تاريك.]

[*tâshîd* 𐬙𐬁𐬱𐬌𐬛 pret. 3d sing. Z. 29. 4. he cut out, formed, made, created. Z. *tash*; Pers. تراشيدن.]

[*tâvân* 𐬙𐬁𐬎𐬀𐬥 s. Z. 36, 9. a fine, retaliation, punishment. Pers. تاوان. The reading of the passage is, however, uncertain.]

[*Tâzîgânu* 𐬙𐬁𐬰𐬌𐬐𐬁𐬈𐬎 pr. n. pl. I. 33, 8. the Arabs. Pers. تازی, pl. تازيان.]

têz 𐬙𐬌𐬰 adj. 10, 7. sharp, acute, cutting, pointed; bold, impetuous, vehement, swift; tart, acrid; see *tîz*. Pers. تيز.

tîbâ 𐬙𐬌𐬎𐬁 s. 5, 6. a deer, roe, gazelle; doe. Arab. ظَبْيٌ, pl. ظِبَاءٌ; Syr. ܛܒܝܐ; Heb. צְבִי. [Chald. טַבְיָא.]

tînâ 𐬙𐬌𐬈𐬁 s. 2, 3. clay, mud. Arab. طِينٌ; Syr. ܛܝܢܐ. [Chald. טִינָא.]

tîr 𐬙𐬌𐬭 s. 10, 5. *a*) an arrow, a bullet. *b*) the planet Mercury; the angel *Tishtrya*. Pers. تير; Z. 𐬙𐬌𐬱𐬀𐬭𐬬𐬀.

[*tîz* 𐬵𐬌𐬎 adj. Z. 10, 8. 20, 5. 25, 2. sharp; swift; see *tēz*. Pers. تیز.]

tô 𐬎𐬀 18, 1. thou. Z. 𐬛𐬀𐬎; Sans. *tva*; Pers. تو.

[*tobăn* 𐬎𐬀𐬯𐬁𐬀𐬈 adj. Z. 30, 1. 38, 10. able, mighty, powerful. Pers. توان.]

[*tobănîk* 𐬎𐬀𐬯𐬁𐬀𐬈𐬌𐬴 adj. Z. 14, 9. able, powerful; see *tavănîk*.]

[*tocshna* 𐬎𐬍𐬱𐬀 Z. 38, 3. heat, warmth. Pers. تَبِش and تَوِش.]

[*tojand* 𐬎𐬎𐬀𐬈 pres. 3d pl. Z. 7, 9. *tojēd* 𐬎𐬎𐬒𐬈 3d sing. Z. 3, 4. of the verb *tôkhtan* to punish, to suffer punishment. Pers. توختن 'to pay a debt'.]

[*tojashna* 𐬎𐬎𐬱𐬀 s. Z. 3, 4. 14, 5. 29, 6. 37, 1. 39, 6. punishment.]

[*tojashnîk* 𐬎𐬎𐬱𐬀𐬴 s. Z. 3, 3. punishment; pl. *tojashnîgîhâ* 𐬎𐬎𐬱𐬀𐬴𐬌𐬐𐬌𐬀 Z. 7, 9.]

[*tojînad* 𐬎𐬎𐬌𐬈 pres. 3d sg. Z. 7, 13. *tojînyen* 𐬎𐬎𐬌𐬚𐬒𐬈 optat. 3d pl. Z. 3, 5. 6. to suffer punishment. As to their form, they appear to be the causal of *toj* but without change in the meaning; see *tojand*. They are the translation of the Z. *chikayaṭ*, *chikayaṭô*, *chikaêṇ*.]

tôk 𐬎𐬀𐬴 s. 17, 8. an order, a proclamation; see *tanak*, *jutâ* and *madēt*.

tokhm 𐬎𐬴𐬨𐬀 s. 3, 5. Z. 29, 6. seed, grain for sowing or other agricultural purposes, stone-fruit; sperm, progeny. Pers. تُخم.

[*tokhshâk* 𐬎𐬴𐬱𐬀𐬴 s. Z. 15, 5. 6. an energetic person. Pers. تُخشا.]

tomanîâ 𐬎𐬨𐬀𐬚𐬌𐬀 num. 20, 7. eight. Arab. ثَمَانٍ. [Heb. שְׁמֹנֶה; Chald. תְּמָנֵי; Syr. ܬܡܳܢ.]

tônâ 𐬎𐬀𐬯𐬀 s. 5, 2. Z. 12, 4. I. 40, 2. an ox, a cow. Some pronounce it also *torâ*. Arab. ثَوْر. [This appears to be an old way of writing *tôrâ*, q. v.]

tôpâ 𐬎𐬀𐬨𐬀 s. 3, 8. an apple. [Chald. and Heb. תַּפּוּחַ; Arab. تُفَّاح.]

tôpâ 𐬠𐬎𐬀𐬌 s. 11, 7. a dress, clothes. [Chald. תּוּחְבָּא, Arab. ثَوْب.]

[*topâh* 𐬠𐬎𐬀𐬍𐬌 s. Z. 32, 9. 33, 3. 34, 9. ruin, destruction, injury, mischief. Pers. تباه and تَوَا.]

tôrâ 𐬠𐬎𐬁𐬌 s. 5, 2. Z. 39, 6. an ox, a cow. Arab. ثَوْر. [Also written 𐬠𐬎𐬁 Chald. תּוֹר; Heb. שׁוֹר; Syr. ܬܘܪܐ.]

[*tosht* 𐬠𐬎𐬀𐬱𐬌 s. Z. 29, 3. a spade, a hoe. Pers. تَوشَت.]

[*Tosre* 𐬠𐬎𐬁𐬭𐬌 pr. n. I. 33, 3. the name of a priest who collected the Zoroastrian writings in the time of Ardeshîr Bâbegân.]

tôtâ, *tûtâ* 𐬠𐬎𐬀𐬌 s. 11, 2. 17, 8.; see *jutâ* and *madêt*.

tûm 𐬠𐬎𐬌 21, 10. Z. 8, 8. dark, obscure. [Pers. تم 'a veil, cover', Z. *temô*, Sans. *tamas*.]

tumâ 𐬠𐬎𐬀𐬌 s. 4, 8. garlic. [Chald. תּוּמָא; Heb. שׁוּם; Syr. ܣܘܡܐ.]

tupânîk 𐬠𐬎𐬀𐬯𐬀𐬌 adj. 9, 1. powerful; see *tavânîk*. [Also written *tobânîk* 𐬠𐬀𐬯𐬀𐬌.]

tûrch 𐬠𐬎𐬁𐬰 s. 6, 6. a jackal. [Pers. تورگ.]

tutâ 𐬠𐬎𐬀𐬌 s. 11, 2.; see *tôtâ*.

u 𐬉 ۰ 𐬎

u 𐬉 conj. 22, 8. 23, 6. [1. 33, 3. 8. etc.] and; see *va*. Pers. و.

umêd 𐬉𐬨𐬌 s. 19, 3. hope, expectation. [Pers. اُمید and اومید.]

ustâd 𐬉𐬱𐬀𐬙𐬌 s. 9, 3. a teacher, a tutor, a master. [Pers. اُستاد and اوستاد.]

[*uzêd* 𐬉𐬵𐬌 v. pres. 3. sing. Z. 13, 3. 𐬉𐬵𐬌 𐬙𐬁𐬙𐬁 'it rises', used of the sun.]

[*uzîr* 𐬉𐬵𐬀 s. Z. 42, 4. 5. the latter half of the day, the afternoon; see Z. 75, note 6.]

[*uzîrîn* 𐬉𐬵𐬀𐬫 s. Z. 42, 5. the last quarter of the day, the evening till sunset; see Z. 75, note 6. Z. 𐬉𐬵𐬀𐬫𐬙𐬁𐬙𐬁.]

v 𐬯

va 𐬯 conj. *passim;* and; see *u.* [Heb. and Chald. וְ and וַ; Syr. ܘ; Arab. وَ.]

[*vach* 𐬯𐬎 s. I. 34, 9. a word, a saying. Z. 𐬯𐬎𐬨𐬀𐬱, Sans. *vachas.*]

[*vachîr* 𐬯𐬎𐬀𐬉𐬭 s. I. 32, 5. an answer, statement, decree. Pers. وچر.]

vad 𐬎𐬎 prep. 18, 7. 20, 1. 2. 3. to, unto, until, as far as, whilst, even. Chald. and Heb. עַד. It may be remarked that the Semitic ע is often changed in Huzvârash into 𐬯 *v*, as in *vad*, Chald. עַד, and *varî-kônatan*, Chald. עֲרַק; and further the Pâzand 𐬯 is often changed in Persian into *b*, as *vahâr* and *bahâr, vahisht* and *bahisht.* [18, 7. = Pers. تا, to, up to; 20, 1. 2. 3. id.; Z. 12, 1. 𐬎𐬎 𐬱𐬀𐬱 = Zand 𐬎𐬎𐬀𐬵𐬀𐬱; 14, 12. 𐬎𐬎 𐬱𐬀𐬱 𐬉𐬀𐬱 for ever = Z. 𐬱𐬀𐬱𐬀𐬵𐬀𐬱; 17, 6. 𐬎𐬎 𐬱𐬀𐬱 𐬫 for ever = Z. 𐬱𐬀𐬱𐬀𐬵𐬀𐬱𐬀𐬵𐬀𐬱; 35, 8. 𐬎𐬎 𐬫 𐬫𐬫 how far as; I. 39, 2. 𐬎𐬎 𐬎𐬎𐬎𐬎 up to the completion. As regards the etymology I have traced it already in my pamphlet: Ueber die Pehlewisprache und den Bundehesch, pag. 20, to עַד. This explanation which is quite simple and natural, seems not to have found much favour. Spiegel reads it *nad,* and believes it to be of Aryan origin. But this is at the very outset most improbable; for it is in the Glossary among the proper Huzvâresh words which are generally of Semitic origin; its Iranian equivalent is تا. There exists, besides, in no Aryan language a word of the same, or a similar sound, which really conveys the meaning 'to, up to, as far as'; the Pâzand اند which has been adduced as identical with it, differs both as regards sound and meaning; if it be identical, how does it occur that the initial *a* is omitted? Or can one suppose that the Pahlavî, which is anterior to the Pazând, has preserved only the shorter, while the latter has the longer or more primitive form? Its meaning is 'as much as'; but what has that to do with 'to, up to, till, until', which is throughout the meaning of 𐬎𐬎? Very unfortunate is also the appeal to the Armenian language, in order to prove the Aryan origin of 𐬎𐬎. The preposition *ent*

of that language has been compared; but this never means 'to, up to, till', but 'for, with, towards', none of which meanings can be reconciled with the established ones of 𐭥𐭩. About the identity of 𐭥𐭩 with Chald. Hebr. עַד, Syr. ܥܰ there cannot be the slightest doubt. The Pahlavî 𐭩 is in other instances also the representative of ע, e. g. 𐭥𐭩 = על, [1]) and the meaning is in these languages the same.]

vad 𐭥𐭣 adj. 19, 4. bad. Pers. بد.

vadardan 𐭥𐭣𐭫𐭣𐭭 v. 17, 4. to die; to elapse, to go, pass, cross. Pers. گذریدن and گذشتن.

[*vadarg* 𐭥𐭣𐭫𐭣 s. Z. 14, 10. 24, 3. a bridge, way, path, channel. Pers. گذر.]

[*vadash* 𐭥𐭩𐭱 Z. 35, 6. 36, 2. prep. *vad* + Iranian suff. of 3d pers. sing. 'up to it'.]

[*vadâkht* 𐭥𐭣𐭠𐭣𐭲 past. part. Z. 19, 2. dissolved, melted. Pers. گداخته.]

vadnâ 𐭥𐭲𐭭 conj. 19, 8. but, unless, except, only; perhaps, by chance.

[*vadrûn, vatrûn* 𐭥𐭣𐭫𐭥 v. imperat. Z. 24, 4. protect, guard; see *vatrûnatan.*]

[*vadûnatagî* 𐭥𐭣𐭥𐭥𐭲𐭩 s. I. 34, 11. a deed, action, performance; from *vâdûnatan.*]

[*vafluk* 𐭥𐭥𐭤𐭥 s. Z. 22, 12. a fall. Should be read *nafluk;* from *vaflûnastan* = *naflûnastan.*]

vaflûnastan 𐭥𐭥𐭤𐭥𐭭𐭣𐭭 v. 16, 1. to fall. [Should be read *naflûnastan;* Chald. נְפַל from נְפַל. In the Sassanian Inscriptions at Hâjîâbâd, in the Chaldæo-Pahlavîversion, we find this verb in the form *napalt*, or *naflat;* see B. 84, 8.]

[*vafra* 𐭥𐭥𐭫 s. Z. 22, 3. snow. Z. وَفرَه, Pers. برف.]

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1) ע is very frequently used in the Punic inscriptions for the expression of dark vowels, such as *o, u, y;* see P. Schröder: Die Phönizische Sprache. Halle 1869, pag. 91. 93—96.

[*vaghdân* 𐬬𐬀𐬐𐬙𐬀𐬥 s. Z. 7, 5. 10, 1. 12, 9. the head. Z. 𐬬𐬀𐬐𐬙𐬀𐬥𐬌.]

[*vagûnatagî* 𐬬𐬀𐬐𐬵𐬀𐬥𐬀𐬑 s. I. 34, 11. taking, seizure; from *vâgûnatan.*]

vahâr 𐬬𐬀𐬲𐬀𐬭 s. 19, 9. Z. 22, 9. 23, 7. spring, the beginning of summer; a blossom. Pers. بهار.

vahî 𐬬𐬀𐬲𐬌 s. 5, 5. [The Pâzand name of a quadruped; in B. 13, 19. and elsewhere, it stands for the zodiacal sign Capricorn, and must therefore be some kind of goat. — It may perhaps be read *nahîk*, *nakhîk*, or *nâik*, but it is not safe to alter the pronunciation of the penultimate letter, as the diacritical dots occur in the oldest MS. Comp. Pers. بُزه and ذهاز.]

[*vahisht* 𐬬𐬀𐬲𐬌𐬱𐬙 s. Z. 14, 10. heaven. Pers. بِهِشت; Z. 𐬬𐬀𐬲𐬌𐬱𐬙𐬀𐬰𐬌𐬯𐬀 'best'.]

vahmăn 𐬬𐬀𐬲𐬨𐬀𐬥 s. 9, 11. a certain person, such a one, so and so; any unknown or undefined person; also a child who dies before having a name, is called *vahmăn;* one whose name may not be known. [Pers. بهمان.]

vahmûn 𐬬𐬀𐬲𐬨𐬵𐬥 s. 19, 9. the spring. Comp. Pers. بهامین.

[*vajârashn* 𐬬𐬀𐬎𐬀𐬭𐬱𐬥 s. Z. 35, 2. explanation, representation. Pers. گُذارِش.]

vajârdan 𐬬𐬀𐬎𐬀𐬭𐬐𐬀𐬥 v. 13, 11. pres 1st sing. *vajârêm* 𐬬𐬀𐬎𐬀𐬭𐬌𐬨 13, 11. 3d sing. *vajârêd* 𐬬𐬀𐬎𐬀𐬭𐬌𐬐 13, 11. Z. 37, 8. 42, 1. 43, 10. to pass, to cause to pass; to pay, to perform, to satisfy. Pers. گُذاردن.

[*vajîdan* 𐬬𐬀𐬎𐬌𐬙𐬀𐬥 v. Z. 40, 10. to speak. Z. *vach.*]

[*vajîdâr* 𐬬𐬀𐬎𐬌𐬙𐬀𐬭 s. Z. 23, 5. a reciter.]

vajôrg 𐬬𐬀𐬎𐬵𐬭𐬐 adj. 9, 1. great, grand, venerable. Pers. بُزُرگ.

vakad 𐬬𐬀𐬵𐬐 adj. 8, 3. 22, 1. female, feminine. This word is pronounced by many *nakad,* and that is more correct, as will be seen from the Hebrew synonym נְקֵבָה; from which also it appears that *d* sometimes interchanges with *b*, as may likewise be seen from *makbrûnatan* = *makdrûnatan;* see *nakad.*

vakhîn 𐬬𐬀𐬵𐬌𐬥𐬀𐬯 s. 9, 5. a servant,. [Probably *abdu* = Chald. עבד; see *vâdûnatan.*]

[*vakhsh* 𐬬𐬀𐬵𐬱 s. Z. 40, 3. instalment. Thus it is translâted by Destur Hoshengji; but I cannot explain it. وخش is 'beginning'; بخش 'lot, part'.]

[*vakhshînîdâr* 𐬬𐬀𐬵𐬱𐬌𐬥𐬌𐬥𐬀𐬭𐬎 s. Z. 21, 4. a kindler; the Pahlavî equivalent of the Zand 𐬬𐬀𐬵𐬱𐬌𐬥𐬌𐬥𐬀𐬭𐬎 in the compound *âtare-vakhshô.*]

[*vakhshâneshne* 𐬬𐬀𐬵𐬱𐬀𐬥𐬌𐬥𐬀𐬥𐬌𐬥𐬌𐬥𐬁 s. I. 32, 2. answering. From *vach, vakhsh* 'to speak'.]

[*vakhshâr* 𐬬𐬀𐬵𐬱𐬀𐬭𐬎 s. I. 32, 1. a prophet, an apostle. Pers. وخشور.]

[*van* 𐬬𐬀𐬯 s. Z. 22, 4. a tree, a forest. Z. 𐬬𐬀𐬯𐬀𐬐, Sans. *vana.*]

Vanand 𐬬𐬀𐬯𐬀𐬐 pr. n. 24, 2. [name of a star. Z. 𐬬𐬀𐬯𐬀𐬐𐬱𐬌𐬥𐬀𐬭𐬌𐬥.]

[*vanast* 𐬬𐬀𐬯𐬀𐬵𐬌𐬵 adj. Z. 21, 11. ugly, bad.]

vanâhkâr 𐬬𐬀𐬯𐬀𐬥𐬴𐬀𐬭𐬎 s. 9, 10. a criminal, a sinner, a wicked man. Pers. گُنهگار and گُناهگار.

[*vanâs* 𐬬𐬀𐬯𐬀𐬱 s. Z. 3, 3. 22, 8. 33, 4. 7. 34, 1. 37, 5. 7. crime, sin. Pers. گُناه and گُنه.]

[*vanâsashna* 𐬬𐬀𐬯𐬀𐬱𐬀𐬱𐬌𐬥𐬀 Z. 19, 6. destruction, decay.]

[*vanâsêd* 𐬬𐬀𐬯𐬀𐬱𐬌𐬥𐬀𐬐 Z. 33, 4. *vanâshéd* 𐬬𐬀𐬯𐬀𐬱𐬌𐬥𐬀𐬐 Z. 33, 2. This looks like a verb; but it is evidently the noun 𐬬𐬀𐬯𐬀𐬱 with 𐬐𐬌𐬥 'it is sin, there is sin'. The reading of the MSS. differ; see Z. 33, notes 2 and 5; *vanâsêd* is only a correction made by Destur Hoshengji.]

[*vanâskâr* 𐬬𐬀𐬯𐬀𐬱𐬀𐬭𐬎 s. Z. 7, 5. 11. 39, 5. a criminal, a sinner; pl. *vanâskârân* 𐬬𐬀𐬯𐬀𐬱𐬀𐬭𐬌𐬥𐬁 Z. 34, 2. sinners. Pers. گُناهگار; see *vanâhkâr.*]

[*vanâskârî* 𐬬𐬀𐬯𐬀𐬱𐬀𐬭𐬌 s. Z. 34, 7. 36, 7. sinfulness, viciousness, criminality. Pers. گُناهگاری.]

[*vandashna* 𐬬𐬀𐬐𐬱𐬌𐬥𐬀 s. Z. 23, 4. acquisition.]

vandâdan 𐬬𐬀𐬐𐬀𐬐𐬀𐬯 v. 15, 11. 16, 4. [to find, to obtain. Z. *viñd,* Sans. *vid,* 'to obtain'; *vandîtu* 𐬬𐬀𐬐𐬌𐬐𐬎 past part. I. 34, 11. obtained.]

[*vandidâd* 𐬯𐬀𐬌𐬌𐬌𐬀𐬯 s. Z. 41, 4. the Pâzand name of one of the sacred books of the Pârsîs, which is still extant; see *jocd-shahahâdâd*. Z. *vî-daêvô-dâtô* = Pahl. *javîd-shêdâ-dât*, 'given against the Devas'.]

vankâ 𐬯𐬀𐬵𐬀 s. 12, 2. wealth, riches. [Comp. Ethiop. *varek* 'gold'.]

var 𐬫𐬀 prep. 10, 2. Z. 3, 9. 7, 2. 12, 1. 14, 4. 10. 17; 6. 34, 9. 35, 3. 8. 42, 6. a particle used before nouns to express the dative case, as *ôe* is used in Pâzand, e. g. *nasâ var gabna dubârêd;* it is like the Pers. بر. [It is a Semitic preposition meaning 'to, for, at'; and should be read *val*, or *ol;* Chald. לְעַל, where it is already sometimes used instead of ל the sign of the dative; Sass. Insc. 𐭥2; see *ol*. This is one of the few words written with the peculiar 𐬫 *r*, or *l*, which appears to be a relic of the Sassanian 𐭥; the other words are 𐬫𐬌 *al* 'dont', 𐬫𐬀𐬵𐬀 *âkhar* 'after', 𐬫𐬌𐬐 *zakar* 'male', and their derivatives.]

var 𐬀 s. 7, 7. Z. 10, 7. the bosom, breast. Z. وارة, Sans. *uras*, Pers. ور and بر.

[*var* 𐬀 s. Z. 13, 12. a writing-board. Pers. ور.]

varas 𐬀𐬫𐬎 s. 7, 1. hair, hair-locks, curls. Z. وارەذ.

varashtmãnsra 𐬀𐬫𐬎𐬵𐬌𐬯𐬀𐬯𐬐𐬌𐬫 s. 22, 8. name of the 2d Nosk, corresponding to the word *ahû* in the *Yathâ ahû vairyô* prayer. [In the Rivâyats and the Dîn-i-vajarkart it is the 3d in number, corresponding to the word *vairyô*, and there called *vahishta mãnsar*. It is said to have consisted of 22 chapters. According to the Din-i-vajarkart, it treated of the following subjects: *a*) there should be no doubt entertained of the truth of the Zoroastrian religion; *b*) people should abstain (from bad actions), and think about the religion; *c*) the praise of Zoroaster's qualities; *d*) on all good works which have been performed *before* Zoroaster, and on those which will be performed *after* him down to the time of the resurrection, and on all the good things in the world.]

[*varãn* 𐬀𐬫𐬁 s. Z. 22, 10. a cave, an excavation. Z. وارەن.]

[*vardashna* 𐬀𐬫𐬐𐬵 s. Z. 23, 9. circle, surrounding, revolution. Pers. گردش.]

[*vardêd* 𐬀𐬫𐬐𐬌𐬐 v. pres. 3d sing. Z. 36, 6. turns; becomes. Pers. گردیدن.]

[*vardîn* 𐬯𐬀𐬙𐬌𐬥 Z. 23, 5. surrounding. It is the translation of Z. 𐬯𐬀𐬙𐬌𐬥𐬌𐬙𐬀 which is evidently a verbal form, 3d pers. sg. imperf. middle voice; 𐬯𐬀𐬙𐬌𐬥 looks, as to its form, like a 2d pers. sg. imperat. It has not the form of a noun.]

varch 𐬯𐬀𐬨 s. 5, 4. a lamb, a kid. Pers. برّه.

[*varg* 𐬯𐬀𐬫 s. Z. 22, 6. a leaf. Pers. برگ.]

[*varhomand* 𐬯𐬀𐬭𐬵𐬙𐬀𐬴 adj. Z. 5, 3. 43, 11. pregnant, fruitful; prosperous, wealthy, powerful. Pers. برومند.]

[*varhomandî* 𐬯𐬀𐬭𐬵𐬙𐬀𐬴𐬌 s. Z. 38, 9. increase, fruitfulness; prosperity. Pers. برومندی.]

[*varîda* 𐬯𐬀𐬌𐬙𐬌𐬙 adj. Z. 11, 7. fat, stout, obese. Z. 𐬯𐬀𐬌𐬙𐬌𐬙𐬌𐬙𐬀; comp. Pers. ورد 'strong'.]

varîkônatan 𐬯𐬀𐬌𐬵𐬐𐬀𐬥 v. 16, 3. to fly, to flee, to run away. Chald. עָרַק.

varkôtâ 𐬯𐬀𐬵𐬐𐬵𐬙𐬀 s. 6, 9. a bone. Syr. ܥܰܪܩܳܐ. [Comp. Chald. עַרְקוֹמָא.]

varman 𐬯𐬀𐬭𐬙 pron. 18, 3. 10. 24, 6. Z. 14, 8. 18, 1. 34, 9. 40, 10. pronoun of the 3d pers. sing. m. and f; he, him; she, her; and sometimes also of the neuter, it, for which however 𐬴𐬀𐬐 *zak* is generally used. [It is often a demonstrative pronoun; that, that one. Hebr. אַל, אֶל, אֵל, or הַל, Chald. אַל, Assyr. *ul*, Sass. Inscr. 𐭥𐭠𐭤 *valman*, or *ûlman*; see B. 83, 8. 16., Fland. Voy. en Perse vol. 4, pl. 181, l. 7. and pl. 190, l. 20, 21. and Thomas's Sass. Inscr. III. III. 5. and xiv. 5; see *olman*.]

varmanshăn 𐬯𐬀𐬭𐬙𐬀𐬱𐬀𐬥 pron. 18, 4. Z. 7, 9. 13. 12, 9. 15, 3. 9. they, them, their; those; pl. of *varman*. [Should be read *valmanshăn*, or *olmanshăn*, and is formed from *valman*, or *olman*, by adding the peculiar pronominal pl. suff. *shăn;* see also *amashăn*, and *ragômanshăn* = *lîûmanshăn*.]

[*varôishn* 𐬯𐬀𐬵𐬌𐬱𐬙 s. I. 41, 8. belief, creed, sect; see *varûstan*. Pers. گرویدن 'to believe'.]

[*varsak* 𐬯𐬀𐬭𐬱𐬀𐬐𐬀𐬴 s. Z. 23, 1. a small bag, or cloth, containing drugs. Pers. ورشك. The meaning here given, is that in the text, which

is very doubtful; but by identifying this word with the Pers. برش 'desire', we obtain a meaning more suitable to its Zand synonyme *varcina;* see Z. 63, note 1.]

vartâ 𐬯𐬀𐬨𐬙𐬀 s. 3, 7. a rose, a flower. Arab. وَرْدٌ. [Chald. וַרְדָּא; Pers. گُل.]

varûstan 𐬯𐬀𐬨𐬎𐬙𐬀𐬯 v. pres. 1st sing. *varôêm* 𐬯𐬀𐬨𐬎𐬀𐬉𐬥 3d sing. *varôêd* 𐬯𐬀𐬨𐬎𐬀𐬉𐬙 13, 4. to follow; admire, obey, adore; believe, confide in. [Pers. گِرویدن.]

[*varzashna* 𐬯𐬀𐬨𐬵𐬀𐬱𐬈𐬯𐬀 s. Z. 23, 4. taking, adopting, laboring. Pers. ورزش.]

[*varzân* 𐬯𐬀𐬨𐬵𐬀𐬈𐬯 adj. Z. 22, 7. discriminating, discerning.]

vas 𐬯𐬀𐬎 adv. 18, 9. many, more, much; very, greatly. Pers. بس.

vas 𐬯𐬀𐬎 s. 21, 5. a measure, [probably less than a bushel, or half a Bombay *pharâ.* Hebr. and Chald. בַּת.]

vashâdan 𐬯𐬀𐬱𐬀𐬛𐬀𐬯 v. 16, 10. to open. Pers. گُشادن = کُشادن

vashmamônatan 𐬯𐬀𐬱𐬥𐬀𐬥𐬀𐬈𐬙𐬀𐬯 v. 17, 7. to hear, listen, attend. [It must be traced to Chald. שְׁמַע 'to hear'; but it is difficult to say which form is represented by it. The initial *v* cannot be explained in any way except by taking it as the conjunction *v*; but this I think to be quite inadmissible. If 𐬥 be read *n*, we should obtain a Nifal form which is, however, used neither in Chaldee nor Syriac, the principal languages on which we must draw when explaining the Semitic words of the Pahlavî language, but in the Assyrian it is of frequent use. The duplication of 𐬱 seems to show a connection with a Pael (intensive) form. As the form stands it cannot be explained. I think it is a corruption of the Ithpeal אִשְׁתְּמַע which has a passive meaning 'it has been heard', and is of frequent occurrence in the Chaldee; 𐬥 takes then the place of א which is nothing very strange, if we consider that in some Semitic dialects, especially in that one to which we must trace the Semitic part of the Pahlavî, there is a great confusion of the guttural sounds, and we have 𐬥 as the exponent of ע in several instances, and also as that of א in 𐬀𐬇𐬥 *olman* (see

under *varman* and *vazrônatan*); the ת is omitted, and instead of it, the second radical מ, doubled. The primitive form to which we must trace it seems to have sounded like אֲשַׁמַּע.]

[*vasht* 𐎲𐎢𐎹𐎱 adj. Z. 23, 5. good, beautiful; danced. Pers. وشت]

vashtamônatan 𐎲𐎢𐎹𐎱𐎼𐎶𐎢𐎹𐎲 v. pres. 1st sing. *vashtamônēm*, 3d sing. *vashtamônēd* 15, 9. to eat. [It is to be traced to Chald. טְעַם 'to taste, to eat'; as to its form, it appears to be a kind of Shaphel which is very frequent in the Assyrian.]

[*vashuft* 𐎲𐎢𐎹𐎼𐎱 v. pret. 3d sing. I. 40, 1. opened, broke open; scattered, destroyed. Pers. کُشوفتن.]

[*vashûpashn, vashupeshnu* 𐎲𐎢𐎹𐎼𐎱𐎹𐎲 · 𐎲𐎢𐎹𐎼𐎱𐎹𐎲𐎼 s. I. 33, 8. 34, 5. scattering, dispersion, destruction. Pers. کُشوف.]

vaspûr 𐎲𐎱𐎼𐎢𐎹 s. 9, 1. a leader, a general, a chieftain.

[*vastagî* 𐎲𐎱𐎶𐎢𐎹 s. I. 34, 6. the state of being worn out (used of books). The etymology is uncertain.]

vastan 𐎲𐎱𐎶𐎲 v. 10, 6. [to bind, shut; to acquire, get, obtain. Pers. بستن.]

[*vastarg* 𐎲𐎱𐎶𐎼𐎰 s. Z. 2, 7. 6, 9. 18, 5. 22, 1. 39, 12. clothing. Z. 𐎲𐎱𐎶𐎼𐎱𐎢; Sans. *vastra;* Pers. بِستر, کُستر 'beddin '.]

vastarg-yedman 𐎲𐎱𐎶𐎼𐎰 𐎴𐎼𐎲 s 21, 3. a whole suit of wearing apparel; *vastarg* 'clothes' + *yedman* 'a hand'. [From the position of this phrase among a series of coins and values, it may be guessed to mean something of the same sort, e. g. a *khil'at*, or robe of honor, or perhaps a bag, or purse of money.]

[*vastartanu* 𐎲𐎱𐎶𐎼𐎱𐎶𐎲 v. I. 32, 6. to spread, diffuse, expand. Pers. کُستردن.]

vatar 𐎲𐎼 adj. 19, 4. worse, very bad; comparative of *vad*. [Pers. بتر and بدتر.]

vatrûnatan 𐎲𐎼𐎰𐎶𐎲 v. 16, 3. [imperat. *vatrûn* 𐎲𐎼𐎰 Z. 24, 4.] to guard, to protect; to be firm. [Read *natrûntan*, Chald. נְטַר 'to guard'.]

vaûn 𐬬𐬀𐬎𐬎 pron. 9, 10. a term for any unknown person; he, that man, such a one, so and so, a certain one.

[*vazand* 𐬬𐬀𐬵𐬌 s. I. 32, 9. 33, 8. damage, injury, loss, ruin. Pers. گزند.]

[*vazêd* 𐬬𐬀𐬵𐬉𐬎 s. I. 34, 12. aid, assistance. Pers. گزید.]

[*vazînîdâr* 𐬬𐬀𐬵𐬌𐬌𐬎𐬀𐬭 s. Z. 21, 5. a fan, a blower; the Pahlavî equivalent of the Zand 𐬯𐬀𐬌𐬵𐬌𐬌𐬎𐬀 in the compound term *âtarc-vazanô*. Pers. وزیدن and بزیدن 'to blow'.]

[*vazrônashn* 𐬬𐬀𐬵𐬭𐬎𐬀𐬱𐬌 s. Z. 8, 3. going.]

vazrônatan 𐬬𐬀𐬵𐬭𐬎𐬀𐬙 v. 16, 2. to be, to become, to go. [I traced it, in my pamphlet 'Ueber den Bundehesch und die Pehlewisprache', pag. 13, to Arab. نَزَلَ 'to descend', and proposed to read it *nazrônatan*; but on subsequent researches into the Sassanian inscriptions, I found that the traditional reading *vazrônatan* was preferable to my emendation. In Naksh-i-Rejab (Flandin Voy. en Perse IV, pl. 190, lin. 19.) we read 𐭧𐭦𐭫𐭲𐭭𐭲 *vazlûnt* in the sentence 𐭧𐭦𐭫𐭲𐭭𐭲 𐭠𐭲𐭥𐭩𐭮𐭲𐭮𐭲 𐭫𐭲 *ol vahishti vazlûnt* 'he went to paradise', which if transcribed in the Pahlavî of the MSS. would be 𐬬𐬀𐬵𐬭𐬎𐬀𐬙𐬌 𐬯𐬀𐬵𐬌𐬌𐬎𐬀𐬙𐬌; the same word occurs also in the Naksh-i-Rustam inscription (Flandin IV, pl. 181, lin 14; with *d* at the end instead of *t*, *vazlûnd*, pl.181 - bis, lin. 64; the 2d pers. *vazlûnî* in pl. 190, lin. 2. Accordingly we must read 𐬬𐬀𐬵𐬭𐬎𐬀𐬙 *vazlônatan*, or *vazlûnatan*. As regards the Semitic etymology of the word, we can only trace it to Chald. אָזַל 'to go', א (as well as ע) being sometimes represented by 𐬭; see *vashmamônatan*, and *vâshtamônatan*.]

vâd 𐬬𐬀𐬎 s. 1, 7. Z. 22, 9. air, wind. Z. 𐬯𐬀𐬌𐬙; Sans. *vâta;* Pers. باد and واد.

vâdrang 𐬬𐬀𐬎𐬭𐬀𐬜 s. 3, 8. a species of cucumber, an orange. Pers. بادرنگ.

vâdûnatan 𐬬𐬀𐬎𐬎𐬙 v. 13, 9. pres. 1st sing. *vâdûnêm* 𐬬𐬀𐬎𐬎𐬉𐬙 13, 10. 3d sing. *vâdûnêd* 𐬬𐬀𐬎𐬎𐬉𐬎 13, 10. [opt. 3d pl. *vâdûnyen* 𐬬𐬀𐬎𐬎𐬌𐬉𐬙

Z. 13, 10. 33, 3. 35, 1. past part. *vâdûnad* 𐬬𐬀𐬌𐬎 Z. 14, 7. *vâdûnat* 𐬬𐬀𐬌𐬎𐬌 Z. 25, 2.] to make, to perform, to do. [To distinguish this verb from the similarly-written *vâgûnatan*, old MSS. (instead of using the circumflex) often add a tail like that of ع, ع, or ع, to the bottom of the loop of the 𐬌, which indicates that the medial 𐬎, in the compound 𐬌, is to be pronounced like ع. It must be traced, I think, to Chald. עֲבַד 'to make'; the two first consonants seem to have been changed to one; comp. the modern Syriac ܥܒܕ 'to make', which is pronounced *ôdî;* see Nœldeke, Grammatik der neusyrischen Sprache, pag. 49.; in the Phenician עבד is sometimes changed to וד; see Schröder, Phöniz. Sprache, pag. 114.]

[*vâfrîgân* 𐬬𐬁𐬭𐬀𐬎𐬎𐬌𐬍 s. pl. Z. 24, 9. blessings. Z. *â-frî*, Pers. آفرین.]

vâgônatan, *vâgûnatan* 𐬬𐬀𐬌𐬐𐬌𐬍 v. 16, 5. [pres. 3d sing. *vâgûnêd* 𐬬𐬀𐬌𐬐𐬌𐬍𐬉 Z. 30, 10. 35, 5. opt. 3d pl. *vâgûnyen* 𐬬𐬀𐬌𐬐𐬌𐬍𐬌𐬉 Z. 5, 8. 36, 5. 39, 1. optat. 3d sing. *vâgûnchêd* 𐬬𐬀𐬌𐬐𐬌𐬍𐬵𐬉 Z. 37, 3.] to take, to hold, to seize. [It is not easy to find a corresponding Semitic equivalent. It is probably some corruption of the Chald. אֲחַד, Syr. ܐܚܕ 'to seize, to take', or of Hebr. לקח, Assyr. לקה (Oppert, Grammaire assyrienne, pag. 7.) 'to take'. If the first derivation be correct, we have to read it *vakhdônatan;* ا may be a representative of א; see *vazrônatan.*]

[*vâgûnashna* 𐬬𐬀𐬌𐬐𐬌𐬍𐬱 s. Z. 27, 8. 35, 1. 4. taking, holding; considering.]

[*vâj* 𐬬𐬁 s. Z. 1, 2. 44, 2. a word. Z. واسر, Sans. *vâch.*]

[*vânêd* 𐬬𐬌𐬉 v. pres. 3d sing. Z. 22, 4. it lessens, decreases; *vânshêd* 𐬬𐬌𐬱𐬵𐬉 Z. 14, 8. 3d sing. optat. 'it may destroy'. Z. *van.*]

vãng 𐬬𐬌𐬐 s. 7, 5. Z. 8, 5. voice, sound, noise, cry, clamour. Pers. بانگ.

[*vânîdâr* 𐬬𐬌𐬌𐬉𐬀𐬭 s. Z. 22, 4. a diminisher.]

vârãn 𐬬𐬀𐬭𐬌 s. 1, 7. rain. Pers. باران.

[*vârêd* 𐬬𐬀𐬭𐬉 adj. Z. 22, 10. growing. Z. واردیه. Also see *vârîdan.*]

vârîdan 𐬯𐬁𐬭𐬌𐬙𐬀𐬥 v. 1, 7. [pres. 3d sing. *vârêd* 𐬯𐬁𐬭𐬌𐬙𐬌𐬥 Z. 22, 10.] to rain. Pers. باریدن.

vâzâr 𐬯𐬁𐬵𐬁𐬭 s. 2, 5. a market; [an old orthography for *bâzâr*. Pers. بازار.]

[*vâzârgânî* 𐬯𐬁𐬵𐬁𐬭𐬜𐬁𐬥𐬌-𐬯 s. Z. 40, 4. trade, trading; merchandize. Pers. بازارگان 'a merchant'.]

veh 𐬯𐬉𐬀𐬥 adj. 19, 3. pl. *vehân* 𐬯𐬉𐬀𐬥𐬁𐬥 Z. 23, 7. good, better. Z. 𐬯𐬉𐬀𐬥𐬵, Pers. به.

[*veh-dînu* 𐬯𐬉𐬀𐬥-𐬙𐬌𐬥 s. I. 31, 1. 32, 3. the good religion, Zoroastrianism, or Mazdayasnianism; *veh* + *dîn*.]

vêkhtan 𐬯𐬌𐬐𐬀𐬥 v. 14, 9. 15, 3. pres. 1st sing. *vêzêm* 𐬯𐬌𐬵𐬌𐬥 14, 10. 3d sing. *vêzêd* 𐬯𐬌𐬵𐬌𐬙 14, 10. to twist, distort, bend, involve, wreathe, or coil. Pers. پیچیدن.

[*vêsh* 𐬯𐬌𐬱 adv. Z. 13, 8. 14, 3. 33, 1. 38, 2. I. 34, 9. much, many, more. Pers. بیش.]

[*vichârtvu* 𐬯𐬌𐬐𐬁𐬭𐬎𐬹 past part. I. 32, 12. translated.]

[*vidast* 𐬯𐬌𐬙𐬵𐬎 s. Z. 22, 3. a span. Z. 𐬯𐬌𐬙𐬁𐬵𐬎𐬹, Sans. *vitasti*, Pers. بدست.]

[*vîmâr* 𐬯𐬌𐬨𐬁𐬭 adj. Z. 28. 3. sick, unwell, ill. Pers. بیمار.]

[*vîn* 𐬯𐬌𐬥 s. Z. 8, 3. breath. In Z. 39, 7. 𐬯𐬌𐬥 is merely the termination of the word 𐬵𐬌𐬥 *hamoîn*, 'the same manner, thus'.]

[*vînashna* 𐬯𐬌𐬥𐬱𐬀 s. Z. 25, 10. looking, seeing. Pers. بین.]

[*vînâgîhâ* 𐬯𐬌𐬥𐬁𐬜𐬌𐬵-𐬯 adv. Z. 32, 9. knowingly, wittingly, intentionally. From Pers. بینا 'seeing'.]

[*vînâk* 𐬯𐬌𐬥𐬁𐬴 s. Z. 25, 9. 28, 5. a looker on, a searcher. Pers. بینا.]

vînî, *vînîk* 𐬯𐬌𐬥𐬌𐬴 s. 7, 3. Z. 8, 1. 2. the nose. Pers. بینی.

vînûk 𐬯𐬌𐬥𐬫𐬴 s. 3, 5. a seed, grain for agricultural purposes.

[*vîr* 𐬯𐬌𐬭 s. Z. 5, 11. in the compound 𐬴𐬎𐬭-𐬯𐬌𐬭 *khup-vîr*. It is the translation of the second part of the Zand word 𐬴𐬎𐬯𐬌𐬭. Destur

Hoshengji translates the whole by 'good-looking'. It is identical with Z. *vîra* 'man, hero', and cannot be traced to *vaêñ*, Pers. بین 'to see'; the whole appears to mean 'manly, strong'.]

[*vîrâi* 𐬯𐬁𐬭𐬀𐬌 s. Z. 18, 7. This is the translation of the Z. which means 'arranging, preparing'.]

[*vîrâstaku* 𐬯𐬁𐬭𐬀𐬎𐬀𐬐𐬀 adj. I. 40, 2. prepared.]

[*vîrâsteh* 𐬯𐬁𐬭𐬀𐬎𐬉 adj. Z. 28, 9. well-arranged, adorned.]

[*vîrûk-maz* 𐬯𐬁𐬭𐬎𐬀𐬵 s. Z. 16, 3. a deposit, pledge, or pawn of a human being. Z. .]

[*vîs* 𐬯𐬁𐬎 s. Z. 21, 11. street, abode. Z. .]

[*visastagî* 𐬯𐬁𐬎𐬎𐬀𐬐𐬀𐬵 s. I. 34, 5. brokenness, rupture, disruption, separation. Pers. 'broken'.]

vishtâspâd 𐬯𐬁𐬎𐬐𐬀𐬯𐬀𐬛 s. 23, 1. the name of the 10th Nosk, corresponding to the Zand word *dazdâ* in the *Yathâ ahû vairyô* prayer. [According to the Dîn-i-vajarkart and the Rivâyats it is the 11th Nosk. It consisted originally of sixty chapters; after the time of Alexander only ten were recovered. It treated of Kai-Gustâsp's accepting the Zoroastrian religion and spreading it in the world. It is still extant and published by Westergaard in his edition of the Zend-avesta pagg. 302—312; copies of it are rare in Europe; one of them is in my possession.]

[*visp* 𐬯𐬁𐬎𐬐𐬌 . 𐬯𐬁𐬎 adj. Z. 12, 1. I. 31, 2. all, every. Z. , Sans. *vis'va.*]

[*vistâr* 𐬯𐬁𐬎𐬐𐬀𐬭 s. Z. 20, 6. a wisher, a demander.]

[*vîveh* 𐬯𐬁𐬯𐬉 s. Z. 5, 3. a widow. Z. , Sans. *vidhavâ*, Pers. بیوه, Lat. *vidua.*]

vo 𐬯𐬀 10, 2. to, for, at; see *var.* [It is probably only another (but unusual) orthography for 𐬯𐬁.]

[*vohu-parvartu* 𐬯𐬀𐬵𐬯𐬭𐬎𐬐𐬀 adj. I. 33, 9. well-educated, distinguished. Z. + Pers. پرورده.]

vrēkhtan 𐬯𐬭𐬁𐬵𐬐𐬀𐬥 v. 16, 3. to flee, to run away. Pers. گریختن.

[*vugh* 𐬫𐬫𐬎 s. Z. 22, 12. a tyrant. It is probably only a corruption of Z. *vadhagha*, *vadhaghana*, the proper name of a tyrant; Vend. 19, 6.]

y 𐬬

yadman 𐬬𐬀𐬙𐬀𐬥 s. 7, 6. Z. 10. 3. I. 32, 11. a hand; see *yedman*. Chald. יַד, Arab. يَد, + suff. *man*. [Sass. Insc. 𐭩𐭣𐭭𐭭 *yadman*; see B. 83, 12. 16.]

[*yahbônashna* 𐬬𐬀𐬵𐬀𐬐𐬀𐬵𐬀𐬙 s. Z. 7, 8. giving, bestowal, grant.]

[*yahbónatan* v. pret. 3d sing. *yahbônad* 𐬬𐬀𐬵𐬀𐬐𐬀𐬙 Z. 13, 7. 10. imperat. *yahbûn* 𐬬𐬀𐬵𐬀𐬐𐬀𐬥 Z. 27, 2. past part. *yahbûnatch* 𐬬𐬀𐬵𐬀𐬐𐬀𐬥𐬌 Z. 5, 1. to give, confer, bestow, grant; see *dâbônatan*, which should be read *yehabûnatan;* Chald. יְהַבוֹן from יְהַב.]

[*yahvônatan* 𐬬𐬀𐬵𐬀𐬫𐬀𐬐𐬀𐬙𐬀𐬥 v. Z. 36, 9. pres. 3d sing. *yahvônēd* 𐬬𐬀𐬵𐬀𐬫𐬀𐬐𐬀𐬙 Z. 3, 8. 5, 6. 11, 13. 15, 6. 32, 9. 34, 3. 5. 7. 8. 35, 2. 5. 7. 36, 4. 6. 8. 37, 2. 38, 3. 39, 1, 2. 4. 40, 2. 3. 4. 5. 44, 2.; in 20, 5. and 32, 9. D. H. has more correctly 𐬬𐬀𐬵𐬀𐬫𐬀𐬐𐬀𐬙; pret. 3d sing., or past part. *yahvônad* 𐬬𐬀𐬵𐬀𐬫𐬀𐬐𐬀𐬙 Z. 5, 11. 15, 3. 20, 5. conj. 3d sing. *yahvônâd*, *yahvûnâd* 𐬬𐬀𐬵𐬀𐬫𐬀𐬐𐬀𐬙𐬀𐬵𐬀𐬙 24, 3. Z. 1, 1. 28, 3. to be, to exist, to become; see *jânûnatan* and *yehavûnatan*, Chald. יְהֲוֹן from הֲוָא; Sass. Insc. 𐭩𐭣𐭥𐭥𐭭 *yakhvûn;* see B. 83, 9. 10. Fland. Voy. en Perse, vol. 4, pl. 190, l. 2. 6. 11. 13. 15. Thomas's Sass. Inscr. III. xvii. 5. xviii. 2. I have generally transliterated it by *yehavûnatan* (although the transliteration *yahvûntan* was available) on two grounds; first, as the modern Persian frequently dissolves a compound syllable into two; secondly, in the Chaldee there is the ה of הֲוָא if preceded by a letter provided with a short vowel, e. g. אֶהֱוִי, (1st sg. imperf.), בְּמֶהֱוֹן (inf. with suff. and preposition) 'as they were'. The 3d pers. plur. of the impf. which is the form we have to start from, was יֶהֱוֹן *yehevôn* (for ן ends the 3d plur. imperf. of the verbs ל״א, sometimes ן). For *e* I substituted *a*, as the traditional reading shows an *a*, *jânûnatan*, *jânônatan*.]

[*yasânu*, *yasân* 𐬬𐬀𐬯𐬀𐬥 · 𐬬𐬀𐬯𐬀𐬙 s. I. 34, 8. 35, 7. 41, 7. God; pronunciation corrected from *yehān*, see I. 31, note.]

yazad 𐬬𐬎𐬀𐬎, *yazdân* 𐬬𐬎𐬀𐬎𐬀𐬥 s. 1, 2. God; also applied to angels;

the original meaning of the word is 'one who is worthy of worship, respect or sacrifice', from the root *yaz* 'to worship'. Z. 𐬌𐬎𐬎𐬀𐬌𐬎, Sans. *yajata*, Pers. يزد and يزدان. [The second form is evidently the plural of the first, but is most commonly used for 'the Supreme Being', though sometimes for the inferior spirits collectively. — In the Sassanian Inscr. 𐭩𐭦𐭮𐭭𐭩 *yaztân*; see B. 83, 2. 4. and other inscriptions of the first two Sassanian kings; after their time, 𐭩𐭦𐭦𐭭𐭩 *yazdân*; see Fland. Voy. en Perse, vol. 4. pl. 190, l. 1. 3. 7. 9. 14. etc.]

[*yâbûnatch* 𐬌𐬀𐬀𐬵𐬌𐬎 past part. Z. 5, 1. given; should be read *yehabûnatah*; see *yahbônatan*.]

[*yâhvônâd* 𐬌𐬀𐬀𐬵𐬌 Z. 1, 1. should be *yahvônâd*.]

[*yân* 𐬌𐬀𐬎 s. Z. 16, 7. fortune, happiness. Z. *yâna*; see Z. 56, note 2.]

[*yât* 𐬌𐬀𐬌 Z. 37, 3. *yâtâ* 𐬌𐬀𐬌𐬀 s. Z. 37, 1. name of a crime, wounding seriously.]

[*yâv* 𐬌𐬀𐬵 Z. 34, 4. This is an incorrect reading.]

yâzdahum 𐬌𐬀𐬰𐬌𐬀𐬵𐬌 num. 8, 1. eleventh. [Pers. يازدهم.]

yedman 𐬍𐬌 s. 21, 3. 4, Z. 30, 1. 31, 1. a hand; see *yadman*.

[*yehavûnatan*, v. pret. 3d sing. *yehavûnad*, *yehavûnt* 𐬌𐬀𐬀𐬵𐬌𐬀 I. 33, 3. 34, 4. 41, 7. past part. *yehavûnt* 𐬌𐬀𐬀𐬵𐬌𐬀 I. 39, 3. *yehavûntu* 𐬌𐬀𐬀𐬵𐬌𐬀𐬵 I. 33, 11. to be, exist, to become; corrected pronunciation for *yahvônatan* and *jânûnatan*, q. v.]

[*yehavûneshn* 𐬌𐬀𐬀𐬵𐬌𐬰 s. I. 32, 3. 35, 9. being, existence.]

yehân 𐬌𐬀𐬰 s. 1, 2. God. This word can also be read *yajdân* = *yazdân*; [but is more probably *yasân*; see I. 31, note, and *yasân*.]

yek 𐬋 num. 20, 5. 21, 3. one. Z. 𐬌𐬀𐬵𐬎, Sans. *eka*, Pers. يك.

[*yekavîmûnastan*, v. pres. 3d sing. *yekavîmûnêt* 𐬋𐬀𐬀𐬵𐬌𐬎 I. 35, 7. opt. 3d sing. *yekavîmûnât* 𐬋𐬀𐬀𐬵𐬌𐬀 I. 40, 4. to stand, to stay, to remain, to exist, to be; used for the auxiliary verb 'to be' with past participles in a passive sense; corrected pronunciation for *ekvîmonastan* and *jaknîmônastan*, q. v. Chald. Pael יְקַיֵּם for original יְקוֹם from קוֹם. Sass. Inscr. 𐭩𐭪𐭥𐭥𐭩𐭪𐭭𐭩 *yakavîmûnt*; see Fland. Voy. en Perse, vol. 4, pl.

181, l. 8, where it occurs in the phrase *napastî yakavîmûnt âîk*, 'it is written thus'.]

yek-hazâr هزار . يك [num. 20, 12. l. 35, 6. one thousand, 1000. Pers. يك هزار.

[*yemanûnatan*, of *yemananûnatan*, v. past part. *yemanûnad* 𐬌𐬨𐬀𐬥𐬀𐬙 l. 39, 1. to speak, to say; corrected pronunciation for *jamnônatan* and *jamananûnatan*, q. v. Chald. יְמַלְלוּן from מַלַל.]

[*yen* 𐬌𐬯 prep. Z. 2, 5. 7, 7. 8, 8. 33, 6. 7. 37, 7. 38, 9. 42, 10. 43, 2. 7. 8. 10. I. 32, 9. 33, 12. etc. in, into, within; see *dayen*. Assyr. אִן.]

yesht 𐬌𐬯𐬱𐬙 s. 23, 5. the name of the 21st, or last, Nosk, *vâstârem*. [The full name is *setût yasht* 𐬌𐬯𐬱𐬙 𐬯𐬀𐬎𐬎 which may be traced to the Zand *stûiti-yêshti*. In the Dîn-i-vajarkart and in the Rivâyats it is mentioned as the first of the Nosks, but in the Dînkart and here it is put in the last place. In the Dîn-i-vajarkart and the Rivâyats it is stated to have contained thirty-three chapters. It treated of the praise and adoration of Ormazd and the Amshaspands; it was revealed by Ormazd that all men should make it their duty to learn it by heart. Each Destur has to repeat both the Avesta and Zand of it (وارسـ بر يزدم‌سو ركـاژ); if he repeats it thrice without mistake (ـيزدم ژلـ ۱۱۱), the Amshaspands are most certainly expected to descend to him.]

yeshtan 𐬌𐬯𐬱𐬙𐬀𐬥 v. 15, 6. pres. 1st sing. *yezêm* 𐬌𐬵𐬎𐬨 3d sing. *yezêd* 𐬌𐬵𐬎 15, 7. to sacrifice, worship, invoke as a deity. Z. يسنى, Sans. *yaj*, Pers. يشتن.

[*yesht-frohâr* لـرسـيـ-𐬌𐬯𐬱𐬙 I. 32, 3. *yeshtu-frohâr* -𐬌𐬯𐬱𐬙𐬎 لـرسـيـ I. 32, 1. having a guardian-angel that should be worshipped. Pers. يشته + فروهر.]

yêstâdan 𐬌𐬵𐬯𐬀𐬎𐬎𐬀𐬥 v. 15, 13. to stand, stay, remain, stop. Pers. ايستادن.

[*yetîbônast* 𐬌𐬵𐬎𐬀𐬥𐬎𐬎𐬀𐬯𐬌 v. pret. 3d sing. Z. 20, 6. he sat; from *yetî-bûnastan* = *yetîbûnatan*, which is the corrected pronunciation for *jatî-bônatan*, Chald. יְתִיבוּן from יְתִיב.]

yezbahônatan 𐬌𐬵𐬟𐬀𐬵𐬀𐬥𐬀𐬙 v. 15, 6. pres. 1st sing. *yezbahônêm*,

3d sing. *yezbahônĕd* 15, 7. to sacrifice, worship, invoke; also *yezbahônastan*. [Hebr. יִזְבַּחוּן from זָבַח, Chald. דְּבַח, Syr. ܕܒܚ, Arab. ذَبَحَ. In the Phenician it was used in a more general sense than in Hebrew where it means 'to slaughter, to sacrifice an animal'; see P. Schröder, Die Phönizische Sprache, pag. 20.]

[*yojêst* 𐬌𐬎𐬭𐬀𐬐𐬌𐬎, *yojêstâ* 𐬌𐬎𐬭𐬀𐬐𐬌𐬎𐬀 Z. 41, 9. a kind of measure similar to the Sanskrit *yojana*. The second form is doubtful, as it is the same as the first in the old MS. D. H.; see I. 46—48, note, observing in I. 48, 33. that 'yojêst' is to be read for 'gâm' and 'the gâm' for 'it'. Z. *yijaiasti*.]

yôm 𐬌𐬎 s. 19, 7. 20, 1. 3. 4. 23, 10. 24, 1. Z. 39, 10. 42, 4. 43, 2. pl. *yômhâ* 𐬌𐬎𐬨𐬀 20, 1. a day, a date; the traditional pronunciation *jôm* is incorrect. Arab. يَوْم. [Hebr. and Chald. יוֹם, Syr. ܝܘܡ.]

[*Yûtnaîk* 𐬌𐬎𐬀𐬙𐬀𐬐 adj. I. 32, 11. Greek, Grecian. It is probably a mispronunciation of *Yavana*, Ἴονες.]

z ز

zabâb 𐬎𐬀𐬨𐬀𐬐 s. 11, 3. a messenger, a courier; a message, an order. Pers. زباب. I found this word only in the margin of D. J., and it appears to be more suitable to the contents of this chapter than *zabâ* 𐬎𐬀𐬨, which is given in all the other glossaries.

zabzabâ 𐬎𐬀𐬎𐬎𐬀𐬨 s. 1, 5. the sun. [This is apparently a Semitic word, though it is not used in any of the Semitic languages as a name of the sun. The nearest approach is Chald. זִיו 'splendor', Syr. ܙܝܘ. As to its formation it is clearly a reduplication of a root *zab*, *zabab*, or *zava*. Vullers (Lexicon Persico-Latinum, II. pag. 1545) starts from the reading of the Burhân-i-qâti' زبزبا and explains it as ܙ ܙܝܘ 'magnus splendor'; but that reading is certainly only an orthographical mistake; and even if it were correct, the explanation by 'great splendor' would be against the genius of the Semitic languages, in which the adjectives qualifying a substantive must be placed after it.]

zadan 𐬎𐬀𐬐𐬀𐬙 v. 16, 9. 24, 7. Z. 32, 9. 33, 3. pret. 3d sing. *zad*

𐬰𐬌𐬨 31, 5. opt. 3d sing. *zanâd* 𐬰𐬌𐬨𐬀𐬌 Z. 31, 5. past part. *zad* 𐬰𐬌𐬨𐬀 Z. 32, 9. to strike, to injure, to kill. Pers. زدن, Z. 𐬵𐬀𐬌, Sans. *han*.

zadônatan 𐬰𐬌𐬨𐬀𐬥𐬀𐬙𐬀𐬥 v. 17, 1. to buy, to purchase. [The reading and pronunciation are hardly correct, as there is nowhere in the Semitic languages a root *zad, zada*, conveying such a meaning as 'buying'. It is probably to be written 𐬰𐬀𐬥𐬀𐬙𐬀𐬥 *zabanôntan* and to be traced to Chald. זְבַן 'to buy'.]

zagar 𐬰𐬎𐬀 adj. 19, 3. cheap, low-priced, of small value (opp. to *dagar*.)

[*zahabâ* 𐬰𐬀𐬵𐬀𐬱 s. I. 40, 3. gold; the correct pronunciation for *zâbâ*, q. v. Hebr. זָהָב, Chald. דְּהַב emph. דְּהָבָא, Syr. ܕܗܒ.]

zahar 𐬰𐬀𐬵𐬀 s. 24, 1. [poison. Pers, زهر.]

[*zahch* 𐬰𐬀𐬵𐬌 adj. Z. 16, 11. sublime, excellent. Pers. زه, 'good, beautiful'.]

[*zahrch* 𐬰𐬀𐬵𐬭𐬌 s. Z. 10, 11. the gall-bladder, bile. Pers. زهره.]

[*zaiyân* 𐬰𐬀𐬌𐬭𐬀𐬱 s. Z. 35. 1. damage, injury, harm. Pers. زیان.]

zak 𐬰𐬀 pron. 10, 2. 18, 3. Z. 3, 6. 8. etc. 20, 6. 7. etc. (I. 32, 4. 7. 10. etc.) that, he; who, which. [Chald. דָּךְ; Hebr. זֶה; Arab. ذَاكَ; Ethiop. *zeku*; Sass. Insc. 𐭦𐭩 *zak*, see B. 83, 7. 9. 12. 13. 15. and other inscriptions.]

[*zakach, zakacha* 𐬰𐬀𐬐𐬀 Z. 12, 8. 29, 1. I. 34, 4. that also, he also, him also, it also; *zak* + *cha*.]

zakar 𐬰𐬎𐬀 adj. 8, 3. Z. 2, 6. 7. 12, 6. male, masculine. [Hebr. זָכָר, Chald. דְּכַר, Syr. ܕܟܪ, Arab. ذَكَر.]

[*zakarî* 𐬰𐬎𐬀𐬭𐬌 s. Z. 2, 1. the masculine gender.]

[*zakâi* 𐬰𐬀𐬱 adj. Z. 37, 5. another.]

[*zaktalûntu* 𐬰𐬀𐬐𐬀𐬞𐬀𐬭𐬎𐬀 past part. I. 40, 1. killed, slain; should be pronounced *yektalûntu*, being a corruption of 𐬌𐬐𐬀𐬞𐬀𐬭𐬎𐬀; see *jaktrûnatan*.]

zakyâ 𐬰𐬐𐬌𐬀 s. 5. 7. dung, or skin of animals.

[*zamastân* 𐬰𐬙𐬨𐬀𐬯𐬌 s. Z. 42, 5. winter. Pers. زمستان, Z. *zima*, Sans. *hima*.]

zamân 𐬰𐬙𐬀𐬯𐬌 s. 19, 5. 9. Z. 13, 12. 14, 7. 30, 5. 42, 3. time, season; an age; a tense in grammar. Arab. زَمَانٌ. [Hebr. and Chald. זְמַן, Syr. ܙܒܢ, Ethiop. *zaman*. It is doubtful whether this word is of Iranian or Semitic origin. In Zend there is *zarvan* 'time' of which 𐬰𐬨𐬯 seems to be a corruption. In the Semitic languages it is not one of the primitive words for 'time' and seems to me to be, with several others, borrowed from the Iranian tongues.]

zamîk 𐬰𐬙𐬈𐬐 s. 2, 2. Z. 12, 7. 18, 9. 30, 4. 40, 6. 42, 1. earth, ground, land, soil; a region, a country. Z. 𐬰𐬌𐬙; Vedic Sans. *jma*; Pers. زمی and زمین.

zamlônatan 𐬰𐬙𐬀𐬩𐬀𐬵𐬌 v. pres. 1st sing. *zamlônēm* 𐬰𐬙𐬀𐬩𐬀𐬵𐬌𐬉𐬙 3d sg. *zamlônēd* 𐬰𐬙𐬀𐬩𐬀𐬵𐬌𐬉𐬛 15, 10. to sing, to chant. [Should be *zamarûnatan*; Chald. זַמְּרִין from זַמֵּר, Hebr. זָמַר, Syr. ܙܡܪ, Arab. زَمَرَ.]

zan 𐬰𐬌 s. 8, 3. a wife, a woman, a female. Pers. زن.

[*zanashna* 𐬰𐬌𐬨𐬀𐬱𐬈 s. Z. 7, 7. 12. striking, a blow. From Pers. زدن, root زن.]

[*zanâd* 𐬰𐬌𐬀𐬛 v. opt. 3d sing. Z. 31, 5. may he destroy, injure; or kill; see *zadan*.]

zand 𐬰𐬌𐬛 s. 23, 6. a commentary, an explanation; in later times, the *Avastâ* was translated and interpreted in Pahlavî, and since then, the word Zand has been applied to the Pahlavî version of the Parsi scriptures. But though this word is often used in this sense, it is obvious, from the Serosh-yasht and Visparad, that formerly the *Zand*, or commentary, was also in the Avastâ language, and this still exists in certain places, as is clear from the passage 𐬐𐬀𐬙𐬌𐬨𐬌𐬯𐬀𐬙𐬌𐬨𐬌𐬯𐬀𐬙 Yasna 57, 8. ed. Westergaard; see Dr. Haug's lecture on an original speech of Zoroaster, Bombay 1865, pag. 2. [*a*) meaning; Z. 1, 3. 2, 5. 37, 5. *b*) the commentary on the Avestâ, or the translation of it which is held equally sacred with the original; I. 34, 1. 2. 40, 2. *c*) the Pahlavî language as the medium of

explaining the Avestâ language; Z. 3, 6. 12, 11. 13, 6. 8. The original form of the word must have been *zañti*, still preserved in *âzaiñti*, and is to be traced to the root *zan*, Sans. *jnâ*, Greek *γνω*, Lat. *gno* (in *agnosco cognosco*) meaning thus 'knowledge, science'.]

[*zang* 𐬰𐬀𐬯𐬌 s. Z. 11, 4. a leg. Z. 𐬰𐬀𐬯𐬀𐬵𐬌, Sans. *jañghâ*.]

zanglôtâ 𐬰𐬀𐬯𐬀𐬵𐬀𐬙𐬌 s. 6, 7. This word is translated 'elephant' in D. E., and پیلِ مَست 'furious elephant' in J. D. and D. J.; but according to some Persian dictionaries, its meanings are 'a male elephant, a large elephant'; see *zendpîl*.

zapar 𐬰𐬀𐬹𐬭 s. 24, 1. [the jaw, a jaw-bone. Pers. زفر.]

zar 𐬰𐬀𐬭 s. 12, 3. gold. Z. 𐬰𐬀𐬯𐬀𐬎, Pers. زر.

zarâ 𐬰𐬀𐬭𐬀, *zarah* 𐬰𐬀𐬭𐬌 s. 2, 10. the ocean, the sea, the mighty deep. Old Pers. *daraya*, Z. *zrayaṇh*, Sans. *jrayas*, Pers. دریا.

zarhônatan 𐬰𐬀𐬭𐬵𐬀𐬙𐬀𐬙𐬀𐬥 v. 17, 2. [pres. 3d sing. *zarhônêd* 𐬰𐬀𐬭𐬵𐬀𐬙𐬀𐬙𐬌𐬎 Z. 40, 11. past part. *zarhônada*, *zarhônate* 𐬰𐬀𐬭𐬵𐬀𐬙𐬀𐬙𐬀𐬌 Z. 20, 10. 30, 5. 44, 2.] to produce, or give birth to a child; to be born. Hebr. זָרַח 'to rise', Chald. דְּנַח, Syr. ܙܪܚ. The initial *z* ז is here retained in the Huzvâresh, and not changed to *d*; comp. the relative 𐬰𐬌 with דִּי, 𐬰𐬀𐬙𐬀𐬙𐬀𐬥 with דְּרָא, etc.]

zarîtônatan 𐬰𐬀𐬭𐬌𐬵𐬀𐬙𐬀𐬙𐬀𐬥 v. pres. 1st sing. *zarîtônêm* 𐬰𐬀𐬭𐬌𐬵𐬀𐬙𐬀𐬙𐬌𐬚𐬹 3d sg. *zarîtônêd* 𐬰𐬀𐬭𐬌𐬵𐬀𐬙𐬀𐬙𐬌𐬎 14, 7. to cultivate, to till, to sow. Arab. زَرَعَ. [Hebr. זָרָה 'to strew', Arab. ذَرَا 'to sow on a land', Ethiop. *zaraya*, or *zarawa* 'to strew, scatter, disperse', Chald. דְּרָא, Syr. ܕܪܐ 'to strew, to diffuse'.]

[*zarmân* 𐬰𐬀𐬭𐬙𐬀𐬥 s. Z. 5, 9. a person fifty years old. Pers. زرمان, Z. 𐬰𐬀𐬯𐬀𐬭𐬙𐬀𐬥.]

[*zarmânî* 𐬰𐬀𐬭𐬙𐬀𐬥𐬌 s. Z. 30, 6. old age.]

zarpun 𐬰𐬀𐬭𐬹𐬥 s. 19, 9. winter.

Zartosht, *Zartohasht* 𐬰𐬀𐬭𐬙𐬀𐬵𐬀𐬱𐬙 pr. n. 23, 8. Zoroaster; the name or title of the chief teacher, or reformer, of the Mazdayasnian religion; see *Zertohesht*. Z. 𐬰𐬀𐬯𐬀𐬱𐬀𐬵𐬀𐬱𐬙𐬌, Pers. زردشت.

zazrâ 𐬰𐬰𐬙𐬁 s. 5, 5. [a kind of goat. Its Pâzand equivalent is 𐬬𐬌𐬯 *vahîk*, which Anquetil and others have identified with the Persian بهی 'goodness, excellence', overlooking its occurence in B. 13, 19. as the name of the zodiacal sign Capricornus, and not being aware of the classification of the 'glossary.]

zazrântyâ 𐬰𐬰𐬙𐬁𐬀𐬥𐬀 s. 5, 9. a bird, a winged animal.

zâbâ 𐬰𐬁𐬀𐬙 s. 12, 3. gold; see *dâbâ* and *zahabâ*, which latter is the correct pronunciation.

zâdan 𐬰𐬁𐬙𐬀𐬥 v. 17, 2. [pres. 3d sing. *zâêd* 𐬰𐬁𐬎𐬙 Z. 15, 4.] to produce, to give birth to a child; to be born. Z. 𐬰𐬁𐬙, Sans. *jan*, Pers. زادن.

zâhî 𐬰𐬁𐬵𐬌 s. 10, 4. an implement.

zânû, *zânûk* 𐬰𐬁𐬥𐬌 s. 7, 11. Z. 11, 3. the knee, the lap. Z. 𐬰𐬀𐬥𐬌, Sans. *jânu*, Pers. زانو, Gr. *γόνυ*, Lat. *genu*.

[*zêd* 𐬰𐬎𐬙 Z. 27, 9. asked.]

[*zend* 𐬰𐬌𐬙 adj. Z. 30, 9. great. The phrase is correctly written in D. H. 𐬰𐬌𐬙 𐬐𐬀𐬥𐬐𐬌 *zend jâdûk*, without the *idhâfat*. Pers. زند and زند ه.]

zendân 𐬰𐬌𐬙𐬁𐬥 s. 12, 7. a prison, a jail. Pers. زندان.

zendpîl 𐬰𐬌𐬙𐬐𐬌𐬇 s. 6, 7. or *zandeh-pîl*, a male elephant, a large elephant; according to J. D. and D. J. 'a furious elephant'. [Pers. زنده پیل.]

[*Zertohesht* 𐬰𐬍𐬙𐬀𐬵𐬌𐬯𐬙 pr. n. I. 34, 3. 39, 1. *Zertoheshtu* 𐬰𐬍𐬙𐬀𐬵𐬌𐬯𐬙𐬎 I. 32, 2. Zarathushtra, or Zoroaster; see *Zartosht*. This is, I think, the most correct transliteration of 𐬰𐬍𐬙𐬀𐬵𐬌𐬯𐬙; it is confirmed by the orthography زارتُهشت, زاردُهشت, زردُهشت which may be easily pronounced *Zârtuhasht*, *Zârduhasht*, *Zarduhasht*.]

[*Zertoheshtânu* 𐬰𐬍𐬙𐬀𐬵𐬌𐬯𐬙𐬁𐬈𐬎 pr. n. I. 35, 11. son of Zertohesht.]

[*zâsh* 𐬰𐬁𐬯 pron. I. 33, 12. who; see *zîash*. It must be taken here in the sense of a pure relative, 𐬰𐬁𐬯 𐬀𐬥𐬌 being 'those who are (or were) at the residence'; the suffix 𐬎 has no proper meaning here.]

zêt 𐬰𐬌𐬙 s. 3, 5. an olive. Arab. زَيْت. [Chald. זֵיתָא, Syr. ܙܰܝܬܳܐ.]

zîam 𐬰𐬌𐬨 pron. 18, 3. [that (is) of, to, for, by, or with me. The Semitic relative *zî* + the Persian enclitic 𐬨 *am*. Chald. דִּי, Ethiop. *za*, Himyaritic ذ, Arab. الذى, Hebr. זֶה (generally used as a demonstrative, but sometimes as a relative too, for instance, Psalms 74, 2.; Is. 25, 9.) Sass. Inscr. 𐭩𐭫 *zî;* see Fland. Voy. en Perse, vol. 4, pl. 190, l. 27. 29. 30. etc.; in the Shâh-nâmeh ز, which appears to have degenerated into the modern Persian *idhâfat*; the latter does not now unite with the enclitic pronouns, but in Pâzand it is found so united, as *yam*, Minokh. II, 142; *yat*, ibid. II, 136. 178. 196. xl, 29; *yash*, ibid. II, 153. 160. etc.]

zîash 𐬰𐬌𐬎 pron. 18, 4. [that (is) of, to, for, by, or with him, her, or it; see *zêsh*. The Semitic relative *zî* + the Persian enclitic 𐬱 *ash;* see *zîam*.]

zîgâ 𐬰𐬌𐬐𐬀 s. 1, 7. wind, air. [Chald. זִיקָא, Syr. ܙܺܝܩܳܐ.]

zîn 𐬰𐬌𐬯 adj. 8, 10. exalted, high, elevated, tall; a title given to the weapon of the angel Serosh.

[*zînîdar* 𐬰𐬌𐬯𐬌𐬙𐬁 s. Z. 39, 2. a sort of offender, a law-breaker.]

zîsh 𐬰𐬌𐬎 pron. 18, 4. see *zîash*. [This is probably miswritten for 𐬎 *êsh*, or *yash*, the Pâzand equivalent of *zîash*; comp. 𐬰𐬌𐬯 · 𐬨 *zîam, êm*, in 18, 3. The similar pronominal form for the second person singular 𐬰𐬌𐬙 · 𐬙 *zîat, êt*, which is given by Anquetil, is omitted in this glossary.]

[*zîsht* 𐬰𐬌𐬎𐬯𐬙 adj. Z. 30, 6. ugly, awkward, hideous. Pers. زشت.]

zîvandch 𐬰𐬌𐬯𐬎𐬌𐬎 adj. and s. 8, 2. Z. 5, 7. 6, 10. 27, 7. alive, living; life. Z. *jvant, jvô*, Pers. زنده and زندگى.

zivashnî 𐬰𐬌𐬯𐬎𐬯𐬌 s. 24, 5. living, life.

[*zivânand* 𐬰𐬌𐬯𐬀𐬯𐬌 v. 3d pl. pres. of the causal of *ziv* 'to live'; Z. 16, 6. they bring to life, animate, revive; see *zyoânad*. Z. 𐬵𐬌𐬎. Sans. *jîv*, Pers. زيانيدن.]

[*zivêd* 𐬰𐬌𐬯𐬌𐬙 v. pres. 3d sing. Z. 15, 1. he lives. Z. 𐬵𐬌𐬎, Sans. *jîv*, Pers. زيد from زيستن.]

zkatîbônashēd, zkatîbônĉhĉd 𐬰𐬀𐬑𐬌𐬯𐬀𐬱𐬀𐬵𐬀𐬐 v. pass. pres. 3d sing. 24, 6. is written; see *jaktîbônatan.* [Should be read *yektîbûnîhêd.*]

zôbâ 𐬰𐬀𐬯𐬁 s. 9, 10. a thief, a robber, a rascal. [This word is misread, as we can only trace it to Chald. גַּנָּבָא 'a thief'. It is also written 𐬯𐬁 which may be read without difficulty *ganbâ, ganabâ.* As *d* and *z* frequently interchange in Pahlavi, 𐬯𐬁 being read *dobâ*, became consesequently *zôba;* comp. the name of the Nosk *dobâsrûjat* which treated of theft, cheating, etc.; see pagg. 111. 112.]

[*zofar* 𐬰𐬀𐬯𐬭 s. Z. 27, 7. a den, a cave, a ditch. Z. 𐬰𐬀𐬯𐬭𐬀𐬵 'deep'.]

zôpamaman 𐬰𐬀𐬯𐬀𐬨𐬀𐬨𐬀𐬯 s. 12, 7. a debt, a loan. [The word is Semitic; it can be hardly traced to any other root than to Hebr. עָרַב 'to pledge', עֵרָבוֹן 'a pawn', though there is an apparent dissimilarity of sounds. That 𐬰 is occasionally put for a Semitic *g*, is proved by *zobâ* = *ganabâ*, q. v.; and the ע which is strange to the Iranian languages, as well as to the Greek, could be expressed by *g*, (as in the Septuagint, they transliterate עַזָּה by *Γάζα*, עֲמֹרָה by *Γόμορρα*); 𐬭 frequently represents *r*; and *b* and *p* can interchange, as is frequently the case in the Assyrian; thus the original form was probably *garban-man.*]

[*zôr* 𐬰𐬀𐬭 s. Z. 30, 4. strength, power, force. Pers. زور.]

[*zôrbordâr* 𐬰𐬀𐬭𐬌𐬥𐬭𐬌𐬥𐬀𐬭 s. Z. 30, 8. strength-sustaining, influential. Pers. زور + بُردار.]

[*zosar* 𐬰𐬀𐬥𐬀𐬭 s. Z. 17, 1. 6. 30, 4. holy water. Z. 𐬰𐬀𐬥𐬀𐬭𐬀𐬵.]

zôzan 𐬰𐬀𐬰𐬁 s. 12, 3. a *diram*, or *dirham*, a coin of the value of about two pence sterling; specie, money, coin; see *jôjan.* Chald. זוּזָא, Syr. ܙܘܙܐ.

[*zrûptaku* 𐬰𐬭𐬀𐬵𐬌𐬐𐬀𐬴𐬀 adj. I. 34, 10. worn out.]

[*zyoânad* 𐬰𐬌𐬀𐬥𐬀𐬐 v. pres. 3d sing. Z. 30, 7. is wakeful, watchful. Should be read *zinânad.*

On the transliteration of Pahlavî,

by E. W. West.

As no uniform plan of transliterating Pahlavî words has been adopted in preparing this glossary, and as the editor has deferred the publication of the system he proposes, till a future time, there is some risk that the various readings, contained in this work, will tend still further to perplex the Pahlavî student, already sufficiently bewildered between the traditional readings of the Parsis, which are often absurd and inconsistent, on the one hand, and the altered readings advocated by Prof. Spiegel, which are often hazardous and not very happy guesses, on the other hand. This perplexity is likely to be especially felt by Parsi students of Pahlavî, who are not acquainted with any Semitic language, excepting Arabic, and cannot therefore form any very correct opinion regarding the etymologies of Huzvâresh words, suggested in this glossary.

For the convenience of such students, two lists of traditional readings proposed to be altered, are given further on; one containing all the traditional readings that can now be amended with certainty, the other containing those of which the suggested alterations are less certain to be correct. Before giving these lists, it seems desirable to suggest a few general rules tending to systematize and simplify the pronunciation of Pahlavî words, and their transliteration into the Roman character.

1. The traditional readings should be strictly adhered to, unless an amended reading can be clearly proved to be correct from similar words in the cognate languages; this adherence need not however prevent the reduction of the vowels to one system of representation.

2. With regard to the vowels, there exists much unnecessary confusion in the use of all but *â*; thus *a* and *c*; *i*, *î*, *e*, *ē*, *ê* and *y*; *u*, *û*, *o*, *ô* and *v* appear to be used without much discrimination. This confusion is, no doubt, greatly owing to the careless transliterations into the Zand character made, during the last three or four centuries, by the writers of Pâzand MSS., who disregarded all uniformity of orthography; these writers appear to have had a special partiality for the vowels ﻉ, ﻭ and ﻩ, which are more easily pronounced by Indians than Persians; for according to Sir W. Ouseley, the modern Persians are hardly able to pronounce the vowels *ê* and *ô*, in their own country, and it is therefore rather hazardous to introduce them into old Persian words, without better authority than the conflicting evidence of Pâzand MSS. often written with a strong Indian bias in favor of *ê* and *ô*. As there are only three vowels expressed in Pahlavî, namely, 𐭠, 𐭣 and 𐭩, and at least one other must be understood, it would appear, at first sight, that the latter would be best expressed by *a*, and the former by *â*, *i* and *u*, or (to prevent probable mispronunciation) by *â*, *î* and *û*; if to this we add, that the unexpressed vowel *a* should be introduced only where absolutely necessary for pronunciation, we obtain the simplest possible rule for transliterating the Pahlavî vowels. This strict rule may however be modified, under certain circumstances, with more or less advantage. Thus, the vowel 𐭠 at the beginning of a word, like ا and ﺍ in the cognate languages, had no doubt the short sound *a* in most cases, there being no other mode of representing that sound in such a position; therefore, when an initial 𐭠 does not represent the consonants *h*, or *kh*, it should be transliterated into *a*, except when it represents the lengthened sound *â* of آ and ﺁ in the cognate languages. Again, when an initial 𐭣 does not represent the consonants *g*, *d*, or *j*, and when an initial 𐭩 does not represent the consonants *l*, *n*, or *r*, and they are not followed by any of the expressed vowels 𐭠, 𐭣, or 𐭩, they should be transliterated into *ya*, or *ye*, and *va*, or *ve*; if they are followed by any of the expressed vowels, when occurring in any part of a word, they are generally best transliterated into *y* and *v* (which orientalists prefer to *w*, for reasons not obvious to Englishmen,

Persians, or Arabs); this rule prevents the accumulation of too many vowels in one place. Further modifications of the rules may be made, when the derivation of a word is known; thus, in many words, where no vowel is expressed in Pahlavî, the vowel *i*, *î*, *e*, or *ê* occurs in the cognate languages, and in such cases the unexpressed vowel is better re-represented by *e* than by *a;* similarly, the unexpressed vowel may be represented by *o*, if it happen to correspond to *u*, *û*, or *ô* in the cognate languages. On the other hand, the vowel ◌ً often occurs in Pahlavî (as in the personal terminations of the present tense), where only the short vowel *a* is used in the cognate languages, and in such cases it is convenient to represent the ◌ً by *ê* (so that in the 3d pers. sing. of verbs from the Persian, ending in *îdan*, the present tense may be distinguished from the preterit); similarly, if the Pahlavî vowel ◌ٗ ever correspond to *a* in the cognate languages, it may be represented by *ô;* and further it may be convenient to use *ê* and *ô* for ◌ً and ◌ٗ, whenever those letters correspond to any other vowels but *i*, *î* and *u*, *û* in the cognate languages. So far it will be observed, this system would make the circumflex always indicate that the vowel is expressed in the Pahlavî character, except in the case of an initial ا; but it may also be convenient to use the short vowels *i* and *u*, to represent ◌ً and ◌ٗ, when the latter correspond to those short vowels in the cognate languages. When the cognate languages do not agree, that one should be followed which corresponds most closely to the Pahlavî orthography. The following summary of the rules, here proposed, for representing the vowels and semi-vowels, may be useful:

When ا, ◌ً and ◌ٗ are vowels:

a = ا initial, or any medial vowel unexpressed in Pahlavî; except in those cases when *â*, *e*, or *o* is to be used.

â = ا medial, or final; also any initial ا corresponding to آ, اا, or ﺍٓ.

e, or *o* = any unexpressed vowel which corresponds to *e*, *ê*, *i*, *î*, or *o*, *ô*, *u*, *û*, in the cognate languages.

ê, or *ô* = ◌ً, or ◌ٗ, medial before a consonant, or final, and corresponding to any vowel but *i*, *î*, or *u*, *û*, in the cognate languages.

i, or *u* = 𐭩, or 𐭥, medial before a consonant, or final, and corresponding to *i*, or *u*, in the cognate languages.

î, or *û* = 𐭩, or 𐭥, medial before a consonant, or final, except when *ê*, *i*, or *ô*, *u*, are to be used.

y, or *v* = 𐭩, or 𐭥, when followed by one of the vowels 𐭭, 𐭩, or 𐭥.

ya, *ye*, *yo*, or *va*, *ve*, *vo* = 𐭩, or 𐭥, initial and followed by the unexpressed vowel *a*, *e*, *o*.

aî, *âî*, or *aû* = 𐭭𐭩, 𐭮𐭩, or 𐭮𐭥 initial.

In applying these rules, it will be safer to disregard the sounds *e*, *ê* and *ô*, in Persian words, as although they no doubt existed in old Persian, it is difficult to discover in what words they occurred; the Pâzand MSS. differ among themselves too much, as regards the vowels, to allow of their being taken as authorities; and the Indian pronunciation of Persian is too partial to the *majhûl* sounds, to be trusted.

3. Every final 𐭥 which the traditional reading leaves silent, or pronounces *a* or *e*, should be represented by *u*, which appears to have been its original pronunciation.

4. A final 𐭪 should always be represented by *k*, which must have been the original pronunciation; the traditional practice of leaving it silent, or representing it by *h*, is a corruption in imitation of the modern Persian. When the plural suffix is added, 𐭪𐭥𐭲 *kânu* has often been altered to 𐭲𐭥𐭲 *gânu*, but this is probably only another way of writing *kânu*, as we often have 𐭩𐭪 for 𐭪𐭥 *zak*, and the syllable 𐭭 for 𐭥𐭪 *îk*, *yek*; and in the inscriptions, where 𐭤 *g* is a rare letter, we have 𐭪𐭥𐭭𐭩𐭫𐭲 = 𐭪𐭥𐭭𐭩𐭪𐭲 *kartakân*, Pers. كردكان.

5. With regard to 𐭬 *t*, which is often traditionally read *d*, it is difficult to follow any stricter rule than the Sasanian kings have done in their inscriptions, where we find both *yaztân* and *yazdân*, *vazlûnt* and *vazlûnd*, *havînt* and *havînd*, *hatîmûnt* and *hatîmûnd*, etc.; they must, therefore, either have used *t* and *d* almost indifferently for the same sound, especially when final, or they must have pronounced them nearly alike, as the Germans and Welsh do. In MSS. 𐭬 is sometimes written

with a circumflex, and in such cases must be read *d*; also in words where it sometimes interchanges with 𐭣, the reading must be *d;* and in the terminations of the 3d pers. sing. and past participle, perhaps *ḍ* is the better reading, as the inscriptions use both *t* and *d*. On the other hand, the inscriptions always use *t* in *kart* = Pers. كرد, and its derivatives.

6. Although the Sasanians used only one letter 𐭯 to represent the sounds expressed by the Pahlavi 𐭩, it is reasonable to suppose that they must often have read it *f* as well as *p*, especially when followed by *r* in words derived from the Zand; in such cases, and frequently when the traditional reading is *v*, it will be better to use *f* instead of *p*.

7. The representation of the sounds *l*, *r* and *v* was in great confusion in Sasanian times; unless we were to suppose the old Persians incapable of distinguishing between the sounds of these letters, we must assume that they at first represented all three by the same character 𐭫, as appears from the earlier Sasanian coins; that afterwards they adopted the character 𐭮 for *l*, but often used it also for *r*, while they still used 𐭫 for both *r* and *v*, the transfer of *r* from 𐭫 to 𐭮 being progressive, as we find in the rock inscriptions; and that finally they used 𐭮 for both *l* and *r*, and 𐭫 for *v*, as on the later coins; but in the mean time the forms of the letters were changing, 𐭮 was becoming 𐭭, and 𐭫 was becoming 𐭥, while to increase the confusion, 𐭬 *n* was also becoming 𐭥. Hence it follows that the Pahlavi 𐭥, besides being the representative of 𐭫 *v*, and 𐭬 *n*, frequently stands for 𐭫 *r*, or *l*, as in 𐭪𐭥𐭩 *kart*, 𐭪𐭥𐭦𐭩 *karfak*, 𐭥𐭩𐭪 *barman*, etc.; so that 𐭥 may be read *r*, whenever the etymology requires it; but whether the sound *l* may be admitted for 𐭥, or whether a phonetic change to *n* must be assumed, is still a matter of doubt, which the inscriptions do not settle, thus for Behrâm they give indifferently *Varahrân*, *Valahlân*, or *Vanahlân;* therefore when etymology suggests *l* for 𐭥, it may still be better to adhere to *n*, as in 𐭪𐭥𐭲 *konâ*, 𐭬𐭩𐭲 *menyâ*, etc. To etymology we must trust entirely for distinguishing between *r* and *l* for the letter 𐭭, as the inscriptions will be found to use 𐭫 and 𐭮 indifferently, in most of the doubtful words which occur.

The above rules, with the following lists of amended readings, will probably give all the assistance, in reading Pahlavi words, that can be offered to students, in the present state of our knowledge of the language. How far the rules may be worthy of adoption, must be determined by each scholar for himself; they are offered here, merely as an attempt to introduce some order and regularity into the present scene of confusion which Pahlavi readings present. The words given as examples of the powers of the Pahlavi letters in Appendix V., and the Pahlavi passages appended to the introductory essay, will afford examples of the application of the system of transliteration here proposed.

I.

Traditional readings of Pahlavi words, which may be amended with certainty as here proposed. The words marked with an asterisk, are amended in accordance with their forms in the Sasanian Inscriptions, in which they occur.

admûnastan = *hîmenûnstanu.*
adûk, advak, ayok = *khaduk.*
aiabârî = *asbâryâ.*
alyâ = *haldâ,* for *halbâ.*
amlâ, amnâ = *khamrâ.*
anâ = *hanâ.*
**anâtônatan* = *hankhetûntanu.*
anîtônatan = *khavîtûntanu.*
arpônatan = *alpûntanu.*
**at, ad, ât* = *hat.*
**atîmônatan* = *hatmûntanu*
**atyâ* = *khetyâ.*
ayôman = *aînman.*
**azîtônatan* = *khezîtûntanu.*
azorâ = *khazûrâ.*
azrônatan = *khefarûntanu.*
âdâ = *khayâ.*
âgh = *aîgh.*
âstônatan = *khedîtûntanu.*
**âsûn, agîn* = *adîn.*
**banâ, benâ* = *barâ.*
bâshrônatan = *beshalûntanu.*
**benmen, bôman* = *barman.*
bentmen, bônteman = *beratman.*
bîlâ = *bîrâ.*
**bopashman* = *benefshman.*
**chasûn, chagîn* = *chigûn.*
dayen = *yîn.*
dâbâ = *dahabâ.*
dâbônatan = *ychabûntanu.*
dâsonatan, see *jâsonatan.*
**doshân, doshakh* = *dushakhu.*

châu, *ihân*, see *yehân*.
gabnâ = *gabrâ*.
gôbashyâ = *dûbshyâ*.
gôman = *denman*.
gopkônatan = *danpekûntanu*.
ghan = *ghû*.
**hêd*, *kît* = *aît*.
hupman = *anepman*.
**jaknîmônastan* = *yekavîmûnstanu*.
**jaktîbônatan* = *yektêbûntanu*.
jaktrûnatan = *yektelûntanu*.
jalkâ = *yarkâ*.
jamîtônatan = *yemîtûntanu*.
jamlônatan = *yemrûntanu*.
jamnônatan = *yemanenûntanu*.
jatîbônatan = *yetîbûntanu*.
javam = *yôm*.
jâîdgônatan = *yâîtyûntanu*.
jâîtônatan = *yâîtûntanu*.
jâmtônatan = *yâmtûntanu*.
jânâk = *dânâk*.
**jânûnatan* = *yehevûntanu*.
jâsônatan = *yakhsenûntanu*.
jâtônatan = *yâtûntanu*.
josgônatan = *yansegûntanu*.
kadrônatan = *kîlûntanu*.
kalmâ = *karmâ*.
kandan, 'to do' = *kartanu*.
kanîtônatan = *kerîtûntanu*.
kantak = *kartak*.
khalûjî = *âlûchîk*.
lamkâ = *ramkâ*.
lâmâ = *lakhmâ*.
magartâ = *mageltâ*.
mavan = *mûn*.
mâîtônatan = *mekhîtûntanu*.
môdâ, *mandâ* = *menya*, or *melyâ*.
nabrûnatan = *vabarûntanu*.
panâj = *frâz*.
**ra* = *le*.
rabmaman = *lebamman*.
ragôman = *lîûman*.
ragômanshân = *lîûmanshân*.
rak, 'thee' = *lak*.
rakhâr, *rânâr* = *lakhâr*, or *lakhvâr*.
rakûm = *lekûm*.
ratmaman = *letamman*.
rîcha, *rîch* = *lîcha*.
rîshônatan = *lîshûntanu*.
**rôman* = *lanman*.
rotman = *levatman*.
salyâ = *saryâ*.
sandâr, *sudâr* = *sardâr*.
**shahahâ* = *shêdâ*.
shav = *shap*.
shrîtâ = *shalîtâ*.
tablônastan = *tebarûnstanu*.
tahônatan = *tehanontanu*.
takrônatan = *tekalûntanu*.
talbâ = *tarbâ*.
tâbâ = *tahabâ*, or *dahabâ*.
**vaflûnastan* = *nepalûnstanu*.
vakad = *nakad*.
**var*, 'to' = *val*.
**varman* = *valman*.
varmanshân = *valmanshân*.
**vazrônatan* = *vazalûntanu*
yehân = *yajdân*, or *yasân*.
zaktîbônatan = *yektêbûntanu*.
zamlônatan = *zamerûntanu*.
zâbâ = *zahabâ*.
zôbâ for *dôbâ* = *gangbâ*.

II.

Traditional readings of Pahlavî words, with proposed amendments which are more doubtful, but some of them only slightly less certain than those in the other list.

admat = *aîmat.*
adôv, adof, ayov = *ayûf.*
adûduneh = *hadenînûk.*
advarz, adoraz = *khadvaraj.*
Aharman = *âkharman.*
aharmok = *yasharmok.*
ahlâêsh = *yashrâîsh.*
ahlob = *yashrubu.*
**anhomâ* = *auharmâ.*
apman = *khapman.*
arkônatan = *khelakûntanu.*
âdas = *aîsh*, see B. 72, 14. 73, 3. 17. 19. 75, 15.
âidgônatan = *âityûntanu.*
ârmónatan = *khelamûntanu.*
âsyâ = *khadiyâ.*
bakhin, s. = *bâdûn*, see *vâdûnatan.*
bînâ = *bednâ.*
dod = *tanî.*
goptâ = *ganaptâ.*
jâtan = *yâtan.*
kanâ, kenâ = *kolâ*, or *konâ.*
kanâras = *kavâras.*
madonad = *mînvad.*
manashyâ = *mavashyâ.*
marbôyâ = *malbanyâ.*
Matûn = *Metru.*
mônâ = *maranâ.*
môntâ = *marantâ.*
panashyâ = *parashyâ.*
pang, 'half' = *pelag*, or *penag.*
parbâ = *palbâ.*
**raglaman* = *legelman.*
rakîtâ = *lakîtâ.*
rap,hâ = *rapêyâ.*
**rôîn* = *lûîn*, or *levîn.*
rorman = *levalman.*
shamhâ = *shamiyâ.*
**shatan, shatun* = *shatru.*
shatanyâr = *shatruyâr.*
tangûn, tîn = *tvînu.*
tônâ = *tôrâ.*
vakhîn = *vâdûn.*
vâgônatan = *vakhdûntanu.*
zôpamaman for *dôpamaman* = *garpamman.*

Comparison of the Glossary with Anquetil's vocabulary.

by E. W. West.

The Pahlavî-Pâzand-French vocabulary published by Anquetil Duperron (A. D. 1771) in his Zend-Avesta, vol. III. pag. 476—526, appears to have been his transliteration and translation (with a few omissions) of a vocabulary prepared for him, by Destur Dârâb, from a MS. containing the text of this Glossary. In that vocabulary the words are so far alphabetically arranged, that their initial letters follow the order of the Persian alphabet. With a few exceptions, it contains all the words found in the text of this glossary, but their meanings sometimes differ, either from Anquetil's confounding one Pâzand word with another, as in Glos. pag. 5. lin. 6. he translates *shîr* 'milk', by 'lion', or from Destur Dârâb's tracing the meaning to a wrong Pâzand word, as in 5, 5—6. *akbrîd* and the four following words are all connected with *khûk;* in other words, he omitted, or transposed, some of the stops given in this edition. Destur Dârâb's vocabulary also contains a considerable number of additional words, not found in the text of this glossary, and which were probably supplied by him from other sources, as they are usually found, under each initial letter, after the words occurring in the glossary.

The following pages contain a summary of all the noticeable variations in Anquetil's vocabulary, and also an alphabetical list of all the additional words he gives, which are not already fully noticed in the index to this edition. Some of the extra words inserted among the variations, may not have been derived from the glossary, but from other sources. And in the list of additional words, neither the readings nor meanings of many of the words, can be safely adopted without confirmation.

Variations of Anquetil's vocabulary from Destur Hoshengji's edition of the glossary, so far as they indicate differences in the Pahlavî text.

The numbers indicate successively the pages, lines and words in this edition; and Anquetil's orthography is reduced to the system generally adopted by the Destur.

Pag. 1. lin. 3. w. 5—6. omit. *gârôtmăn, grotmăn.* — 4, 1—4. *vçnâdân, bayăn, kheroh. gadman, nûr.* — 5, 2. *kheroh.* — 6, 1. om. *ayem.* 2. *aisham* explained by 4. *băm.* 6. *bakhtan.* — 7, 2. *bârăn.* 4. *bârîdan.* 6. *bâd.* 8. *nîrâ.*

Pag. 2, 4, 4—5. om. *rudastâ, rustâ.* — 5, 3—4. om. *shatnâ, khalâ.* 6. om. *vâzâr;* add *alkâ.* — 6, 6. *kâh,* 'straw'. 8. *kenâr.* — 7, 9. *bâgh.* — 8, 1. add *pagûn, sîrâ, kasrâ,* all explained by 2. *kôshak.* 4. om. *dôshăn.* — 10, 4. om. *zarah.* 7. om. *damdamyăn.*

Pag. 3, 1, 1. *daryâ.* 7. om. *joê.* 8. *naodân.* — 2, 1. *bîlâî.* 5. *kanârâ.* — 4, 1. *agh.* 3—9. *shag, jô. pagh, gaorąs. mîjûn, nukhud.* — 5, 1—4. *vînîh, bazrî. zânâ, tokhm.* 7. *kashmag.* 9. add *batyâ, râmê.* — 7, 2. *mugh.* — 8, 3—4. *birbôsheh, bâdrang.* — 9, 1. *sĕb.* 5. add *ramônâ.* 8. *halûî,* 'sweet'.

Pag. 4, 1, 1—2. om. *pang, halû.* 4. add *halîk, halûjû.* — 2, 1. *tîn.* — 4, 3. *anbôman;* add *torûn.* 7—8. explained by 5, 2. — 5, 7—8. *alyâ, sag.* — 6, 1. *atîr.* 6. *angabîn.* — 8, 1. explained by *torb,* 'radish'. 2. *bakrâ.* — 9, 3—4. om. *kozbartâ, gashnîz.*

Pag. 5, 3, 3. om. *amlâ.* — 4, 4. add *pâjîn, shabtarâ.* 5. *bareh.* 8. *angôtân* and with 9, explained by 5, 4. — 5, 1—2. om. *az, gâv.* 3. *azê.* 7 — 6, 2. explained by 6, 3. — 6, 9. *shîr,* 'lion'. — 7, 1. *mashah.* 4. *gobtâ.* — 9, 3. *murû, parandeh.* 4. *charûnatshyâ.* 6. add *simurgh.*

Pag. 6, 1, 1. *tarvarîâ.* 4—7. *neang, gorg;* om. *lokâ* and *karg.* — 2, 1. add *prastan, sag.* 3. add *sag,* or *sang.* 4—5. om. *râmg, prag.* 6—7. *bazkonatan, parestan.* — 3, 2. *maleh,* 'salt'. — 5, 5. add

asdaman, shêv. — 6, 3. *rôbâ.* 4. *tatmotâ.* 8. om. *tûrch.* — 9, 2. *chehrch.* 8. *ostokhân.* — 10, 2. *azrâ, babar.*

Pag. 7, 1, 2. *berovars,* 'wool'. 6. add *gebâtâ.* — 2, 2. om. *naksar.* 4. *nekâ.* — 3, 1. om. *hômaman.* 3. add *vîrman.* 4. *bînî.* 8. *lab.* — 4, 2. add *abrû.* 7. *hezvân, lesân, zabân.* 8. *advyâv.* — 5, 5. *băng.* 8. *radkâ.* — 6, 2. om. *kîbâ.* 8. *garîbân.* — 7, 2. add *sherbâ.* 4. add *robshyâ.* — 8, 3. *rabbamaman.* 5—7. *garazdaman, dushman. kardeshman, ashkam. heshman, shekam.* — 9, 1. *hîrch.* 4. om. *bachûchyâ.* 5. explained by 7. 6. *mejmejyâ.* 8—10, 3. all explained by 10, 4. — 10, 1. *shakman.* 2. om. *dôbar.* 5—8. all explained by 11, 1. 7. *hûnûî.* — 11, 2—3. om. *armé, răn.*

Pag. 8, 2, 3. add *parbâî.* 4. *zendagî.* 5. *âdush.* — 3, 3. add *zakcô.* — 4, 2. om. *brâd.* 6. add *khâtmanar, khâhar.* 7. add *srit.* — 5, 2—4. *pesar. bontaman, dokhtar.* — 6, 1. *rîjîtâ.* — 7, 2—3. substituted for 7, 5. — 9, 3. omit *shatanyâr.* 4. add to 10, 1.

Pag. 9, 1, 4. *bazôrg.* 6. add *sâlâr.* 7. explained by 2, 2. 8. om. *tavănîk.* — 2, 4. *arsîn.* 6—7. *môtâ, bânûî.* 8—3, 1. om. *malkôtâ, bănbôshne.* — 5, 4. om. *hâvēsht.* 5. explained by *mard dânâ.* 6—7. explained by 6, 2. *môbed.* — 6, 3—5. *ahlôbûn, ashôî. marashyâ.* — 7, 1. add *sôbar.* — 8, 1. *shâgerd.* — 9, 3. add to 6. — 10, 3. *vîn.* 8—11, 1. om. *vaûn, vahmăn*

Pag. 10, 2, 1—11. om.; being repeated, except *var, vô, ôe,* in pag. 18—19. — 2, 12. 3, 1. 5, 1—3. with *atvâr, advâr, der,* all explained by 5, 4. *asvâr.* — 5, 7. *koshtâ.* — 6, 5. *shamshîr.* — 7, 1. add to 5, 5. 2. om. *tēz.* 3. add *rapîn.* 5. *rasîn.* 8. om. *mashkâr; masnâ,* or *masân,* being explained as سنگ سبز رنگ که کارد بدان تیز کنند و سوده آن سفیدی در چشم سود دارد.

Pag. 11, 2, 1—2. om. *oesh, paspûk.* 3—4. *dafînch, dabîr.* 6. *jâmeh.* 7—3, 2. *jutâ, tutâ, zbâ, tûn, tan.* — 3, 3. with *zebâ, ketâ, jotâ,* all explained by 3, 6. 8. add *tâzagî.* — 4, 1. prefix *geshotâ,* and explain 1—2. by 4. 5. *srôb.* — 6, 1—4. with *shupkyâ,* all explained by *jûlah,* 'saddle-cloth'. 4. add *anjard, dasîk,* 'thread'. 5—7, 1. all explained by 7, 2.

Pag. 12, 2, 1. *vandâ*. 6. prefix *kasparaz*. — 3, 5. *kîpâ*. 6. om. *asîm*. — 4, 2. add *zaz*. 9. *dîpâ*, — 5, 4. *âftâb*. — 7, 2. prefix *pâdîmâr*, and add *vâm*. 3—4. *garôb*, *garô*. 5. add *garbûn*. 7; 7. 8, 2. (*pakdîn*) 3—5. all explained by 9, 1. — 8, 1. om. *dastgarôk*. 6. om. *pâdefrâs*. — *partan*, *oshtâv*, are repeated with the meaning 'pure'.

Pag. 13, 2, 2. *shâcstan*. 4. *shâēd*. — 4, 2. *rûîstan*. 4. *rûyēd*. 6. *rûyēm*. — 5, 3. *jamlalônatan*, *kôbîdan*. 5. explained by *gôyēd*. 6. *jamlalônēd*. — 6, 1. *kóbēd*. 2. explained by *gôyēm*. 3—4. *jamlalônēm*, *kôbēm*. — 7, 1. add *kandan*, *kheshtan*. *saparhônatan*. 4. add *kanēd*. 5. *saparhônēd*. — 8, 1. add *kanēm*. 2. *saparhônēm*. — 9, 1. *âmôkhtēd*. 3. *âmôkhtēm*. 4. *vâgûnatan*. 5. om. *bahûnatan*. — 10, 1—6. om.

Pag. 14, 1, 1—4. om. 5—2, 3. *aflônatan*, *kandîdan*. *aflônēd*, *kandēd*. *aflônēm*, *kandēm*. 5. *tukhtan*, *tâkhtan*. 7. *tukhtēd*. — 3, 2. *tukhtēm*. 3—4, 2. om. *shamîtônatan*, *nakandan*. — 4, 4. *gevârdan*, *khâîdan*. 6. *gevârēd*. — 5, 2. *gevârēm*. 3. *kîhônastan*, add *dadmônastan*, *nabtônatan*. 5. *kîhônēd*. — 6, 1. *kîhônēm*. 6. *drûnēd*. — 7, 1. *drûnēm*. — 9, 5. add *vadan*. — 10, 4. add *apashtan*. — 11, 1. *apashēd*. 3. *apashēm*. 4. add *gadrônatan*. — 12, 7. add *sanjîdan*. — 13, 3. add *sazēd*. 5. add *sazēm*. 6. om. *mazônâ*.

Pag. 15, 1, 2. add *shrarônatan*. 4. add *shrarônēd*. 6. add *shrarônēm*. — 2, 7. *aîtônatan*. — 3, 1. *bēkhtan*. 2. om. *nasbahônatan*. 5. om. — 4, 2. om. — 5, 6. *broshtan*. — 6, 1. *broshēd*. 3. *broshēm*. 4—5. om. *tangûrîâ*, *khordih*. — 7, 5—6. om. *nasîm*, *nemâz*. — 8, 2—3. *nasîdman*, *namâz*. — 10, 2. *zamrarônatan*. 4. *zamrarônēd*. 6. *zamrarônēm*. — 11, 4. *satâdan*. — 13, 1. *khesîdan*.

Pag. 16, 1, 5. *oftâdan*. — 2, 1. om. *jâîtônatan*. 3. *rapomamônîdan*. — 3, 6. *rēkhtan*. — 4, 2. *vadâdan*. — 5, 1—2. om. *vâgônatan*, *greftan*. — 6, 1. om. *jâîtônatan*. 2—5. *jâîtôgônatan*, *âvardan*. *asgônatan*, *anandan*. — 7, 1. *nâîdan*. 3. om. *grîstan*; 2 and 4. both explained by 5. — 9, 4—5. *shigônatan*, *guzashtan*. — 10, 1. add *guzashtan*. 3. add *koshâdan*. — 11, 5. add *josbônatan*, *îstâdan*. — 12, 4—5. *jânjrûnatan*, *âvardan*.

Pag. 17, 1, 1. *bavîhônastan.* — 2, 1. *mazdarônatan.* — 3, 4. *ozadan.* — 4, 1. add *brarûnatan, zabrûnatan.* 2. *vadordan.* 3—7. om. — 7, 2. *hoshmordan.* — 8, 4—5. om. *tôtâ, tôk.* 7. *jămch.*

Pag. 18, 1, 6. *mâ.* — 2, 8. *ôm.* — 3, 1. *ôshăn.* 3. *ôm;* add *zît, ôt.* 8. *jak.* 10. add *homan.* — 4, 3. add *aôbosh.* 6. *ôsh.* — 6, 1. after 2. 3. om. 4. *chagîn;* add *agîn.* 8—10. *aîtûn, aîdûn. angûn, âînch. adûdan, âîn.* — 7, 2. *yâ.* 5. add *asîn.* 7—8. *aknîn, ănjâh.* — 8, 3—4. *kohobûn, kohne.* 7—8. *jănvar, jâr, jândâr.* 10. *in.* — 9, 1. add *naz.* 5—6. om. *ag, agnîn.* — 10, 2—3. *nesang, nchang.* — 11, 1. *judâ.* 3. *bâ.* 7. *nâ.* 8—9. om. *al, mâ.* 11. om. *bakhin.*

Pag. 19, 1, 2. add *renê.* 4—5. om. *hôbîn, aezîn.* — 2, 4—5. om. *îzad, avash.* 7. add *hes.* — 4, 4—5. *sareh, bad.* 7. *badtar.* — 5, 1—3. om. *hangăm, bôrîn, zamăn.* 6—7. om. — 7, 6—9. *shab. parîr, rôz guzashteh. asîvar, parîrôz. mâhô.* — 8, 2. *batmâher.* 6. explained by 9, 1.; 7. om. *magar.* — 9, 2—3. *bahmîn, bahâr.* 5. add *tâbestân.* 7. add *khazân.* 8. *zarpîn, zamastân.* — 10, 1. explained by 3. 7—8. *amâr, shamâr.*

Pag. 20, 1, 1—5, 2. om. — 5, 5—7, 5. om. — 7, 6. prefix *das.* 9. *rag.* — 8, 1—9, 3. om. — 9, 4. *raz.* 6—11, 6. om. — 12, 1—2. *ragh, hazâr.* 3. prefix *das ragh, patenas.*

Pag. 21, 1, 1—5, 1. om. — 5, 2. *nâ.* — 7, 3. *jôv, chôp,* and with 4. 5. 7. all explained by 8. 6. om. *hangăm.* 7. add *avăm.* — 8, 1—2. *mâstar, dâd.* 3—4. om. *pîreh, biveh.* 5—8. *nasobâr, shîrâ, khâr,* 'thorn', om. *nakhvâr.* — 9, 1—2. *rôbâ, ravâ,* 'current'. 3—4. om. *lobanâ, shîr.* 7. *gurg.* 8. *sarbâ.* — 10, 1—4. om. 7—10. om. — 11, 1. add *avrâs.* 5. *asparash.* 7. add *gobâl, goâl.* 8. *savâl.*

Pag. 22, 1, 3—4. om. *vakad, mâdeh.* 7. *pâdesâr.* — 2, 1—4. *tôg, hamâr, shamâr.* 8. *bâkhî,* 'remainder'. — 3, 2. add *hâzer.* 3. add *tûm, akâ, yokhardê.* 5—6. *punsîdan, pursîdan.* 8. *pasem.* — 4, 1—5. om. 6. *ahreman,* or *hareman.* — 5, 2—5. om.

Appendix III. IV. are additions, made by Destur Hoshengji, from other sources.

Alphabetical list of additional words in Anquetil's Pahlavi-Pâzand vocabulary, not already explained in the index, and including the extra words inserted in the variations given above. Anquetil's orthography being modified to correspond with that generally adopted by Destur Hoshengji.

abrâ = سرو a cypress tree.

adnyâ, 1) = *otân*, to you.
2) = یا or.

advar = بر on, upon.

advâr = اسوار a horseman.

agîn = چون since, when.

ahbad = یاد memory.

ahebasêshne = آسایش ease, repose.

ahebâr = یاره helping.

akâ = تمام complete, all.

akbyâ = ببر a tiger.

aknagîn = اکنون now.

alkâ = بازار a market.

amandad = امرداد 5th month and 7th day of the month.

andô = باید it is necessary.

anegre = انیران 30th day of the month.

angîn = آیین mode, manner.

angûn, 1) = *angîn*. 2) = آن that.

ann = آن that.

antevaheshi = اردبهشت 2d month and 3d day of the month.

anyâ = یا or.

aobosh, 1) = *osh*, to him.
2) = خویش himself.

apashtan = افشاندن to scatter.

ard = ارشنگ the 25th day of the month.

argûr = کهن old, worn.

asbâêshne = *ahebasêshne*.

asdaman = شیر a lion.

asgûnatan = *anandan*, 'it is, or to bring'.

ashtâd = اشتاد the 26th day of the month.

asîn = اگر if.

astoban = ستوه weak, helpless.

astobân = استوان firm, strong.

astobâr = استوار strong.

atûn = آدر 9th month and 9th day of the month.

atvâr = اسوار a horseman.

atyâ = تیر 4th month and 13th day of the month. [A translation of *tîr*, 'arrow'.]

aûn = او he.

avakch = یاری و باز داشتن help and restraint.

avan = *ann*.

avdej = نزدیک near.

avei = این this.

avras = سینه the breast.

avvalâ = *fardum*, first.

azdaman = اژدها a serpent, or اژده, زنگ کرده rusted, or ازدمی name of an animal.

azra = ببر a tiger.

bad = بُن root, foundation.

balesit = جای سر summit.

barhenîd = پیدا کرد created.

basîm = رام 21st day of the month. [A translation of *râm* by *basîm*, 'pleasant'.]

batyâ = کُنجید sesame.

bân = اندرون آن in that.

bê = بُن root, foundation.

bêsh zîvâ = دیر زیوشن living long.

boshâsp = خواب sleep, sloth.

brarûnatan = *vadordan*, to die.

bând = *band*, 'completed'.

dadal = گُل a flower.

dadmûnastan = رُستن to grow.

dakakûnatan = کُفتن to beat, to pound.

dambar = *kûf*, 'buffoonery; skin'.

damîkâd = زمیاد 28th day of the month. [A translation of *zamîâd* by *damîk* 'earth', + *âd*.]

dang = میوه fruit.

der = اسوار a horseman.

dîn = دین 24th day of the month.

dîn pavan atûn = دیپادر 8th day of the month.

dîn pavan dîn = دیپدین 23d day of the month.

dîn pavan matûn = دیپمهر 15th day of the month.

dobârd = گُوارد he digests.

dwînâ = دویم second.

gebûtâ = پیشانی the forehead.

gedrûnatan = پیمودن to measure.

gerbon = زندان a prison.

geshôta = پَیغام rumor, a message.

goâl = زَوال departed, removed.

gobâl, id.

habagatch = یاد memory, or 'enemy'.

halîk = خربوزه a melon.

halobân farûar = فروردین 19th day of the month.

halûjû = خربوزه a melon.

hashtan = گُذشتن to pass.

hcs = پس after, behind.

heshman = شِکم the belly.

hiâ = مار a serpent.

hoboîn = *hu-dîn*, the good faith.

homan = او him.

homanaê = ها یعنی جمع the plural suffix.

homanat = *ot*, thou art, thee.

homanâd = *hâd*, he is, [may be.]

jakhônatan = 1) ریختن to pour. 2) رِستن 'to grow', [to twist.]

jaknônatan, *jakrônâtan* = کُفتن to beat, pound.

jânvar = جار یعنی جاندار living.

josbônatan = ایستادن to stand.

jotâ = 1) تن the body. 2) نامه a book.

kadman = *khamist* [*kâmist?*] 'he asks, desires'.

kaprânatan = اُستردن 'to clean, purify'; [to shave.]

kardeshman = اشکم the belly.

karrânatan = *shoftan* [سُفتن?] to bore, perforate.

kashbâ = دوش last night.

kasparaz = کُوهر a pearl.

kasrâ = کُشك an upper chamber, or floor.

kân = خیز rise! leap! get up!

ketâ = نامه a book, treatise.

kezd = هاس یعنی بیم و هشن fear, dread, or care.

khâtmanar = خواهر a sister.

khondad ۳۱۳۱ = خوردداد the 3d month and 6th day of the month.

kimûnatan = آراستن to arrange.

kokâ = ماه 12th day of the month. [A translation of *mâh*, 'the moon'.]

kopâ = پالان a pack-saddle.

kortetâ = پس ماند he remains behind.

kûst = سوی side, direction.

lezân = زبان the tongue.

manhost = *vehi*, goodness.

maruchînâ = تبه کُنا ruining, destroying.

masnâ = محل a mansion, a house.

matûn ۱۱۳۶ = مِهر the 7th month and 16th day of the month.

matûnaspand = *mehercsfand*, the 29th day of the month. [Should be مارَاسفند = مِهرسپندارمذ.]

mavîr = مور an ant.

mîâhân = آبان the 8th month and 10th day of the month. [A translation of *âb*, 'water' + *ân*.]

mîtâ = کفش a shoe.

nabtûnatan = رُستن to grow.

nafchânatan = افشُردن to press, squeeze.

nakbân = دُنبه a tail.

naknâ = *vâdâm*, 'a creature', an almond.

naksyâ = جای a place.

narafsed = فرسوده worn out, rotten.

naz = هر every, all.

nâ = کفیز a grain measure. [Another reading of ناو *vas*.]

nemrâ = پلنگ a leopard, a tiger.

nesang = نِهنگ a crocodile.

neshak = شُکر praise, thanks.

padmûnatan = پَیمودن to measure.

pagân = کُشك an upper chamber, or floor.

paloy = پلنگ a leopard, a tiger.

panâj پناج = فراز. [See *frâz*, index, pag. 117.]

parbâî = زندگی life. [See *parbâ*, index, pag. 175.]

parnamam = *zarî kunam*, 'I make go, I accomplish'.

partan = *oshtâv*, 'pure'.

pashmagonad = چیزی باشد که آنرا ابرشم کنند و مابین پشت ستور و تنگبار گذارند a silken cloth placed between the back of an animal and its load.

patenas = بیور ten thousand.

pâdimâr = آوام یعنی خرجدار debt, expenditure, hire.

pâjîn = برہ a lamb; 'a young animal'.

pîân = *had*, 'measure'.

prastan = سگ a dog.

ramê = کنبجید sesame.

ramônâ = انار a pomegranate.

ranjobar = رنجور afflicted, grieved.

rarâ = گوش the 14th day of the month. [A translation of *gôsh*, 'an ear'.]

rashnê-radkâ = رشن راست the 18th day of the month.

râh = آسیا a mill.

renê = *avâj*, anew, behind.

robshyâ = ور the breast, chest.

rustan = *verastan*, 'to make level, smooth, make grow'.

sajrânatan = سپردن to entrust, deliver to.

saparhânatan = خواستن to wish, ask.

sarbâ = دوست a friend.

sarej = اوارد a sin.

sarosh = سروش the 17th day of the month.

satân = ستوہ poor, weak; active.

shabhâ = سیاہ black.

shâbterâ = برہ a lamb; 'a young animal'.

shakhânatan = تافتن to inflame, heat, glitter.

shakman = کون the backside.

shalbâ, *shalpâî* = آواز پای که به هنگام راه رفتن به گوش آید the noise of footsteps.

shamyâ = آسمان the 27th day of the month. [A translation of *âsmân*, 'the sky'.]

sharbâ = انگشت a finger.

sharkânatan = اندودن to plaster, smear.

shatârmî = تیز quick; sharp.

shatevîn = شهریور the 6th month and 4th day of the month.

shatân = پیری old age.

shâh = دیو a demon. [See *shahahâ*, index, pag. 209.]

shêv = شیر a lion.

shirâ = خار a thorn.

shokânatan = نوشیدن to drink.

shrarânatan = شستن to wash.

shuvar = سیر satiated, or سیرو a hedgehog.

sîmânatan = انگاشتن to think.

sirâ = کُشك an upper chamber.

sîrtâ = سیوم third.

sobar = دستور a *destur*.

sokrûnatan = ۱۱۴۱۴۱ to die; pass.

srût = فرزند a child.

tak = پهلوان a hero, a warrior.

takhshâ = کوشش effort, endeavour.

tareron = ناف the navel.

tatânatan = یافتن to find, obtain.

tog = شُمار reckoning, computation.

torûn = انگور a grape.

tûg = دود smoke; 'he runs'.

tûm = تمام complete.

tûn = تن the body. [Another reading of ۱۱۴۰.]

vahuman ۱۱۴۱ = بهمن the 11th month and 2d day of the month.

vakhshînâ = افزونی abundance.

vanzd = کُفت he beat, pounded.

vebâ = وراع timid, modest; 'desert'.

vedâ = به good.

verârân ۱۱۴۱۱ = بهرام the 20th day of the month.

vîrman = بینی the nose.

vîzest = لُغات words, phrases.

yokardhê = تمام complete.

zabrûnatan = ۱۱۴۱۴۱ to die.

zabzabâ = خورشید the 11th day of the month. [A translation of *khûrshîd*, 'the sun'.]

zakpehûnatan = افراشتن to exalt.

zaktûnatan = ۱۱۴۱۴۱ to strike.

zaz = سرڈ a small weight.

zebâ = نامه a book, a treatise.

zîgâ = باد the 22d day of the month. [A translation of *bâd*, 'wind'.]

zît ۱۱۴۱ = *ot*, thou, thee.

Corrections and Additions to the Index.

The references in parentheses are to the lines of explanation to each word in the index.

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admat (l. 1. insert) 18, 6.

adôv (l. 5. read) 𐭩𐭥𐭥. 𐭩𐭥𐭩, or 𐭩𐭥𐭮.

aêdar (l. 1. read) in this place, here; (also used for *this world*).

aêt (l. 2. read) Z. 4, 1. etc. (l. 3. add) Sas. Insc. N. Raj. l. 18. 𐭠𐭩𐭲𐭠 *âîtî* = 𐭩𐭥𐭮.

afzâr (l. 4. read) B. 2, 12. 13.

afzârhumand (read) I. 41, 2.

ahlâcsha (l. 1. read) 24, 1.

aimâr (l. 5. read) See *amâr*.

airân (add) Sass. Insc. *passim* 𐭠𐭩𐭲𐭠𐭭 and 𐭠𐭩𐭲𐭠𐭭.

akhar (add) Sas. Insc. Hâj. A. l. 11, 14. N. Raj. l. 9. 26 𐭠𐭮𐭲𐭠 *âkhar*.

akhoc (add) Sas. Insc. N. Raj. 5. 8. 18. 19. in the compound 𐭳𐭮𐭲𐭠𐭮𐭮𐭳 *dûsh-âkhvî*, 'the evil life or world, hell'.

amâvandî (read) 𐭠𐭥𐭲𐭩𐭥𐭣𐭩.

anâtônatan (l. 2—3. read) *anâtônad* 3 sg. pres. Z. 36, 7.; *anakhtânt* past part. I. 40, 4.

andâcshna (l. 1. read) 𐭠𐭥𐭣𐭠𐭮𐭮𐭥.

andâzeh (insert) Z. 2, 4. 13, 7.

anhomâ (add). In the Sasanian Inscriptions, the orthography of this word is 𐭠𐭲𐭣𐭮𐭠𐭮𐭲𐭠 *âûharmazdî*, see N. Raj. l. 28. 29. 30. N. Rust. l. 5. 9. and others; it appears, therefore, that the correct pronunciation of 𐭥𐭮𐭲𐭮 is *auharmâ;* whether the final syllable 𐭮 *mâ* was intended

as a contraction, or whether it is merely a corruption of 𐭬𐭣𐭪, or 𐭠𐭬𐭣𐭪, *majd*, for *mazd*, remains uncertain. We find the word clearly written, in the two oldest cursive-Pahlavî records known to be extant, one being a Parsi inscription of the end of the tenth century, at Kanheri (see introduction, pag. 79—80), and the other, a copper-plate grant of the ninth century (see introd. pag. 80—81); and in both these documents, the final syllable of 𐭬𐭩𐭥𐭬𐭣 is merely a cursive form of 𐭬𐭣𐭪 which can scarcely be read 𐭬𐭣𐭪 *majd;* therefore, if there has been a corruption of 𐭬𐭣𐭪 into 𐭬𐭣𐭪, in this word, it must have taken place more than a thousand years ago.

apatyâragî (l. 1. read) 𐭠𐭯𐭲𐭩𐭠𐭫𐭪𐭩𐭪; (l. 3. read) 𐭠𐭯𐭲𐭩𐭠𐭫𐭪𐭩𐭪 𐭥 𐭫𐭪𐭩𐭪𐭫𐭪𐭩𐭪 𐭱𐭠𐭲𐭩𐭠𐭫𐭪𐭩𐭪 𐭱𐭠𐭲𐭩𐭠𐭫𐭪𐭩𐭪 𐭠𐭲 𐭱𐭠𐭲𐭩𐭠𐭫𐭪𐭩𐭪 𐭱𐭠𐭲𐭩𐭠𐭫𐭪𐭩𐭪 𐭫𐭪𐭩𐭪𐭫𐭪𐭩𐭪.

arbâ (l. 1. read) 20, 6.

arkônatan (add). The meanings of this verb seem to be more correctly: to destine, to ordain, to allot, to apportion; see *bakhtan*; and these agree better with those of the Chald. חָלַק.

arzan (read) 𐭠𐭫𐭩𐭥.

asar (read) Z. 20, 1.

asûân va madmân 𐭠𐭱𐭥𐭠𐭭 𐭥𐭠𐭣𐭥𐭠𐭭 (add) This heading looks as though it should be read *adînânu va madamânu*, 'the *adîns* and *madams*', or 'the *thens* and *ons*', i. e. the adverbs and prepositions; see *âsûn* and *madam*, in the index. It was probably the original heading to all the particles in pag. 18—19, from which the few in pag. 10 have been separated by some copyist, who has corrected his mistake by repeating nearly all of them in the longer list.

at (add) Sas. Insc. Hâj. A. l. 6. 𐭲𐭕 *hat.*

atîmônatan (add) The correct meaning of this verb is probably: to complete, to finish, to perfect; it should be read *hatîmûntan*. Heb. תָּמַם Hifil of תָּמַם (see introd. pag. 71); Sas. Insc. N. Rust. l. 5 𐭲𐭕𐭩𐭫𐭲𐭧 *hatîmûn*, l. 18. 𐭲𐭕𐭩𐭫𐭲𐭧𐭭𐭣 *hatîmûnd*, l. 32. 𐭲𐭕𐭩𐭫𐭲𐭧𐭭𐭕 *hatîmûnt*, N. Raj. l. 24. 𐭲𐭕𐭩𐭫𐭲𐭧𐭣 *hatîmûd.*

atyâ (l. 1. read) 10, 5. Z. 20, 6. (l. 2. add) Sas. Insc. Hâj. A. l. 5. 7. 8. 13. 15. 𐬀𐬙𐬌𐬎𐬀 *hatyâ*.

avarâ (insert) 2, 3. Z. 24, 8.

avash (add) Further research has shown that *av* must be traced to a Semitic source, Chald אַף 'also'; and *avash* must mean 'also by, to, or of him, her, or it'. Sas. Insc. N. Raj. l. 21. P. K. 10, 3. 20, 4. 𐬀𐬯𐬀𐬱 *apash*, or *afash*.

avat (add) Literally 'also by, or to thee, also thy'. Chald. אַף + Pers. pron. suff. ـت.

avôm (add) Literally 'also by, or to me, also my'. Chald. אַף + Pers. pron. suff. ـم; Sas. Insc. N. Raj. l. 22. 24. etc 𐬀𐬯𐬀𐬨 *afam*.

avôt see *avat* above.

azbâ (add) Comp. Heb. זְאֵב 'a wolf'.

azîtônatan (add) Should he read *khezîtûntanu;* Sas. Insc. N. Raj. l. 13, 26. 𐬵𐬀𐬵𐬌𐬙𐬌𐬎 *khazîtunt*.

âgâs (l. 1. insert) l. 41, 7.

âgâsî (l. 1. insert) l. 32, 3. 8. 12. 33, 7. 35, 10.

âhû (add) Pers. آهو.

âigh سو adv. I. 39, 1. that; see *âgh*. Sas. Insc. Hâj. A. l. 8. 9. etc. 𐬀𐬌𐬵 *âîk*.

âkhezad (add) In the old MS. D. H. 𐬀𐬵𐬌𐬎 *hakht*, or *âkht*. The meaning is uncertain.

âmat (add) Sas. Insc. Hâj. A. l. 5. 𐬀𐬨𐬌𐬵 *âmat*.

ânôe (read) there, in that place; (also used for) the other world. See *tamaman*.

âstârînêd (add) is used in the Vendidad in the sense of 'polluting'.

âstônatan (add) This might be read *khedîtâûntanu*, in accordance with the Chaldee; but the traditional reading appears to occur in Sas. Insc. N. Raj. l. 21. 𐬀𐬎𐬌𐬙𐬀𐬵𐬀𐬎𐬀 *âstâûndî* = 𐭠𐭮𐭲𐭥𐭭𐭣𐭩.

âsûn (add) Sas. Insc. Hâj. l. 10. 𐬀𐬎𐬌𐬥 *âdîn*.

Atanu-frobak 𐭠𐭲𐭭𐭥-𐭯𐭫𐭥 pr. n. I. 33, 9. the name of a Parsi priest.

Atanu-frobakânu 𐭠𐭲𐭭𐭥-𐭯𐭫𐭥𐭱𐭪𐭭𐭥 pr. n. l. 34, 4. ditto.

Atanu-pât 𐭠𐭲𐭭𐭥-𐭯𐭲𐭯 pr. n. l. 33, 9. 34, 7. ditto.

bakhtan (add) The usual meaning of this verb appears to be: to destine, to ordain, to allot, to apportion; see Minokhard 8, 6. 12, 2. 4. 6. 27, 11. 57, 12. 13. Comp. Pers. بخت 'fortune, destiny'.

banâ (add) Should be read *barâ*; Sas. Insc. Hâj. A. l. 8. 𐭥𐭤 *balâ*, B. l. 7. 9. *barâ*.

bâm (l. 1. read) s. 1, 6.

benafshman (add) Sas. Insc. P. K. 15, 5. 𐭱𐭯𐭠𐭯𐭥𐭥 *banâpshman*.

benmen (l. 2. insert) Should be pronounced *barman*; Chald. גְּבַר Sas. Insc. Hâj. A. l. 3. etc. 𐭱𐭥𐭥 *barman*.

bentmen (add) Should be pronounced *bartman*; Chald. בְּרַת.

bokht (add) Sas. Insc. N. Raj. l. 30. N. Rust. l. 33. 𐭡𐭲𐭥 *bûkht*.

bokhtak (add) Sas. Insc. N. Raj. l. 31. 𐭡𐭲𐭥𐭪 *bûkhtakî*.

chand (l. 2. read) etc. so much, as.

chasûn (add) Should be read *chigûn;* Sas. Insc. N. Raj. l. 22. 𐭪𐭢𐭲 *chîgûn*.

chatar (add) Sas. Insc. Hâj. A. l. 2. 4. etc. 𐭪𐭠𐭲 *chitarî*, 'origin'.

dabhônastan (l. 1. read) to laugh. Should be read *yekhabkhûnstanu;* comp. יְחַיְכוּן for Chald. יְחַיְכוּן from חַיֵּךְ Pael of חוּךְ 'to laugh'.

dadîgar (add) Pers: دیگر.

dahyopat (l. 1. add) 41, 6.

davîr (add) Sas. Insc. N. Raj. l. 10, 24. 𐭣𐭥𐭩 *dabîr*.

dâd (read) Z. 17, 10. 18, 2. 4.

dânâk (l. 1. insert) Z. 9, 7.

dârronatan (add) Should be read *dekhalûntanu;* Chald. דְּחַלוּן from דְּחַל 'to fear'. The 𐭤 is an old form of 𐭥 *lâ*.

ekvîmonēd (l. 1. insert) 17, 1.

esk (add) 80 ought to be written 𐭮𐭮𐭮, or 𐭮𐭯; the former might be read *esg;* and the resemblance of this reading to *esk*, may have led to its being written 𐭮𐭮𐭯 which really represents 70.

gâs (l. 1. insert) 42, 12.

jaknîmônastan (add) Sas. Insc. N. Rust. l. 8. 𐭩𐭪𐭭𐭭𐭲𐭪𐭭𐭩𐭲 *yakvîmûnt.*

jaktîbônatan (add) Sas. Insc. N. Raj. l. 25. 𐭩𐭪𐭲𐭩𐭭𐭩𐭲 *yaktîbûn.*

jâmtônatan (add) Sas. Insc. N. Raj. l. 21. 𐭩𐭪𐭧𐭭𐭲𐭪𐭭𐭩𐭲 *yahmatûnt*, etc.

kamêst 𐭪𐭥𐭲𐭲𐭥 a doubtful reading: D. H. has 𐭪𐭥𐭲𐭲𐭥 𐭪𐭥𐭲𐭲𐭥 𐭪𐭥𐭲𐭲𐭥.

kandan, *kantanu* (l. 1. read) l. 35, 11. 39, 4.

korâsheh (add) A book, a volume, a chapter, a writing; Arab. كُرَّاسَةٌ; and used in this sense in the colophons of Pahlavî books.

khânch (omit) 𐭪𐭲𐭲.

madam (add) Sas. Insc. N. Raj. l. 12. 15. 𐭬𐭩𐭬 *madam.*

mahêst (insert) 34, 8.

man 𐭬 pron. 18, 1. I, myself. Pers. من.

manâ (add) Comp. Chald. מְלָא 'fullness, abundance'; Syr. ܡܠܐ.

mazdyasnî (add) Sas. Insc. Hâj. l. 1. 3. etc. 𐭬𐭩𐭦𐭲𐭪𐭮𐭲 *mazdayasn.*

nahân 𐭭𐭲𐭲 adj. 18, 10. hidden, secret; see *nêhân.*

napeshtan (add) Sas. Insc. N. Raj. l. 22. 31. etc. 𐭭𐭩𐭯𐭯𐭲𐭪𐭭𐭩𐭲 *napaṣhtî.*

olmanbi (add) Should no doubt be read 𐭠𐭤𐭬𐭭𐭩 *olman-î-i*, 'that one who was'; 𐭩 being the Pahlavî numeral 1, used as a sign of unity, = ی the Persian إضافتِ وحدة.

pasmâl (l. 1. read) a defendant; (l. 2. read) the plaintiff.

pasûm 𐭯𐭮𐭥𐭥 adj. 11, 3. aftermost, hindmost, latest, last; superlative of Pers. پس 'after'.

pêshmâl (l. 1. read) a plaintiff.

pêshupâi (l. 1. read) 34, 4. 7.

rachat (add) These Sasanian words are otherwise explained in the Introductory Essay, pag. 56—57.

rôeshman (l. 1. read) 7, 4. 9. 10, 9. 44, 1.

rotman (l. 1. add) 42, 2.

sakhûn (l. 1. read) 7, 5. 11, 4.

sazîtônatan (add) Sas. Insc. N. Raj. l. 20. 𐭮𐭩𐭦𐭲𐭪𐭭𐭩𐭲 *sazîtunt.*

sâtônatan (l. 3. insert) past part. *sâtonad* 𐭮𐭲𐭲𐭪𐭭𐭥 Z. 19, 3.

Stakhr 𐭮𐭬𐭧𐭮𐭩𐭭 pr. n. I. 40, 3. Istikhar, or Persepolis. Pers. اِستِخر or سِتخر.

sûtak 𐭮𐭥𐭲𐭪 adj. I. 34, 10. rubbed, worn, torn, mouldering. Pers. سوده.

shakîtônatan (add) Probably a misreading for *shadîtônatan* 𐭱𐭠𐭣𐭩𐭲𐭥𐭭𐭠𐭲𐭭 to shoot arrows. Chald. שְׁדָא, Sas. Insc. Hâj. A. l. 5. 6. 14. 𐭱𐭠𐭣𐭩𐭲𐭥𐭭 *shadîtun.*

shatan (l. 1. add) 41, 2. 3. 5. (l. 2. read) *shatru.* Z. *shôithra.*

va (add) Sas. Insc. passim 𐭥 *va.*

vahisht (add) Sas. Insc. N. Raj. l. 4. 8. 12. 18. 𐭥𐭲𐭧𐭩𐭱𐭲 *vahîshtî.*

vastan (add) used in the sense of 'to shoot'.

zarîtônatan (l. 2. add) Z. 18, 8.

Postscript.

On the eve of publication, some remarks upon the probable age of this Glossary, have been received from Destur Hoshangji, and their substance may be briefly noticed.

He is of opinion that the glossary cannot be older than the eighth or ninth century A. D.: firstly, because in the MSS. the pronunciation of each Hûzvâresh word is written under it, in the Zand character; secondly, because this pronunciation is often erroneous; and thirdly, because the meaning of each word is given in Pâzand, or mediæval Persian, and not in Pahlavî; from which facts, he concludes that the glossary was composed at a time when the Pahlavî language was no longer spoken, and was becoming forgotten.

This argument depends entirely on the assumption that the glossary has remained unaltered, from the time of its first compilation; but this is very doubtful, as it is more probable that the interlined pronunciations are a later addition to the original text; whether they existed in the time of Ibn Muqaffa, does not appear very clearly from his remarks on *zevâresh* (see introductory essay, pag. 38), but it does appear that the Parsis then read *lahmâ* for لهما 'bread', and not *lâmâ* as in the glossary, pag. 3. l. 6., which shows that there has been some change in the pronunciation; since his time.

All we really know regarding the age of this glossary is that Ibn Muqaffa, in the latter half of the eighth century A. D., quotes it as an old work of the Parsis (see introd. essay, pag. 38—40). It is not likely that it existed, in anything like its present state, in the middle of the third century A. D., as the language of the earlier Sasanian inscriptions differs from it, in several respects. But it may have been compiled, in nearly its present form, at any time during the four hundred years between the third and eighth century; the reigns of Shâpûr II. (A. D. 308—381) and Khosru Parviz (A. D. 531—579) being the most likely periods, for the compilation of such a work.

The Destur also notices that a considerable number of the words explained in the glossary (about one-fifth of the whole), are of Aryan origin, and not Semitic. These words are old forms, differing from the Pahlavi orthography current at the time the glossary was compiled; they were, therefore, considered as Huzvâresh, that is, logograms, or symbolical representations of the Persian words then current. M. H.

Errata.

Mostly owing to type breaking in the press.

Pag.	1	l. 6	w. 6	read	۴۳۱.		
—	6	— 7	— 2	—	۱۳۱۱۴۳۱.		
—	7	— 4	— 5	—	۱۳۱۱.		
—	8	— 2	— 3	—	۱۳۱۱.		
—	»	— 4	— 5	—	۱۳۱۱.		
—	9	— 1	— 5	—	۱۳۱۱۴۳۱.		
—	10	— 3	— 3	—	۱۳۱۱.		
—	13	— 5	— 2	—	۱۱۴۳۱۲۰.		
Pag.	16	l. 1	w. 5	read	۱۱۴۳۱۱۳۱.		
—	»	— »	— »	—	*hâpastan.*		
—	»	— 2	— 5	—	۱۱۴۱۱۲۱.		
—	»	— 9	— 6	—	۱۱۴۱۱۱۲۱.		
—	18	— 11	— 8	—	۱۱.		
—	20	— 4	— 5	—	*o shast.*		
—	24	— 6	— 6	—	۱۱ *rái.*		
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on 30 January, 2020